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Submission Guidelines
The Catholic Historical Society of Western Pennsylvania solicits and welcomes items for *Gathered Fragments* addressing the culture and history of Catholicism in Western Pennsylvania.

*Gathered Fragments* publishes articles and primary sources relating to the parochial, religious, diocesan, and laical history of the Catholic Church in Western Pennsylvania. We also solicit book and exhibit reviews, news, and other items relating to Catholic history in Western Pennsylvania. Genealogical items are accepted, providing they relate to the broader scope of the Society’s mission. Articles previously published elsewhere will be considered with appropriate permission from the original publication. Submissions should pertain in some way to the broader theme of Catholicism in Western Pennsylvania.

Research articles will be considered. Notation of sources must accompany each article. Submitters are urged to consult the most current editions of *The Chicago Manual of Style* or Kate Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertation* for guidelines on proper formatting.

Submissions are accepted both electronically and by mail. Instructions will be provided by contacting the Society at info@chswpa.org.

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The Society also welcomes donations to complete research, as well as to support publishing and preservation projects in local Church history.

Cover Photo
Crypt of St. Paul of the Cross Monastery on Pittsburgh’s South Side. Source: Father Aleksandr J. Schrenk.

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Why Is There No Jesuit College in Pittsburgh?

Michael T. Rizzi, Ed.D.

In 2019, the largest teaching order of priests within the Catholic Church, the Society of Jesus, withdrew from its last outpost in the greater Pittsburgh area. That year, the region’s only Jesuit school, Wheeling Jesuit University, announced a major restructuring to save costs. Among other changes, it would eliminate some low-demand majors and refocus heavily on its business and healthcare degree programs. The Jesuits, who had helped to found the university in 1954 and who still maintained a small teaching presence on the West Virginia campus, were reportedly unhappy with this decision to de-emphasize philosophy, history, literature, and the humanities — all of which are central elements of a traditional Jesuit education.¹

Almost two weeks after the university’s announcement, the Jesuits decided to withdraw most their remaining priests from campus and end their affiliation with the school. Wheeling Jesuit University quickly renamed itself Wheeling University, and although it retains a Catholic affiliation through the Diocese of Wheeling-Charleston, it is no longer a Jesuit institution.²

The departure of the Jesuits from Wheeling marks the end of a short and surprisingly weak connection between one of the Catholic Church’s most influential religious orders and the Pittsburgh region. Despite its status as one of the largest and oldest Catholic dioceses in the United States, Pittsburgh itself has never been home to a Jesuit college or university. On the surface, this is very surprising. Most American cities with sizeable Catholic populations are home to a Jesuit college or at least a Jesuit high school. Even after the loss of Wheeling, there remain twenty-seven Jesuit colleges and universities in the United States, along with fifty-four Jesuit high schools and an ever-growing number of Jesuit middle schools (usually branded as “Nativity Schools” or “Christo Rey Schools”) that focus on serving the inner-city poor.

Why was there never a Jesuit college in Western Pennsylvania? The Pittsburgh region is quite literally surrounded by Jesuit colleges, including two in the eastern half of the state: Saint Joseph’s University in Philadelphia and the University of Scranton. The Jesuits sponsor colleges and/or high schools in virtually every large industrial city between New York and Chicago, including Baltimore, Washington, Jersey City, Syracuse, Rochester, Buffalo, Cleveland, Toledo, Cincinnati, Detroit, and Indianapolis. With such an extensive geographic footprint, how could the famous order of teaching priests have overlooked Pittsburgh, located squarely at the heart of it all?

In short, Pittsburgh never quite fit into the Jesuit map. Traditionally, different groups of Jesuits have claimed different regions of the United States for themselves, and Pittsburgh was always located in the “border zone” between these territories, perpetually on the fringes of what each group considered its primary zone of influence. Over the past two centuries, there have been three distinct groups of Jesuits — based in Maryland, Missouri, and Upstate New York — that conceivably could have opened a college in Pittsburgh, but all three decided to focus their ministry elsewhere.

To understand why and how this happened, it is important to understand how the Jesuits operate, and how they structure themselves. Founded in 1534 by St. Ignatius Loyola, a former soldier, the Society of Jesus is an all-male religious order principally focused on education and missionary work. Almost militaristically hierarchical in their command structure, the Jesuits organize their various ministries into “provinces,” akin to dioceses. Each Jesuit province has responsibility for all Jesuit schools and activities within its geographic footprint, but can also send smaller groups of Jesuits outside the provincial boundaries. Those small excursions, sponsored by a province but not within it, are known as Jesuit “missions.” As it grows in size and importance, a “mission” can be elevated to the status of a “province” in its own right.
Pittsburgh currently falls under the jurisdiction of the Maryland Province of the Society of Jesus, which covers most of the east coast including Pennsylvania and West Virginia. Hypothetically, if the Jesuits had ever opened a college in Pittsburgh, it most likely would have been through the efforts of the Maryland Province, so it is important to examine the Province's history to understand why it overlooked Pittsburgh for so long.

**Origins of the Maryland Province of the Society of Jesus**

The Maryland Province is the oldest Jesuit Province in the United States, tracing its roots to the founding of the Maryland colony in 1634. That year, a trio of English Jesuits — Father Andrew White, Father John Gravenor, and Brother Thomas Gervase — accompanied the first Catholic settlers across the Atlantic. Father White presided over the first Catholic Mass in the thirteen colonies.²

In 1773, concerned about the Jesuits’ outsized influence over the Church and over secular politics, the Vatican temporarily suppressed the Society of Jesus worldwide. This meant that the two dozen or so Jesuits working in Maryland around the time of the American Revolution were stripped of their identity and became diocesan priests. One of these ex-Jesuits, John Carroll, rose to become the first Catholic bishop of the United States and founded the country's first Catholic university — Georgetown — in 1789. Twenty-five years later, when the Vatican restored the Jesuit order worldwide, most of the remaining ex-Jesuits in Maryland rejoined the Society and assumed control of Georgetown, which has remained a Jesuit university ever since.

The Georgetown campus in Washington, DC became the headquarters of the Maryland Jesuits, who were elevated from the status of a “mission” to that of a “province” in 1833. Two years later, the Maryland Province leadership met to plan out future expansion, and identified four cities as potential candidates for new Jesuit colleges: New York, Philadelphia, Baltimore, and Richmond.³ Pittsburgh did not make the cut, but this was understandable because it was still a small frontier town. Moreover, the journey across the Alleghenies from Washington, DC was prohibitively grueling compared to the short, all-water trips to the other cities.

By that time, there was also a second group of Jesuits in the United States ministering on the American frontier. In 1823, a small band of Belgian Jesuit missionaries ventured west to what is today Missouri, where they accepted an offer to take control of five-year-old Saint Louis College (now Saint Louis University), the oldest college west of the Mississippi. St. Louis became the headquarters of a separate Midwestern branch of the Society of Jesus, and that mission was elevated to the status of a province in 1863.

**A Catholic College for Pittsburgh?**

Meanwhile, the Diocese of Pittsburgh began operations in 1843, and its first bishop, Michael O’Connor, very quickly set out to establish a Catholic college for the city. At the time, it was relatively common for bishops on the American frontier to provide seed money for a new college and staff it for a few years with diocesan priests. Once the school was up and running, the hope was that it could be handed over to an established teaching order, such as the Jesuits or the Christian Brothers, who could devote their full-time attention to it. O’Connor made three attempts to open a Catholic boys college in Pittsburgh: first in 1844, second in 1848, and third sometime in the 1850s. All three schools failed after just a few years, in part because O’Connor could not find enough priests among his own diocesan clergy to staff them.⁴ This was not unusual; approximately seventy percent of the Catholic colleges founded in the nineteenth century closed.⁵

There is no available evidence that O’Connor offered any of his three experimental colleges to the Jesuits. However, O’Connor held the Jesuits in high esteem, and in fact, he became a Jesuit himself. After resigning as bishop of Pittsburgh in 1860, he entered the Society of Jesus and eventually served on the faculty of Boston College.

If, hypothetically, O’Connor had invited the Georgetown Jesuits to come to Pittsburgh, they almost certainly would have declined the offer. During the 1840s and 1850s, the young Maryland Province was over-extended and was well behind on its original expansion plans. A former Georgetown president, Benedict Joseph Fenwick, was then serving as bishop of Boston and was badgering his colleagues to open a Jesuit college in his diocese. The result was the College of the Holy Cross in Worcester, Massachusetts, which opened in 1843 as the first Catholic college in New England. In 1851, the Maryland Jesuits followed through on their plans to open a college in Philadelphia (Saint Joseph’s University) and a year later, did the same in Baltimore (Loyola University). They also faced an unexpected problem when Holy Cross caught fire in 1852, leaving that school’s future in doubt.

Between the startup costs for the two new colleges and the rebuilding efforts in Massachusetts, the Maryland Province was accumulating significant debt and was pushing its teaching staff to the absolute limit. Even if they had been offered an opportunity to come to Pittsburgh at the time, the Maryland Jesuits would have been in no position to accept. To further illustrate this point, the Jesuits actually withdrew temporarily from their college in Philadelphia. In 1859, Father Felix Sopranis, a representative of the Jesuit superior general in Rome, came to the United States...
to inspect the Jesuit colleges. He concluded that the Maryland Jesuits had taken on too many projects and ordered them to reduce their commitments by closing Saint Joseph’s College, which would not reopen for thirty years.7

Help from the Missouri Jesuits?
In theory, if the Maryland Jesuits were stretched too thin to open a college in Pittsburgh, they could have given permission for the Missouri Jesuits based out of St. Louis to do so. However, the Missouri Jesuits were facing challenges of their own. At the same time that Bishop O’Connor was attempting to build a Catholic college for Pittsburgh, other bishops across the Midwest were doing the same with varying degrees of success. In 1831, the first bishop of Cincinnati, Dominic Fenwick, opened a college that he named “the Athenaeum.” Much like the Pittsburgh colleges, it struggled to fill its classes and suspended operations from 1838-1839. Fenwick’s successor in Cincinnati, Bishop John Baptist Purcell, traveled to Rome in 1839, begging the Jesuit leaders to take the beleaguered school off his hands. That same year, Bishop Frederick Rese of Detroit made a similar request, inviting the Jesuits to establish a college in Michigan.8

A series of letters passed between Rome and St. Louis discussing the two offers. Ultimately, the Missouri Jesuits decided that they could only spare enough men to staff one additional college, and Rome decided to prioritize Cincinnati over Detroit. A small team of Jesuits from St. Louis arrived in Ohio in 1840 to take control of the Athenaeum, which they renamed St. Xavier College (known today as Xavier University). As a result of this decision, Detroit, like Pittsburgh, would go without a Catholic college for decades.9

As the nineteenth century progressed, the Missouri Jesuits radiated out from St. Louis to establish several new Midwestern colleges, including Loyola University in Chicago, Marquette University in Milwaukee, Creighton University in Omaha, Rockhurst University in Kansas City, and, finally accepting an offer they had turned down thirty years earlier, the University of Detroit in Michigan. However, they never ventured farther east than Detroit, keeping all of their colleges within a few-hundred-mile radius of their St. Louis headquarters.

Meanwhile, the Maryland Jesuits were focused almost entirely on the Boston-Washington Corridor. They opened Boston College in 1863 and resurrected Saint Joseph’s College in Philadelphia in 1889. Unrelated to this expansion, a third group of Jesuits – this time from France – independently established a mission in the New York City area centered around the school known today as Fordham University. In 1879, the French mission in New York merged with the Maryland Province, which gave the Maryland Jesuits a significant academic portfolio. By the 1890s, they were operating nine different colleges and universities on the east coast, none of them farther west than the District of Columbia.

Stuck in the Middle
Pittsburgh was caught in between these two epicenters of Jesuit activity in the nineteenth century. It was just far enough away from the hearts of both the Maryland and Missouri Provinces to fall outside of their strategic priorities. The Maryland Jesuits were busily trying to establish or
maintain a college in every big city from Boston to Wash-
ington, which consumed all of their resources. The Mis-
souri Jesuits, meanwhile, focused on the Great Plains and
naturally prioritized cities like Chicago and Milwaukee that
were closer to home. Neither side was able to pay much
attention to the border zone between their two territories,
which included the rough triangle between Buffalo, Cleve-
land, and Pittsburgh.

How, then, did both Buffalo and Cleveland eventually
become home to Jesuit colleges while Pittsburgh did not?
The answer lies in another quirk of history.

The Buffalo Jesuits: Pittsburgh’s Best Hope
Beginning in the late 1860s, a fourth group of Jesuits began
ministering in the northern United States. This branch
consisted mainly of German refugees who were fleeing the
persecutions of Otto von Bismarck’s Kulturkampf, during
which the newly united German government sought to
stamp out Catholic influence and unify the country under
Protestantism. Several dozen Jesuits were forced to flee
Germany during this time, and they found a convenient
home in Buffalo, which had a large German-speaking pop-
ulation. This ragtag group in western New York organized
itself as a formal “mission” of the Society of Jesus and
established Canisius College as its primary ministry in 1880.

Of course, many northern cities, including Pittsburgh, also
had large numbers of German immigrants. So why did the
Jesuit refugees choose to settle in Buffalo? It was mainly
a matter of convenience, because their
French Jesuit colleagues in New York
had already established a small parish
ministry there. Since the 1850s, the
French Jesuits had operated two parish-
es in Buffalo, St. Michael and St. Ann,
which they willingly handed over to the
German refugees. Buffalo, unlike Pitts-
burgh, therefore had two ready-made
churches and rectories capable
of housing the homeless Jesuits.10

The Buffalo Mission was an awkward
addition to the American Jesuit map.
It was kept separate from the Mary-
land and Missouri Provinces mainly for
cultural reasons, not geographic ones.
Its primary objective was ministry to
German immigrants, and its assigned
territory mainly included the area around
Lake Erie. As part of their outreach to
other German-speaking communities in
the Midwest, the Buffalo Jesuits event-
tually branched out to open St. Ignatius
College (now John Carroll University) in Cleveland in 1886.

If any group of Jesuits had the potential to open a college
in Pittsburgh during this time, it would have been the Buff-
alo Mission. Pittsburgh’s significant German population,
particularly in neighborhoods like Troy Hill and Sharpsburg,
would have provided ample ministry opportunities for the
refugee priests. Pittsburgh was also located just 200 miles
from Buffalo, even closer than the distant outpost at Toledo.

However, the Buffalo Jesuits never ventured south into
Pennsylvania for two reasons. First, Pennsylvania was still
under the Maryland Province’s jurisdiction. This by itself
would not have been a deal-breaker, since the Buffalo Jesu-
ts simply could have sought permission of the Maryland
Jesuits before opening a college in their territory. Second,
and more importantly, the Jesuits were not the only Ger-
man refugee priests coming to the United States at the time. Another religious order simply beat them to Pittsburgh.

Duquesne University
Almost concurrently with the Jesuits’ arrival in Buffalo,
another group of German priests, the Spiritans, were also
fleeing Bismarck’s Kulturkampf and seeking a new ministry
in the United States. Although the Spiritans were a much
smaller and younger order than the Jesuits, they had a
respectable tradition as educators in Europe. The Spiritans
settled mainly among the German immigrants in Pitts-

Spiritan priests on the faculty of Pittsburgh College of the Holy Ghost
(Duquesne University), 1888
Source: Duquesne University Archives
burgh, and in 1878, they accepted the invitation of Bishop Michael Domenec to open a Catholic college in the city. The result was Duquesne University, the only Spiritan university in the United States. With a Catholic college already operating in Pittsburgh, the Buffalo Jesuits naturally looked, instead, to Cleveland when they expanded in 1886.

In the long term, it was probably in Pittsburgh’s best interests that the Spiritans, rather than the Buffalo Jesuits, opened the city’s first successful Catholic college. As time went on and immigrants began to assimilate, the German character of the Buffalo Mission began to wane and it became less clear why the mission should even exist. In 1907, the Buffalo Mission was dissolved and its assets were divided among the other Jesuit provinces. Canisius College, being in upstate New York, went to the merged Maryland-New York Province, while St. Ignatius College (John Carroll University) in Cleveland along with all other Midwestern ministries went to the Missouri Province.

As the relative newcomers, both Canisius and John Carroll were relatively low priorities in their respective networks during the twentieth century. The Maryland-New York Jesuits were focused heavily on meeting the needs of their growing research universities like Georgetown and Fordham, so they never developed Canisius into much more than an undergraduate liberal arts school. The same happened in Cleveland. The Missouri Jesuits already had their hands full maintaining large universities like Loyola and Detroit, so they never developed a law school, medical school, or any other professional programs (apart from business) at John Carroll University. In Toledo, the Missouri Province actually closed St. John’s University in 1936.

By contrast, as the one and only Spiritan university in the country, Duquesne benefitted from the undivided attention of its founding religious order. It added graduate and professional programs in law, pharmacy, nursing, education, music, and other fields, and by 1911 it elevated itself to university status, briefly making it the only Catholic university between Washington, DC and South Bend, Indiana. Today, Duquesne enrolls nearly 10,000 students while John Carroll University enrolls fewer than 4,000. If the Buffalo Jesuits had ever opened a college in Pittsburgh, it likely would have developed along the same modest lines as the one in Cleveland and would not have become the powerful economic force for the Pittsburgh region that Duquesne is today.

Epilogue: Wheeling Jesuit University and the Bishop’s Latin School
Although Pittsburgh itself never had a Jesuit college, it did briefly have a Jesuit presence. In the baby boom that followed World War II, there was a tremendous increase in demand for education, and circumstances were finally right for the Maryland Jesuits to expand into the Pittsburgh area. In 1946 the Maryland-New York Province split in two, with Pennsylvania remaining under the authority of the Maryland Province and most of New York and New Jersey spinning off into a separate New York Province. The new, smaller Maryland Province suddenly had less territory to cover, and Pittsburgh was the most logical place for it to expand.

Because there were already plenty of Catholic colleges in the Diocese of Pittsburgh (including one large Catholic university), the city itself was not a promising location. But West Virginia, whose population was peaking in the 1950s and which lacked any Catholic colleges at all, seemed to have much more potential. In 1951, Bishop John Swint of the Diocese of Wheeling invited the Jesuits to open a Catholic college that would serve the state’s northern panhandle, and sensing a unique opportunity to enter the Pittsburgh market without directly competing with Duquesne and other existing colleges, the Maryland Province accepted. Wheeling College began offering classes in 1955 and added the word “Jesuit” to its name in 1986. For a time, it branded itself as “Pittsburgh’s Jesuit University.”

Another, even more tenuous connection between the Jesuits and the Pittsburgh region took shape six years later. In 1961, Pittsburgh Bishop John Wright established the Bishop’s Latin School as a preparatory (high-school-level) seminary and invited the Maryland Jesuits to staff it. During its short, twelve-year existence, the Bishop’s Latin School operated in three different Pittsburgh neighborhoods — Homewood, East Liberty, and South Side — and sent many boys to the priesthood before low enrollment forced its closure in 1973. It was the only Jesuit school of any kind ever to operate in the Diocese of Pittsburgh, and the only significant Jesuit presence ever in western Pennsylvania.

Conclusion: “Not Really…”
Several years ago, I asked a Jesuit colleague whether Pittsburgh had ever played a role in the Jesuits’ long history in the United States. His response, after a second or two of thought, was, “Not really…” Despite a brief presence at the Bishop’s Latin School and what we can now identify...
No Jesuit College in Pittsburgh

as a temporary presence in nearby Wheeling, the Catholic Church’s largest teaching order has never played a significant role in this large and important diocese. On the surface, this is almost shocking. However, when we understand the history of the Jesuit order in the United States, it at least makes some modicum of sense.

In short, the Jesuits never developed a college in Pittsburgh because Pittsburgh happened to fall, geographically and logistically, too far outside the scope of what the American Jesuits felt they could handle given their resources. There were three Jesuit bases of operations —Maryland, Missouri, and Buffalo — that potentially could have opened a college in Pittsburgh at any given time. All three of these missions and provinces were too preoccupied with their work in other cities that, unfortunately, trumped Pittsburgh in importance. As significant as Pittsburgh was in the American Catholic Church, the need to open Jesuit schools in bigger cities (like New York, Boston, and Chicago) or more underserved cities (like Milwaukee, Buffalo, and Cleveland) was always too pressing. When the Spiritans successfully opened Duquesne University right under the Jesuits’ noses, any Jesuit expansion to Western Pennsylvania became unnecessary.

Nonetheless, there remains one school in Pittsburgh that self-identifies as “Jesuit.” Bishop Canevin High School, located on the borders of the city, Green Tree, and Crafton, decided in the 2000s to adopt a Jesuit charism inspired by Ignatian spirituality. Even though the Jesuits have never taught at Bishop Canevin, which in fact was a Franciscan or a Diocesan school throughout its life, its principal at the time, Kenneth Sinagra, saw value in exposing the students to the rich Jesuit tradition and philosophy of education.

Today, with the full support of the Jesuit educational network, Bishop Canevin students and faculty participate in prayer, retreats, and other activities inspired by the spiritual writings of St. Ignatius Loyola and cultivated by the Jesuits throughout the centuries. Despite the recent news from Wheeling, there remains at least one place in Pittsburgh where the Jesuit spirit lives on.

Endnotes:
9 Ibid.
Sophia Truszkowska was born in 1825 in central Poland. She was initially attracted to the life of a cloistered sister. As a young woman, Sophia experienced in private prayer a call to a different pathway. That new direction was not one of solitude, but of service. Joining the Society of Saint Vincent de Paul, Sophia began helping the poor in the slums of Warsaw. With her father’s financial support and her cousin Clothilde’s assistance, Sophia opened a school and shelter for children and homeless women.

Sophia joined the Secular Franciscan Order, at the recommendation of her spiritual director, taking the religious name of Angela. On November 21, 1855, the thirty-year-old knelt before an icon of Our Lady of Czestochowa and consecrated herself totally to God. That day signaled the founding of one of the first active-contemplative religious communities in Poland — the Congregation of the Sisters of St. Felix of Cantalice, known more commonly as the Felician Sisters.

As the Franciscan community grew, so did the sisters’ apostolates and outreach. Father Joseph Dabrowski, a young Polish missionary, had arrived in Wisconsin in 1870. He later wrote to the Felician Sisters for help. “Without a Catholic school here for the Polish child of immigrants, all will be lost for God and country,” he pleaded. Mother Mary Angela, who always counseled the sisters to serve where they were needed, personally blessed the five pioneer sisters who set sail for North America. Within two weeks of arriving in Polonia on November 20, 1874, the sisters opened the Sacred Heart School for Polish-American children.

Many more schools followed as the Felician Sisters, who had moved their headquarters to Detroit, expanded their ministry throughout the country. With the opening in 1888 of St. Adalbert School in the South Side neighborhood of Pittsburgh, the cradle of Felician ministry was established in the tri-state area. Pope Benedict XV approved in 1921 a new province called Our Lady of the Sacred Heart, drawing more than 100 sisters from Detroit, to meet the growing needs of the region. By that time, the sisters were already ministering in more than a dozen schools in Pennsylvania, West Virginia, and Ohio, typically located close to the mills and factories in which many Polish immigrants found work.

Our Lady of the Sacred Heart Academy opened its doors on September 1, 1932, in the Felician provincial house. Enrolled were 18 girls in ninth and tenth grade, all of whom aspired to become Felician Sisters. In 1935, the Academy graduated its first class of six young women. More than seventy years later, three of these graduates — Sisters Mary Irene Grabowicz, Mary Liliose Fien, and Mary Miriam Patalski, shared memories of their experiences.
In recalling those early years, the sisters agreed that life was “hard but happy.” The then-young teenagers were not only diligent students but part of the work force needed to support the community in the straits of the Great Depression. Before attending morning classes, according to Sister Mary Miriam, the aspirant-students of Our Lady of Sacred Heart Academy, watered the lawn and trees that had been planted just a few years earlier. Cows and chickens had to be fed. Food was not plentiful. Sometimes the staples were just that — no more, no less. “What did you eat with the bread?” Sister Mary Lilose laughingly recalled a question the aspirant-students would ask each other. The answer: “Nothing.” “What did you put on the bread?” The answer: “Nothing.” Students throughout the Pittsburgh area faced similar challenges on the day Our Lady of the Sacred Heart Academy began operation. “Relief Groups Will Ask City to Supply Shoes” and “Many Need Clothes” read the back-to-school headlines that September 1932 morning in the Pittsburgh Post Gazette. The articles reported that clothing for 30,000 area families and shoes for 16,000 children were needed to insure the presence of children in classrooms.

In spite of these hardships and maybe because of them, there was a shared vision and camaraderie among the students of the inaugural graduating class of Our Lady of the Sacred Heart Academy. “We stuck together,” Sister Mary Irene recalled.

Indeed, they did. This trio — sisters in their nineties at the time of the interview with the author — witnessed first-hand the growth of the school as measured by its changing admissions: first, aspirants only; then, girls who were day students or boarders; and, finally, boys.

**ACADEMY FOR FUTURE FELICIAN SISTERS (1930s)**

The first provincial house for the Felician Sisters, a temporary one, was in the former Saint Barnabas Home located in East McKeesport (1921-1932). In 1930, ground was broken in Coraopolis Heights (Moon Township) for a permanent residence that would also house the academy for girls. Building in the throes of the Great Depression, the weight of indebtedness burdened the sisters for many years to come.

On May 26, 1932, Bishop Hugh Boyle blessed the new structure, which, according to the Pittsburgh Catholic, cost $700,000. Situated on a 75-acre campus, the three-storied red-brick building in the shape of a capital E actually consisted of three connected buildings. The chapel was in the center flanked by the provincial house or convent for the sisters to the right, and the school to the left where it remains to this day. The first and second floors accommodated classrooms with the third floor reserved for living facilities for the aspirants and, later, also resident students. A promise was made to those attending the dedication that the high school would be ready by September.

On opening day, the ninth and tenth grade classes of 18 aspirants were welcomed by Sister Mary Cajetan Pietrzak, the principal of the academy, and a member of the provincial council (1926 - 1944). She served in leadership at the school for one year. Sister Mary Cajetan was one of eight Felician Sisters of Our Lady of the Sacred Heart Province who had received Bachelor of Arts degrees between 1923 and 1934 from Catholic University of America in Washington, D.C. All would serve in administrative or faculty positions during the early years. The requirements for educators were rapidly changing and the Felician Sisters were determined to keep pace. Father Paul E. Campbell, superintendent of schools for the Diocese of Pittsburgh from 1926 to 1939, urged more teacher training to meet the requirements for state-certified teachers. The Commonwealth of Pennsylvania had set the bar for elementary and secondary teachers.
to complete, respectively, a two-year or bachelor’s degree by 1927.⁶

Sister Mary Eugenia Szczutkowska succeeded Sister Mary Cajetan in September 1933. She served as principal for 13 years, from 1933 to 1946. The Pennsylvania Department of Instruction accredited OLSH Academy on April 8, 1935. In his letter to Sister Mary Eugenia, Dr. James G. Pentz, chief of state credentials, wrote, “I am safe in saying that this is one of the best schools to be found in the State.”⁷ The small senior class graduated that same spring.

Highlights of student activities during the first decade of OLSH Academy speak to a simpler time. Established were The Clarion, the student newspaper (1936), still in publication today, the Sodality of Mary (1937), and interscholastic volleyball and basketball tournaments with local schools (1938). Field trip destinations then were remarkably similar to those of today (e.g., Carnegie Museum, Phipps Conservatory, the Pittsburgh Symphony) — although today’s students in Western Pennsylvania no longer have the opportunity to tour the Heinz Plant or witness an opera performed at the Syria Mosque as OLSH students did in the late 1930s.⁸ What was not so routine was the school’s celebration of American Education Week in November 1937. The National Education Association and the American Legion co-sponsored the first American Education Week in 1921 to promote public schools. They would be joined in 1922 by the U.S. Department of Education and later by the National PTA, in 1938.⁹ Sister Mary Eugenia used the opportunity to promote Catholic secondary education and invited the public to hear speakers from Duquesne University.

ACADEMY FOR GIRLS (1940s, 1950s, AND 1960s)

At the close of Sister Mary Eugenia’s 13-year tenure as principal, Sister Mary Aloysius Michalak (1946-1953), Sister Mary Cecilia Czaplinski (1953-1965) and Sister Mary Pulcheria Saukaitis (1965-1971) headed Our Lady of the Sacred Heart Academy.

The arrival of 25 Polish refugee girls to live and attend school at Our Lady of the Sacred Heart Academy in 1947 made local news. In the aftermath of war, the young
women — ages 14 to 17 — had been forced from Poland to Siberia from where they escaped through Southern Russia and India before reaching a refugee camp in Mexico. The Polish National Alliance sponsored their coming to Coraopolis where the Felician Sisters, many of whom spoke Polish, helped the young women to learn English.

The reputation for OLSH Academy’s excellence in science was laid during these years. Beginning in 1949, OLSH students proved to be keen competitors at the Buhl Planetarium Science Fairs and later the Pennsylvania Junior Academy of Science.

The Academy broadened its student base in the 1940s and 1950s. In addition to aspirants, day students — typically, young women from the local town of Coraopolis — and boarding students were now accepted. A junior high was added in 1948-1949 with the hope it would serve as a “feeder” to the high school. Its final class of eighth graders graduated in June 1957. By that time, St. Joseph Grade School in Coraopolis, which had opened with first through fourth grades in 1953 under the care of the Felician Sisters, had expanded to include fifth through eighth grades eliminating the need for the junior high.

With the inclusion of day and resident students, high school enrollment grew from 30 to over 100 by the 1959-1960 school year, peaking at 148 young women enrolled during 1964-1965.

Throughout these years, Felician Sisters comprised the faculty with the only exception being a lay physical education teacher.

The mid-Sixties signaled rough waters ahead for the Academy. A slight enrollment decline in the year following the 1964-1965 peak of nearly 150 students picked up momentum. When school began in September 1969, only 83 students took their seats. The Sixties, bracketing Vatican II (1963-1965), saw the highest number ever of Catholic schools, students, and sisters in America in the early to middle years of the decade. Felician membership in Our Lady of the Sacred Heart Province similarly reached its apex in the 1960s, with about 320 sisters staffing over 30 elementary and secondary schools in the tri-state area. The descent across the Catholic landscape was about to begin.

Faced with empty hallways and fewer girls trying on religious life for size, Sister Mary Pulcheria Saukaitis, principal, had come to a crossroads. The challenging times required an openness to change. Change, and dramatic change at that, Sister Mary Pulcheria hoped, might ensure the future of the Academy from which she, herself, had graduated.

On May 1, 1970, with the blessing of the Felician Provincial Council, Sister Mary Pulcheria wrote to the Auxiliary Bishop John B. McDowell, Superintendent of Schools, that “after much investigation, deliberation, and debate, several parents interested in Catholic education have convinced us of the need to accept their boys in the fall.” She requested his blessing and a prayer for success.

In less than two weeks, McDowell wrote back, pronouncing the idea as “good,” and, asking Sister Mary Pulcheria to let him know “how things go.”

In an interview 40 years later, Sister Mary Pulcheria recalled, “The administration and faculty of the school took a risk with this proposal — but, we put it in the hands of God.” And, things would go well.
Co-Educational High School (1970 - Present)

In the fall of 1970, Sister Mary Pulcheria welcomed the student body of slightly more than 100 students, including 16 boys. The significance of this day was underscored by a name change. No longer was the school to be called Our Lady of the Sacred Heart Academy, but now it was to be known as Our Lady of the Sacred Heart High School.

The high school hired an athletic director and organized a basketball team for boys who named themselves the Chargers. It was clear that the school was moving forward. In other action, the dwindling aspirancy program was phased out and OLSH stopped accepting boarding students. In Spring 1971, the Pittsburgh Catholic featured an article on the increasing number of Catholic schools closing. A confident Sister Mary Pulcheria reported that Our Lady of the Sacred Heart High School had no problem with enrollment and, in fact, anticipated some 20 more boys for the following school year along with the girls.15

Sister Mary Augustine Grajewski who had worked closely with Sister Mary Pulcheria to convert the Academy to a co-educational high school served as the next principal (1971-1973) followed by Sister Mary Lucille Staniszewski (1973-1976), Sister Mary Jeremiah Wisniewski (1976-1977) and Sister Mary Christopher Moore (1977-1995). These school administrators of the 1970s witnessed sustained and increasing enrollment. Contributing to that were the closures of two parish high schools in nearby McKees Rocks, St. Francis de Sales and St. Mary, in 1971 and 1975, respectively. When St. Mary High School shut its doors, the pastor paid for its students to transfer to OLSH — increasing the enrollment from 131 to 202. A more lasting influence on enrollment was the 1979 verdict of the Pennsylvania Supreme Court (Springfield School District v. Department of Education) affirming that public school districts must provide free transportation to private school children.16 This ruling made Our Lady of the Sacred Heart a “destination” school, enlarging its recruitment area beyond the Coraopolis and Moon Township service area. Four decades later, more than 15 school districts bus students to the high school.

Under Sister Mary Christopher Moore’s administration beginning in 1977, Our Lady of the Sacred Heart High School continued to grow in terms of enrollment and opportunities for its students. Encouraged by their Felician teachers, students began to champion the vulnerable. Five years after the landmark 1973 Roe v. Wade ruling, a pro-life group was formed on campus. From 1979 forward, OLSH students participated in the annual Pro-Life Rally held in Pittsburgh and, later, the national March for Life in Washington, D.C., a practice they continue to this day. Now in its 40th year of operation, students also established Our Lady’s Pantry in 1980 to provide hunger relief to local families, shelters, and those at risk of being homeless. In
1990, Felician Sister Louise Marie Olsofka, then coordinator of the Diocesan Office for Youth and Young Adult Ministry, launched the Lovewalk for the Poor — an event that OLSH students, their families, and the Felician Sisters honor to this day.\textsuperscript{17}

The 1980s were also marked by an emergency, a celebration, expansion, and incorporation. A fire of unknown origins destroyed the school’s auditorium on March 18, 1982. Students and the sisters in the adjoining provincial house evacuated safely. Several months later, on July 25, a much happier occasion drew the OLSH community together to celebrate the golden jubilee of Our Lady of the Sacred Heart High School and the Felician presence in the Moon Township area. Countering a trend in the Diocese of Pittsburgh in which some two dozen Catholic private or parish high schools had closed between 1970 and 1985, Our Lady of the Sacred Heart High School stepped out in faith to build. Break ground was, according to Sister Mary Alexander Klawinski, then provincial minister, a sign that Our Lady of the Sacred Heart High School was here to stay. The Angela Activities Center, a $750,000 gym for competitive sports, was named in honor of the foundress of their congregation, Mother Mary Angela.\textsuperscript{18} Auxillary Bishop John B. McDowell, who had years earlier blessed the idea of admitting boys, now blessed and dedicated the facility for boy and girl athletes on August 25, 1984.

The Felician Sisters took an important step in 1984 to ensure that the religious community’s mission and values would guide Our Lady of the Sacred Heart High School for the years to come. What had once been essentially a convent school — in which the principal worked within the provincial council to make decisions — was no longer that. With a growing enrollment, a shift in balance from sisters to a primarily lay faculty, and the very real possibility of lay leadership in the future, it was critical for the province to safeguard its influence by formalizing its relationship with the school. To that end, Our Lady of the Sacred Heart High School was separately incorporated with the provincial administration retaining oversight of the school and its mission. A board of directors, which at that time was made up of all Felician Sisters and would be reconfigured in 1995 to include lay people, provided support.

Through the generosity of a donor, the 1990s gave birth to the Youhttowne Young Scholars Program and World Youth Day scholarships for OLSH students and chaperones.\textsuperscript{19} Since 1994, OLSH High School has been accredited by the Middle States Association of Colleges and Schools, most recently for the period of 2018-2025.\textsuperscript{20} The 1995-1996 school year broke all records with the enrollment of 319 students. That same year saw a change in administration. When Sister Mary Christopher was elected to provincial leadership, Sister Mary Francine Horos, who had served since 1984 as assistant principal, was appointed administrator and served in that position through the 2009-2010 school year. Christina Brooks next served as principal for one year (2010-2011). In 2011, Tim Plocinik became principal, a position he holds to present.

Renovation, relocation, and reorganization highlighted the first two decades of the new Millennium. In 2000, Sister Mary Cabrini Procopio, provincial minister of the Felician Sisters, proposed renovating completely the aging physical plant that housed the school, chapel and sisters’ residence. In addition to improving community life for the sisters, Sister Mary Cabrini underscored that it would allow Our Lady of the Sacred Heart High School to continue, thereby giving witness to the heart, charism, and mission of foundress Blessed Mary Angela, who had been beatified in 1993.\textsuperscript{21} Former principal and then provincial vicar, Sister Mary Christopher Moore, urged the provincial council and architect, Laura Nettleton of Perkins Eastman, to consider “going green” given their Franciscan values of being good stewards of the earth. The decision was made to proceed.\textsuperscript{22}
“Preserve among yourselves a unity, peace, love and kindness...”

Monsignor Gorzynski, representing Bishop Hugh C. Boyle, breaks ground and blesses the land for the convent, chapel, and academy on March 30, 1930
Source: Archives of Our Lady of the Sacred Heart Convent/Coraopolis

Bishop Hugh C. Boyle dedicates the new Our Lady of the Sacred Heart convent, chapel, and academy on May 26, 1932
Source: Pittsburgh Catholic, June 2, 1932

Laying of the Cornerstone Ceremony, May 31, 1931
Source: Archives of Our Lady of the Sacred Convent/Coraopolis
The first six graduates of Our Lady of the Sacred Heart Academy in 1935 all entered the Felician Sisters and are listed here by their religious names: Top Row (L-R): Sisters M. Bernard Nowak, M. Rita Matczak, M. Liliose Fien, M. Irene Grabowicz; Bottom Row (L-R): Sister M. Emmanuel Gibala, Rev. John L. Pudio (Chaplain), Sister M. Miriam Patalski

Source: Archives of Our Lady of the Sacred Heart Convent/Coraopolis

From early on, young women were encouraged to pursue studies in science

Source: Archives of Our Lady of the Sacred Heart Convent/Coraopolis

Students in gym class

Source: Archives of Our Lady of the Sacred Heart Convent/Coraopolis
Present-day high school and chapel
Source: Our Lady of the Sacred Heart High School

OLSH students of today in chapel
Source: Our Lady of the Sacred Heart High School

2019 World Youth Day pilgrims were hosted in the factory of Franklin Chu, a diesel mechanic who lives in Panama City, Panama
Source: Our Lady of the Sacred Heart High School
...practice toward one another gentleness, understanding and cooperation.”

— Blessed Mary Angela

Father Kris D. Stubna joins the OLSH community for blessing service of renovated high school on March 21, 2003

Source: Our Lady of the Sacred Heart High School

The Felician Sisters of Krakow hosted the OLSH students who attended World Youth Day held in Poland in 2016

Source: Our Lady of the Sacred Heart High School

OLSH fields first football team, 2010

Source: Our Lady of the Sacred Heart High School
Between May 24-27, 2002, the following took place:
1) OLSH students, staff, and volunteers packed books, furniture, and essentials that were then transported some ten minutes away to leased classroom space housed in the former Boyd School; 2) the senior class graduated; and, 3) on the following day, Sota Construction Company gutted the high school. The Felician Sisters and teachers welcomed back students to their completely renovated, environmentally-friendly school with the latest technology on January 30, 2003. The renovated building would later receive a gold LEED rating for its green features. Father Kris D. Stubna, secretary for education for the Diocese of Pittsburgh, joined the OLSH High School community for a blessing ceremony on March 21, 2003 at which time students presented cards to Sister Mary Cabrini thanking her and Our Lady of the Sacred Heart Province for gifting them and future students. The two-story intergenerational Tisch Family Library opened in the renovated school in September 2004, accessible to both students and sisters.

With the completion of the renovation of the school and the provincial house, attention later turned to the Angela Activities Center. With the increased student population and expanding number of competitive sports and activities, the Angela Activities Center no longer met the demands of the OLSH athletic program. Renovation and expansion of the Angela Activities Center was completed in 2010, the year OLSH fielded its first football team.

In 2018-2019, OLSH won three WPIAL Championships — Football, Boys Basketball, and Girls Basketball.

Since 2001, students participating in the Girls Hope Program and living in Clinton began attending Our Lady of the Sacred Heart High School. Girls Hope, a nonprofit organization helps academically capable and motivated girls, ages 10-18, who are at-risk in their homes or neighborhoods to become “women for others.” Established by the Sisters of St. Joseph of Baden, the non-denominational program provides family-like homes, opportunities for growth, and education through college for its scholars. In 2009, the Clinton scholars were relocated to a newly built home on the west side of the Our Lady of the Sacred Heart campus.

Governance of Our Lady of the Sacred Heart High School was reorganized when the school adopted the president/principal model. In this model, the president assumes leadership in business oversight, strategic marketing, mission integration, and securing resources while the principal manages day-to-day life including curriculum, programs, and faculty development. In 2008, the board of directors appointed Elizabeth A. Santillo, former chief financial officer of Oakland Catholic, as the first president of the school. Terry O’Rourke Donoghue succeeded her in 2012. Donoghue brought to OLSH extensive leadership experience in marketing, enrollment management, and planning gained in higher ed (Duquesne, LaRoche, and Carlow) and, as the mother of three OLSH graduates, familiarity with the school and its mission.

Reorganization was also on the hearts and minds of the Felician Sisters. On November 21, 2009, the eight Felician North American provinces united to become one — the Our Lady of Hope Province. Sister Mary Christopher Moore, former provincial minister and principal of the high school, was elected to lead the newly established province. The Felician Sisters of North America and, in turn, all their sponsored ministries adopted a set of five values to guide them in living out Blessed Mary Angela’s call to “serve where you are needed.” The “Felician Core Values for Ministry” encompass respect for human dignity, compassion, transformation, solidarity with the poor, and peace and justice. While these values were in many ways already influencing Our Lady of the Sacred Heart High School, special care was taken to embed them in the weave of daily life. Added during the school year of 2010-2011 was the position of director of mission — with responsibilities for ongoing formation and education of the board, administration, faculty, staff, and students.

Under the leadership of the president and principal, Terry O’Rourke Donoghue and Tim Plocinik, OLSH continues to grow. Some 350 students are enrolled this current school year. More students than ever are taking advanced placement courses offered through partnerships with the
University of Notre Dame and Johns Hopkins University. The student body strives not only academically, but in serving others by annually contributing 10,000 hours or more to individuals and organizations in need. In addressing the graduating class of 2020, Plocinik acknowledged that the COVID-19 pandemic had impacted their senior year. The principal urged, however, to measure their year by what was gained, not lost. A third of the 77 seniors graduated with a 4.0 or higher, 38 earned the Presidential Award for Educational Excellence, four were National Merit Commended Scholars and one, a National Merit Scholarship Finalist, and the class as a whole was offered more than $15 million in scholarships, the highest level ever for OLSH.

Only one Felician Sister remains today on the faculty. Math teacher and former administrator Sister Mary Francine Horos does not, however, shoulder alone the responsibility of imparting the Felician mission. The seeds of the mission and Felician Core Values have been planted and continue to grow. Blessed Mary Angela once said, “I wish I could multiply myself a hundred times and spread God’s love.” Her wish comes true each time a graduating class leaves Our Lady of the Sacred Heart High School with a diploma in hand and the mission to serve impressed upon their heart.

Endnotes:
1 Sister Mary Cherubin Jasinska, Historia Zgromadzenia SS. Felicjanek na podstawie rękopisów, Część II [History of the Congregation of Felician Sisters Based on Manuscripts] (Cracow: SS Felicjanki, 1929), 277-278. Quoted in history written by Sister Mary Jane Kadyszewski, C.S.S.F., One of the Family: History of the Felician Sisters — Our Lady of the Sacred Heart Province, 1920-1977 (Pittsburgh: Wolfson Publishing, 1982), 29. Note: Father Dabrowski’s letter was directed to Mother Magdalen Borowska who succeeded Mother Mary Angela. Mother Mary Angela endorsed the plan and met with the pioneer sisters to bless them before their departure.
2 Sisters Mary Irene Grabowicz (+ 2014), Mary Lillose Fien (+ 2012), and Mary Miriam Patalski (+ 2013), interview with author, November 19, 2008. All three members of the inaugural graduating class of the Academy had, at the time of their deaths, been members of the Felician community for nearly eight decades.
3 Pittsburgh Post-Gazette, September 1, 1932, 2.
5 Anthony Pyzdrowski was an architect, contractor, and construction engineer. Born in Poland and educated in Germany, he came to Pittsburgh in 1913 and was responsible for designing a number of buildings for Catholic institutions including Marion Manor (Greentree), Holy Family Institute (Emsworth), and Auberle Home for Boys (McKeesport) as well as churches. Obituary, Pittsburgh Press, July 21, 1964, 11.
7 James G. Pentz, Chief of Pennsylvania State Board of Credentials, Harrisburg, to Sister Mary Eugenia, Principal of Our Lady of the Sacred Heart High School, April 8, 1935. Letter cited in Kadyszewski, One of the Family, 125.
8 H. J. Heinz himself invented the “factory tour” in 1899 at the end of which visitors went home with samples and the famous pickle pin. Tours were discontinued in 1972. The Syria Mosque was torn down in 1991.
9 Concerned that one-fourth of World War I draftees were illiterate, the NEA in 1919 called for one week each year to raise awareness of public schools and the importance of education. Source: National Education Association, “American Education Week: Join History,” accessed August 19, 2020, www.gpsnetwork.org/grants/61038.htm.
10 “Polish Refugees Find Haven Here,” Pittsburgh Post-Gazette, February 8, 1947, 2.
11 In 1965, there were approximately 180,000 women religious (today: 31,350) and 59,000 priests (today: 37,000). There were 13,000 Catholic schools compared to slightly more than 6,000 in 2019.
12 Sister Mary Pulcheria, CSSF, Principal, Our Lady of Sacred Heart Academy to Most Rev. John B. McDowell, Superintendent of Schools, Diocese of Pittsburgh, May 1, 1970.
14 Rebecca Mulvay, “40 Years of Co-Education,” OLSH Highlights, Spring 2011, 8.
15 William McClinton, “More diocesan schools closing as court considers state aid,” Pittsburgh Catholic, March 5, 1971, 2. The article also noted that OLSH was among five girls academies (Mt. Assisi, Vincentian, Holy Ghost, and St. Benedict) that planned to raise tuition to $300 for the 1971/1972 year.
17 Sister Louise Marie Osofska always credited the Holy Spirit with inspiring her to create the LoveWalk for the Poor. Joining first for Mass, marchers would then carry food, clothing, and other donations to a drop-off center. Launched on the Sunday before St. Valentine’s Day 1990, Sister Louise Marie explained her scheduling a winter event as fostering solidarity with homeless people who are always out in the elements carrying their possessions.
19 William Wolf, founder of Maronda Homes, the Maronda Foundation, and Youthtowne (an outdoor facility for youth activities in Clinton, PA), created the scholarship program to assist Our Lady of the Sacred Heart young women who wanted a Catholic education but could not afford one. The program was comprehensive offering a high school scholarship, summer mentoring, and a college scholarship. When OLSH’s sports programs were expanded, Mr. Wolf made available field hockey, soccer, softball, and baseball at Youthtowne. Through the Maronda Foundation, many OLSH students attended their first World Youth Day in Denver in 1993 — and, every few years after when the gatherings were held.
20 Middle States accreditation is an impartial third-party validation that a school has achieved established standards of quality as measured by student performance, school leadership and governance, financial stability, health and safety, staffing, and long-range planning. In April 1990, the Diocese of Pittsburgh became the first major U.S. diocese to have all its elementary schools accredited and, by 1994, all high schools were accredited or in the final process.
22 The largest share of the $22 million project cost was earmarked for the renovation of the high school followed by the provincial house and multigenerational space. Design: Perkins Eastman. Contractor: Sota Construction Services.
23 Mr. and Mrs. Ronald Tisch, parents of three OLSH graduates, had been significant donors to the school and to the renovation project. LF Gilberti, architect, and Sota Construction Services, Inc. collaborated on the $5 million renovation and expansion of the Angela Activities Center. Increased seating (625), two classrooms, two gyms, a weight room, four locker rooms, offices, a concession stand, and the Sister Mary Christopher Moore Café was the final result.
24 The Felician provinces of Enfield, Connecticut; Chicago, Illinois; Livo-nia, Michigan; Lodi, New Jersey; Rio Rancho, New Mexico; Buffalo, New York; Corapolis, Pennsylvania; and, Mississauga, Ontario, Canada became the Our Lady of Hope Province, based in Beaver Falls, PA.
Author's Note: When I began research for this article in October 2019, there was little reason to suspect the academic year ending June 2020 would be the last for Saint Anne School. The school year began with a 37 percent increase in enrollment, so it was to the surprise and dismay of many when in early 2020 the Diocese of Pittsburgh announced the closing of the school as a result of a school regionalization plan, thus ending 126 years of Catholic education in Castle Shannon.

Father Michael Caridi, pastor of the parish, reflected on the decision:

“While obviously there is much disappointment and great sadness that Saint Anne School had to close its doors this year, it does give the parish an opportunity to look back with a great sense of pride and gratitude that for 126 years we were able to provide generations of children with outstanding academic, spiritual and personal formation.”

The Early Years
Saint Anne Church, founded in 1889, holds a place of significance in the Pittsburgh diocese.

From its humble beginning as a mission under the Passionist Fathers, Saint Anne’s has come to be recognized as the ‘mother’ parish of the South Hills. A dozen or more parishes have sprung up in the once sparsely-settled territory to which it first gave a place of worship.

Education of the children of Saint Anne families began in 1893 under the leadership of the first pastor, Father Anselm Clemens, C.P., when “The Sacristy School” opened with the construction of the first Saint Ann (the original spelling) church building on Willow Avenue.

The Sacristy School was so-named because the church sacristy doubled as the lone classroom for two years. The school initially enrolled 15 students and the first teacher and principal was Flora Schafer.

The following year saw the construction of a one-room frame schoolhouse at a cost of $800. A Souvenir Program from 1954 included this reflection:

With their immediate spiritual needs fulfilled, the thoughts of Father Anselm’s flock turned to the matter of their children’s education, and the next year, 1894, a small frame schoolhouse was erected.

The site selected for the new school building is admirable as to location and adaptability. It is opposite the church and provided space for a fine athletic field and other outdoor activities in addition to room for the extension of the building, should there be a need for it.

The one schoolroom was adequate for the 1895 through 1898 academic years, but by 1899, enrollment had grown to 60 and the schoolroom was partitioned into classrooms. That same year religious sisters were brought to the parish to instruct students. First to arrive were the Sisters of Saint Agnes (CSA) of Fond-du-lac, Wisconsin.

Exactly how the CSA Sisters came to be invited to Castle Shannon remains a bit of a mystery. Father Michael Frank was the pastor in 1899 when Bishop Richard Phelan invited the Congregation to teach at the school. A clue is found in a 1990 letter in the parish archives from Father Frank’s great-nephew, John H. Frank of Clarksburg, West Virginia, in which he wrote the following:

Father Michael had younger sisters who became nuns of CSA. The older of the two entered her novitiate in 1886 and the younger in 1894. Perhaps
this family connection allowed Father Michael to obtain the services of the CSA in the school.\textsuperscript{14}

In October of 1899 the Congregation sent Sister M. Bernard Murphy, CSA and Sister M. de Chantal Welling, CSA.\textsuperscript{15} A third Sister followed later.\textsuperscript{16}

By 1903, under Father Frank’s tutelage, the one-room classroom building was demolished and a frame two-story building, with two-rooms on each floor was built and enrollment increased to 160. Naturally, the new school required the services of a janitor. One was engaged at a salary of fifty cents per month.\textsuperscript{17}

Because of the death of Sister M. Bernard and the serious illness of Sister M. de Chantal, the CSA were forced to withdraw from their ministry at the school in 1905\textsuperscript{18} and the Sisters of Divine Providence (CDP) arrived to begin 85 years of service to the school.\textsuperscript{19}

The dawn of the beneficence of the Congregation has been recorded in *Chronicles of the Sisters of Divine Providence*:

In the spring of 1905, Mother Frances again accepted a new mission, namely, St. Ann, Castle Shannon, near Pittsburgh. Reverend Anthony Vogel, a former assistant at SS. Peter and Paul parish, was pastor at St. Ann’s. This was a congregation of mixed nationalities, mostly coal miners who lived scattered among the mining regions. It was difficult for the children to make their way to school in all kinds of weather, and the many different languages of the pupils made teaching rather a difficult task. It was a real mission work, but the charity of Christ makes all burdens light. In the latter part of August 1905 Sister Theresa (Wehrheim), Sister Pascal (Teves), Sister Petronella (Schuler) and Sister Hedwig (Hauschmidt), took up their abode at St. Ann’s, Castle Shannon, which many years later became one of the largest and most flourishing missions in the Province.\textsuperscript{20}
Father Charles Hipp succeeded Vogel on January 10, 1907 and his first undertaking was to renovate the schoolhouse and build an addition to it in order to provide accommodations for the children of this rapidly growing section. A brick addition was built with a brick veneer added to the old frame building. Modern heating and ventilating systems were installed. In 1912 a third story was added atop the school building to accommodate the increased enrollment of 370 students.

The first and second stories contain classrooms; the third story contains a large auditorium and meeting rooms. In the basement are the boiler rooms, gymnasium, pool rooms, bowling alleys, a model kitchen, and a lunch room. It was dedicated by the Rt. Rev. Regis Canevin, October 1912, on which occasion the Bishop delivered a most impressive sermon.

The rapid growth in Catholic population was not unique to Castle Shannon. The dramatic industrialization of the Pittsburgh region attracted Catholic immigrants mainly from Central and Southern Europe and the Catholic population of the diocese increased from 280,000 in 1900 to 581,327 by 1930. Between 1904 and 1921 the diocese erected a new church every month.

The World War I Years
The number of students continued to increase during the difficult years of World War I. At the time of Father Hipp’s death in 1918 enrollment had swelled to 600. However, the 1919 coal miner’s strike precipitated a loss of 250 students. The strike caused the parish a loss of many families who moved elsewhere to earn a livelihood. This reduced the number of pupils to about 350.

The Depression and Years Immediately Following
Father Joseph Gerold succeeded Father Hipp and served as pastor from 1919 until his own death in 1929 and was followed by Father F. Aloysius Angel who served from 1930-1949.

The first work undertaken by the new pastor (Father Angel) was the general remodeling of all the parish buildings entailing an expense of $7,285. By the year 1931, this expense had been paid. By this time inroads of the disastrous depression entered into the parish halting various projects in view. But thanks to Divine Providence and Our Lady of Perpetual Help, the parish weathered the storm and emerged with-
The 25th Jubilee of service to the school by the Sisters of Divine Providence was celebrated in 1930, as recorded in the parish archives:

Human words fail to tell of the wonderful work performed by this noble and self-sacrificing band of nuns in a school of fourteen nationalities. The celebration for the occasion consisted of a High Mass of Thanksgiving attended by hundreds of former pupils. As a jubilee gift the former pupils donated a large Frigidaire and the individual members of the parish donated beautiful all-wool blankets for the twin beds in the convent. Even their dining room was not forgotten, as a member of the parish donated a complete set of dinner dishes. A nice spirit towards our teaching sisters is cultivated at Saint Anne’s. May it ever continue.

School Patrols began in 1931 with the training of seventh and eighth graders to assist younger students at school crossings and other intersections in the community.

During the years 1933 and 1934, owing to the Depression, only necessary repairs were made on all buildings. Conditions began to look brighter in 1935. In the school the corridors received new paint and the auditorium with its new walls and ceiling tinted presented a charming picture for the large gathering of parishioners to honor Father Angel on the occasion of his silver jubilee of Ordination, October 13, 1935.

The Baby-Boom Years
Enrollment increased from 350 in 1948 to 400 in 1949, the year Father Eugene Harkins was appointed pastor.

The arrival of Father Harkins coincided with the start of the almost phenomenal post-war development of Castle Shannon and the problems of guiding a parish which was growing by leaps and bounds were prodigious. The most difficult task, however, was presented by the school. In five years the enrollment doubled to 800 pupils.

The school building of 1912 was overcrowding to the extent that those facilities originally built for a gymnasium, kitchen, lunchroom and meeting rooms had been converted into classrooms. It was necessary for (Father Harkins) to build a new building.

Father Harkins’ building campaign was kicked-off at the November 1952 Holy Name Society Communion Breakfast attended by nearly 500 men.

Ground was broken on Easter Sunday, April 20, 1953 and the cornerstone was blessed and laid on June 28. Several classrooms opened in January of 1954 while construction was still proceeding. The addition added classrooms, a gymnasium and renovated cafeteria. The addition accommodated the 600 pupils enrolled in the first three grades while the 200 students in the upper grades continued their classes in the old building.

The Pittsburgh Post-Gazette announced the March 20, 1954 dedication:

Dedication of a new $400,000 addition to St. Anne School in Castle Shannon will take place next Saturday morning. The Most Rev. John F. Dearden will officiate at the ceremony. He will be assisted by his secretary, the Rev. Jacob Shirar. The Rev. Patrick D. Harkins, pastor of St. Matthew Church, Tyrone, PA, will preach the dedication sermon. The Rev. E.W. Harkins is pastor of St. Anne Church which is the mother parish of all Catholic churches in South Hills. The new structure, of Indiana limestone with aluminum trim, consists of 12 classrooms, a large multi-purpose room, a kitchen-cafeteria, and an audio-visual training room. From its original one-story frame building, erected in 1894 with a handful of students, St. Anne’s has grown to its present size and nearly 900 students.

This was the first time in many years that the facility enjoyed a bit of breathing room.

During this time the first school uniforms were introduced.
A red and green plaid jumper was adopted for the girls. The boys uniform consisted of navy-blue trousers, light blue shirt and navy-blue necktie. Also it was during the 1950s that a class for “exceptional children” was introduced with 17 pupils. Sister Cyrilla was the teacher.

With spare classrooms now available in the original building, the school had twenty classrooms with a capacity of 1,000 pupils. But even that volume would prove insufficient within a few years as baptisms at Saint Anne’s numbered 261 in 1952 and 241 in 1953. In 1956, with enrollment approaching 1,500 it was again necessary to build and seven more classrooms were added.

In 1957, with an enrollment of 1,535, three buildings were in operation. Grades six through eight were housed in Building I (known as “the old school”) with grades four and five occupying the seven rooms of Building II and a room of the old building, and grades one through three occupied Building III, the 1954 building. The senior library was on the second floor of Building II; the junior library was on the top floor, taking the place of the former auditorium of the old school building. The children no longer ate lunch in the classrooms; a hot lunch program was initiated with the cafeteria and a section of the gym used for this purpose. The teacher’s lunchroom was on the stage behind the curtain. Three lunch periods were established and the students used both the Rockwood Avenue and Willow Avenue playgrounds for recreation.

**The 1960s**

In 1961 enrollment peaked at a historic high of 1,611 but dropped to 1,357 in 1962 when Saint Winifred School opened with four grades in Mt. Lebanon, two miles north of Saint Anne.

A number of extracurricular activities accompanied this growth in student enrollment. Sister Marlene Luffy, a 1960s faculty member, and later principal, shared this recollection:

During these years many activities emerged through the interest and involvement of the parents. The PTG which was begun in the late forties now blossomed into a dynamic and effective organization. Membership reached an all-time high of over 1,000 parents attending monthly meetings. Saint Anne’s began a school band under the direction of Mr. Louis Rocereto. Through the efforts of Father George Leech a revision of the football organization occurred and a basketball team was organized. The Athletic Association was supported by Bob Kobosky, Don Boss, Joe Boss, Sr., Bill Malone, Jim Creehan and Art Creehan. Father Leech was instrumental in acquiring physical and financial assistance to construct recreational equipment on the playgrounds. Swings, slides, see-saws and gymnastic bars were installed on both playgrounds.

The President’s Physical Fitness Program began at Saint Anne’s, and the children now had physical education on a regular basis; Bill McArdle was the first gym teacher and the first coach of the basketball team. The sports program included boys football, basketball, wrestling and hockey. The girls cheerleading squads began in the early 50s and girls basketball in the middle 1960s.

The general physical education Program for the school was initiated in the mid-1960s by Sister John Ann Mulhern, a seventh grade teacher, who also initiated the girls basketball team at that time, and was the first girls basketball coach. In 1964 Mr. Joseph Quaquarucci was hired by Father George Leech as a full-time member of the faculty to coach both the boys football and basketball teams. Year after year a junior varsity and varsity team was fielded, and often won their section, or the local championship. Cheerleaders were chosen from among the female students, and with great enthusiasm led cheering before audiences on the home court and fields and when away games were played.

Sister Marlene also emphasized the philosophy of the school has always been to develop the whole child —
body, mind and spirit — and to encourage each child to use and develop his or her God-given talents and skills within an environment of Christian values and academic excellence. In fulfilling this philosophy, a Fine Arts program was initiated in the 1960s, which included an annual Fine Arts Night with Junior High choruses, talent shows and art exhibits. During these years the diocese embarked on a non-graded educational system of learning and the school was one of the pilot schools chosen as part of this endeavor. Additionally, an advanced mathematics system (“the Number-aid”) was introduced in the primary grades; conversational French was introduced in the early 1960s beginning in the second grade; and the Junior Academy of Science began in the Junior High.

In 1964 the school had the opportunity to execute with great success the oft-practiced fire drill when a wastepaper basket caught fire. The incident was recorded in the parish archives:

Some 1,300 pupils were driven from their classrooms by the smoldering wastebasket and stood outside as Castle Shannon Volunteer Firemen cleared the building of smoke and extinguished the burning paper. Fire officials say the fire was apparently started by a cigarette thrown into the wastebasket by a truck driver. Sister Muriel, principal of the school, said it took less than two minutes to evacuate the students.45

Saint Anne School now featured 32 classrooms averaging 43 students per class with 23 teaching Sisters of Divine Providence and 7 lay teachers. Enrollment stabilized near 1,300 until the summer of 1969 when, in the wake of
Vatican II, the school lost 200 students — the beginning of a precipitous drop that would strip enrollment of nearly 1,000 pupils within a decade.

The 1970s

Father John Hugo was appointed pastor in 1970 and introduced the first Saint Anne School Board. This period was a difficult one for the Catholic School System. It was at this period that Religious Women from all over the world were leaving their communities; the Sisters of Divine Providence were not spared. Most of the turmoil at this time was due to publicity. Mary Perkin Ryan’s book *Are Parochial Schools the Answer?* was on the market. Many questioned the value of the Catholic schools. Many religious were leaving the schools for other works. Because of fewer religious in the schools there was a need to hire more lay teachers and the cost of education was on the rise. Father Hugo felt a need for a consultative board and the first school board was appointed in 1970. The following members served: Philip Chimento, Joseph Connelly, Daniel Enright, Tom Garbark, Virginia Hogan, Dorothy Isabel, and Donald Swisher.

One of the first decisions of the Board was an expectation that a definite contribution from parents of the school children be given to the church each Sunday.

In 1971 the School Board inaugurated the Saint Anne Parish Fair, held in the school parking lot, as an event to fund-raise for the school. This event became an annual tradition, successful by all measures, and was held continuously through 2019.

Tuition was introduced for the first time in 1972 and was pegged at $100 for up to two students and $75 for each child thereafter. At this time more children were graduating than were entering the school. In 1971 enrollment stood at 573 but dropped to 414 in 1973 with 8 religious sister teachers and 16 lay teachers, marking the first year lay teachers outnumbered religious sisters. Also, in 1973 kindergarten was initiated with hopes of encouraging growth of the school. This was followed in 1975 with the introduction of a nursery school for 3 and 4 year olds.

Although enrollment had decreased, school spirit was high. Extracurricular activities at this time placed emphasis on the Arts — ballet, chorus, art, and public speaking. Forensics was introduced and Algebra, which began in the early 1960s, continued to be taught. French began in second grade and continued to be taught in the upper grades.

In the mid-1970s, due to deterioration in the old school, it was necessary to vacate the top two floors and only the first floor was occupied. In May of 1976 Monsignor Charles Owen Rice became pastor and saw an immediate need to evacuate the old building and renew the school structure. During this year the old school was abandoned. With the assistance of Father James Garvey, associate pastor, plans were in operation for a solid structure with more consolidation of space.

In February 1977, the energy crisis caused much turmoil in
all school districts. Heat was turned off and many schools were forced to close. Saint Anne’s was able to stay open because parents volunteered space heaters for the classrooms. In trying to keep a consistent learning atmosphere the school schedule was revised to accommodate teaching through the warmer part of the day.54

On May 23, 1977 demolition of the old structure commenced and construction continued into the 1977-1978 school year which saw an enrollment of 214 with eleven lay teachers and six religious. Not one day of school was missed due to the construction, but on February 21, 1978, a water pipe broke during the night damaging many areas of the building and destroying the gymnasium floor, requiring installation of a new floor two months later.

The dedication of the new $396,000 structure which included a CCD office, cafeteria, kitchen, new back entrance with plaza, and chapel took place on September 10, 1978 led by Bishop Vincent M. Leonard.55 Monsignor Rice was the principal celebrant and homilist for the Mass that preceded the dedication and blessing.

In the late 1970s the students of the upper levels participated in “interest classes” once a month with parents teaching the sessions and students choosing the class of their interests. Some of the offerings included woodcutting, sewing, chess, needlework, stamp collecting, macramé, crafts, tumbling, and folkdance. Parents and eighth graders collaborated to publish the first yearbook in 1979.56

In the mid-1970s, Marianne Welch, a parent whose four children were educated at the school, was an advocate of the performing arts who brought popular artists to Mt. Lebanon. In many cases she scheduled the artists so that they could appear at school assemblies. Some of the performances included string & woodwind ensembles, ballet, guitarists, classical piano, mime, and magicians. Wherever possible, students or groups of students were invited to participate in the performance.57

During Sister Marlene Luffy’s eleven-year tenure as principal a spring show was presented annually with participation of students from the fourth to the eighth grades. The acting parts were taken by the seventh and & eighth graders; the chorus was comprised of the fourth through sixth grade students. Pauline Baumgart conducted the stage; Father John Rushofsky, Parochial Vicar at the time, accompanied the chorus each year of his assigned time at the parish. When Father John was transferred, Karen Fort, the music teacher, accompanied the chorus. Baumgart continued to direct the plays for twelve years.58

**Era of Change**

From 1978 until 1983 school enrollments stabilized near 240 with two sessions of kindergarten and a nursery school for four-year-old children held three afternoons per week. Though enrollment was steady during this period some extracurricular activities were affected, such as discontinuation of the football program in 1983 due to the small number of boys.
An Education for Total Development of the Child —
Body, Mind, and Soul

First St. Anne Church on the left, School building on right, c. 1910
Source: Diocese of Pittsburgh Archives

<table>
<thead>
<tr>
<th>Years</th>
<th>Congregation of St. Agnes</th>
<th>Sisters of the Holy Spirit</th>
<th>Sisters of Divine Providence</th>
<th>LAY FACULTY</th>
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<tr>
<td>1990*</td>
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<td>2</td>
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<td>1991 - 1994</td>
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Notes: None were counted more than once though they may have served in multiple decades. 1990 was the final year any religious sisters served on the faculty. No written records were available after 1994.

Source: Saint Anne Parish Archives
Third story was added onto the school in 1912
Source: Diocese of Pittsburgh Archives

Saint Anne School was expanded in 1953 and renovated in 1978 (photo from dedication day, 1978)
Source: Saint Anne Parish Archives

PRINCIPALS OF SAINT ANNE SCHOOL CASTLE SHANNON

<table>
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<tr>
<th>Years</th>
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<tbody>
<tr>
<td>1893-1894</td>
<td>Flora Schafer</td>
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<tr>
<td>1895-1905</td>
<td>Sister M. Bernard Murphy, CSA</td>
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<td>1905-1917</td>
<td>Sister Theresa Wehrheim, CDP</td>
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<td>1917</td>
<td>Sister Michael Kindhauser, CDP</td>
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<tr>
<td>1918-1929</td>
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</tr>
<tr>
<td>1929-1930</td>
<td>Sister Jerome Gross, CDP</td>
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<tr>
<td>1930-1932</td>
<td>Sister Luitgardis Moosmann, CDP</td>
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<tr>
<td>1932-1934</td>
<td>Sister Justina Heilreigel, CDP</td>
</tr>
<tr>
<td>1934-1937</td>
<td>Sister Anselma Elzer, CDP</td>
</tr>
<tr>
<td>1937-1938</td>
<td>Sister Eulalia Huerbin, CDP</td>
</tr>
<tr>
<td>1938-1940</td>
<td>Sister Canice Nimpfer, CDP</td>
</tr>
<tr>
<td>1941-1942</td>
<td>Sister Liguori Burkhardt, CDP</td>
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<tr>
<td>1942-1944</td>
<td>Sister Eusebia Reuss, CDP</td>
</tr>
<tr>
<td>1944-1945</td>
<td>Sister Nathalia Goergan, CDP</td>
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<td>1951-1957</td>
<td>Sister Nathalia Goergan, CDP</td>
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<td>1957-1963</td>
<td>Sister Concepta Stanko, CDP</td>
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<td>1963-1969</td>
<td>Sister Muriel Young, CDP</td>
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<td>1969-1971</td>
<td>Sister Virginia Mertz, CDP</td>
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<td>1971-1974</td>
<td>Father Charles Chatt</td>
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<tr>
<td>1974-1976</td>
<td>Sister Marietta Ruhe, CDP</td>
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<td>1976-1977</td>
<td>Sister Mary Angela Vogler, CDP</td>
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<td>1988-1990</td>
<td>Sister Rita Adams, CDP</td>
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<td>1990-2015</td>
<td>Cathy Jakubowski</td>
</tr>
<tr>
<td>2015-2020</td>
<td>Harmony Stewart</td>
</tr>
</tbody>
</table>

Source: Saint Anne Parish Archives
Still there were many hopeful signs as the school approached its tenth decade milestone as reported in the Pittsburgh Post-Gazette:

As Saint Anne prepares for its 90th Anniversary, there are signs its fortune may be on the rise. Enrollment has grown from 200 students four years ago to 240 today. It has instituted a computer literacy program, established a nursery school and will open a day-care center next year.59

Monsignor Rice was quoted in the article:

Our view is that the school will be able to support itself for many years. We have a nice, compact building that is in excellent shape, one we believe can handle any enrollment size in the future.60

The anniversary was celebrated with Mass in the church followed by historical exhibits, entertainment and refreshments in the school hall. The students released ninety helium balloons with messages attached61 offering a prize to the finder of a balloon the furthest distance from Castle Shannon. The eventual winning balloon descended 26 miles east in Greensburg.

In June of 1986 Monsignor Rice retired and Father Donald Breier was named pastor. At this time the faculty undertook a two-year self-evaluation to assess the strength and vision of the school. The evaluation was presented to the National Catholic Education Association (NCEA) in May of 1988 and the school received its accreditation.62

In 1987 seventh and eighth grade students made news for a letter-writing campaign aimed at the clutter littering a vacant lot directly across from the school.63 The Pittsburgh Press ran the article headlined “Students tell mayor of a lot of litter on lot.”

Seventh and eighth graders at St. Anne Elementary School were so tired of looking at a vacant lot across the street that they took their complaints right to the top.64 Castle Shannon Mayor Thomas O’Malley received 31 letters. ‘They really caught my eye with their letters’, O’Malley said. Sister Marlene Luffy, principal, said the students last year spent free time at lunch cleaning up the lot. But they became disillusioned because each weekend beer cans and other trash were dumped there. As a result of the student campaign O’Malley said he wrote a letter of his own to the Bridgeville man who owns the lot, telling him to clean it up by Monday or face citations that could carry fines of up to $300 for each day the litter remains.65

The 1988-1989 academic year began with the implementation of recommendations made by the NCEA while the school also pursued accreditation of the Middle States Association (MSA) which it received on April 6, 1990.66

A commentary accompanied the accreditation:

Your accomplishments are truly praiseworthy and reflect a faculty that is striving to make the best possible use of current ideas and resources. We also commend you on the effective use of the MSA School Improvement Process. The reader finds the quality of writing, the use of the English language and the obvious dedication and forward looking professionalism of the staff to be exceptional.

The teachers show commitment to enhancing their own professional knowledge and skills. The administration and spiritual leadership have demonstrated openness and vision, and the parents are very supportive. The students of Saint Anne School are indeed very fortunate.67

In 1989, Saint Winifred School in nearby Mount Lebanon closed after 27 years; 28 of those students enrolled at Saint Anne. With the closure of Saint Norbert School in Pittsburgh’s Overbrook neighborhood the following year an additional 20 students transferred, bringing the Saint Anne’s enrollment to 318. This increase created the need to add classroom space in the annex hall and third floor faculty room.68

During the late 1980s and into the next decade the school benefitted for several years from two campaigns sponsored by local grocery stores whereby equipment was provided by saving cash register receipts. The first program, sponsored by Foodland, resulted in the office entering the computer age, with both hardware and software for administrative use. The second campaign, sponsored by Giant Eagle, resulted in a five year collection of over 4.4 million dollars in register tapes by which the school acquired 21 computers, 3 printers, a camcorder, VCR, a color TV and 80 software packages.69

The number of teaching sisters from the Sisters of Divine Providence had been declining through the post-Vatican II years. In 1988 the Congregation assigned Sister Rita Adams as principal; she served for two years. When she resigned at the end of the school year in 1990 there were no sisters available to be assigned. Over the span of 85 years (1905-1990), 20 different Sisters of Divine Providence served as principal and 300 different sisters of the Congregation taught at the school at various times.70
Father Breier hired a lay principal, Cathy Jakubowski, in 1990. She was the second lay principal — the first was Flora Schafer who taught in the Sacristy School a century earlier.

There were a few other changes in the early 1990s. During the 1991-1992 school year there were problems with the boiler causing a number of chilly days in the classrooms, and the administration was advised the largest roof was beyond repair. Several leaks in the heat return pipes under the gym floor caused damage. Fortunately through the generosity of a number of parish organizations, especially the school’s PTG, all of these repairs were paid without any additional burden to the parish.

In addition to the changes required by necessity, there were also several aesthetic changes during this period, especially to the chapel, which was painted, papered, and a stained glass window was added. Plaques with Mary and Jesus and representations of the children of the world — hand-carved in Italy, as well as a new crucifix, updated Stations of the Cross, a renovated pulpit and altar were added. All of these were made through the generous donations of supporters of the school.

Cathy Jakubowski, the longest-tenured principal, in charge from 1990 until 2015, shared three memories of her lengthy term. First, she noted the natural assimilation of all the students. There was “no class distinction” among the students; they were “well-blended, completely assimilated and accepting of everything and everybody.”

Secondly, she recalled how a number of former students, Boy Scouts, perhaps at least one per year, came back after their graduation and offered projects at the school in pursuit of their Eagle Scout certification.

She remembers fondly the 100th Anniversary celebration in 1993 that featured a Mass in the gymnasium followed by a luncheon held outdoors on school property, and that many of the Sisters of Divine Providence who formerly taught at the school returned for the event.

That same year, in a report drafted by Dr. Henry L. Ferguson commemorating the Centennial Year of the school, the mission of the school was affirmed:

As the school ends one hundred years of service, the mission of sharing the Gospel message through word and service remains as strong as it was at its founding. The commitment of the faculty, staff, administration and parish continue to provide a quality education in a gospel-centered environment.

The Final Years
Jakubowski retired in 2015 and Harmony Stewart became the 25th — and last — principal of the school. During Stewart’s tenure, enrollment grew from 138 in 2015 to 185 in 2019, and there were extensive improvements made to the facilities.

These improvements were not without pitfalls as it became evident that all the additions and changes to the physical plant over the decades resulted in buried wiring, unknown access points, and the need for asbestos abatement. Those
challenges did not hinder the vast improvement to the educational tools provided to students that included the introduction of STREAM, an educational approach to learning utilizing Science, Technology, Religion, Engineering, the Arts and Mathematics as access points for guiding student inquiry and dialogue. Regarding the new program, Principal Stewart wrote:

When I arrived as Principal in 2015 I asked our teachers to change the lens through which they viewed their teaching practices. Teachers across all grade levels began modeling their lessons, activities, homework, and language to create an environment where elementary STREAM is a natural and effective part of the curriculum. Our focus was shifted to critical thinking, communication, collaboration, and creativity.

We converted our traditional school library to a makerspace library. A makerspace is a hands-on place where students use technology and materials to solve problems and apply STREAM education. Additionally we turned one of our traditional classrooms into a functional science lab. I could not be more proud of the new spaces that we provided our students.75

Stewart estimated that during her five year tenure 80% of all graduates went on to Catholic high schools including Seton LaSalle, Bishop Canevin, Oakland Catholic, and Central Catholic.

Saint Anne School closed permanently at the end of the 2019-2020 academic year after graduating the 26 eighth graders who comprise the Class of 2020. Stewart was disappointed that the students were not able to complete the year in the classrooms when the coronavirus crisis discontinued in person learning on March 16.

Lamenting the closing Stewart stressed “the loss to the community, and the void that will be left in Castle Shannon, in the parish, and most especially the disappointment felt by the students, their families, and alumni.” She remarked how she had felt especially welcomed by all the school and parish families and alumni at events such as the Annual Golf Outing and the Parish Fair: “Saint Anne people are a family.”76

As the closing date approached Father Caridi addressed the matter in the parish bulletin:

Having been a part of the school family myself for the past six years, I have to admit that there is something uniquely beautiful about what unfolds there and it has been wonderful to be a part of it!

And so, as our final school year draws to its close, our parish honors all of the wonderful people whose blood, sweat and tears have been poured into the story of Saint Anne School: the children and their parents, the teachers and staff, the priests and sisters, the coaches, volunteers and generous benefactors, and the list goes on . . .

… So many awesome people and so much love and sacrifice are the legacy our school leaves behind. And how blessed our parish has been for the past 126 years to have had the privilege of providing a Catholic school for the community and forming generations of children in body, mind, and soul. WELL DONE SAINT ANNE SCHOOL! THANK YOU!77

Endnotes:

2Saint Anne School was officially founded and named in 1894, though education of children began in 1893 in what was known as “The Sacristy School.”
4Saint Anne School Souvenir Program 1954, St. Anne Parish Archives (Parish Archives).
5Father Anselm Clemens, C.P. was pastor from 1892-1896.
6The second and current Saint Anne Church building is located less than one mile west at 400 Hoodridge Drive, also within the border of Castle Shannon Borough.
7Although the first church building was constructed in 1893, the parish was founded in 1889 as a mission springing from Saint Michael, South Side, Pittsburgh, and served by the Passionists until it was turned over
to the diocese in 1896. From 1889 to 1893 Masses were celebrated in a private home. See James Hanna, “The First Fathers of the ‘Mother Church’ of South Hills,” Gathered Fragments 29 (2019). Designed by F.C. Sauer, Pittsburgh architect, and constructed by Benz Brothers, the church was completed at a cost of $8,000.00 (Souvenir Program 1919).

42 “Saint Anne School, Castle Shannon, PA.,” manuscript, 1936, Parish Archives. (Hereafter referred to as 1936 Document.)

43 Ibid.

44 Father Frank was the first diocesan priest to be assigned to St. Anne and served as pastor from 1899 until his death in 1904.

45 Richard Phelan was the fourth bishop of Pittsburgh, serving from 1899-1904.

46 Signed handwritten letter held in Parish Archives.

47 Celebrating 125 Years: St. Anne Parish 1889-2014, St. Anne School 1894-2014 (Castle Shannon: St. Anne Parish, 2015), 39.

48 The author contacted the CSA Archives and unfortunately, they have no record of assignments prior to 1913.

49 1936 Document.

50 Celebrating, 40.

51 1990 was the final year the school was served by the Sisters of Divine Providence.

52 “Taken from the Chronicles of the Sisters of Divine Providence,” undated, Parish Archives.

53 1936 Document.

54 John Francis Regis Canavin was the fifth bishop of Pittsburgh, serving 1904-1920.

55 1936 Document.

56 Kenneth J. Heineman, A Catholic New Deal: Religion and Reform in Depression Pittsburgh (Pennsylvania State University Press, University Park, PA., 1999), 89.

57 According to a document in the Parish Archives “the parish was plunged into mourning when Father Hipp died, one of the many victims of the great influenza epidemics of that time.” The document appears to be from 1954 and is titled “Saint Anne — Jack Ward-Sund-Tele.” (Hereafter referred to as Jack Ward Document.)

58 On April 1, 1919, thousands of miners in Pennsylvania went on strike to demand that local officials allow union meetings. Terrified town mayors soon issued the required permits. Steelworkers followed suit in the fall. The September strike shut down half the steel industry, including almost all mills in Pueblo, Colorado; Chicago, Illinois, Wheeling, West Virginia; Johnstown, Pennsylvania; Cleveland, Ohio; Lackawanna, New York; and Youngstown, Ohio. “Steel Strike of 1919.” Wikipedia, last modified August 8, 2020; https://en.wikipedia.org/wiki/Steel_strike_of_1919.

59 1936 Document.

60 Ibid.

61 Ibid.

62 Celebrating, 42.

63 Ibid.

64 Souvenir Program 1954.

65 Sister Maureen Luffy, History of Saint Anne School, Part II, manuscript, 1984, Parish Archives. (Hereafter referred to as Luffy Document.)

66 Souvenir Program 1954.

67 Ibid.

68 John Dearden was the seventh bishop of Pittsburgh, serving from 1950-1959.

69 Newspaper clipping, undated, Parish Archives.

70 Luffy Document.

71 Ibid.

72 Jack Ward Document.

73 Ibid.

74 President John F. Kennedy convened a Council on Physical Fitness. “Although the council did not have the authority to impose a national program, it developed and promoted a curriculum to improve fitness. The council’s fitness curriculum was devised with the cooperation of nineteen major US educational and medical organizations. Two hundred thousand copies were distributed at no cost and another 40,000 were sold. The council engaged in a sweeping drive to achieve widespread participation in the program for the 1961-1962 school year. A core group of almost a quarter of a million schoolchildren took part in pilot projects in six states. At the end of the year, half again as many students passed a physical fitness test as had a year earlier. Furthermore, there was a general improvement of physical education programs around the country.” Accessed August 11, 2020, https://www.jfklibrary.org/learn/about-jfk/jfk-in-history/physical-fitness/?p=2.

75 Jack Ward Document. St. Anne School boasts of the many awards both from football and basketball in the trophy case. According to Sister Marlene Luffy the present trophy case was built in the early 1970s by teachers Rich Vitti, Bob Fonte and Ralph Kidder, when the trophy shelving and smaller trophy cases outgrew its space.

76 Luffy Document.

77 “School Has Realism in Fire Drill,” Pittsburgh Press, April 7, 1964, 52.

78 The book, published by Holt, Rhinehart & Winston in January of 1964 was reviewed at the time by Kirkus Reviews: “Considering present day Catholic education in the light of the Council, Mary Perkins Ryan, author and lecturer, poses the question Are Parochial Schools the Answer? Her answer — bound to be violently and vehemently disputed by many — is that the Catholic educational system has outlived its usefulness and that the needs of the Church now lie elsewhere. Mrs. Ryan’s searching analysis of this pertinent issue can’t be dismissed as a ‘hatchet job’ on Catholic schools. The importance of these schools, especially to immigrant parents of the 19th and early 20th centuries, she admits, can never be over-emphasized. But, she argues, what about the Catholic school system today which is educating only 55% of Catholic children in elementary grades, 45% in high school, and 37% in college. Could the effort, money and personnel involved here be used more effectively to provide adequate religious formation for all Catholics — adults as well as children and young people? Mrs. Ryan is convinced that it could, and she pleads her case soundly, reasonably and realistically. There must be an all-out effort on the part of Bishops, priests and religious to educate and train Catholics in the renewal of Catholic life demanded by the Council. Parents so trained would then be in a position to re-form themselves — and form their children — into the kinds of Catholics who give witness to Christ on every level and in every aspect of our society. This is certain to be one of the most controversial books of the season in Catholic educational circles. Serious-minded Catholic parents and educators — whether they accept or reject Mrs. Ryan’s main thesis — will find much of value to ponder in this excellent book.” Mary Perkins Ryan, “Are Parochial Schools the Answer? Catholic Education in the Light of the Council,” release date January 13, 1964, Kirkus, accessed June 26, 2020, https://www.kirkusreviews.com/book-reviews/a/mary-perkins-ryan/are-parochial-schools-the-answer-catholic-educual/.

79 Luffy Document.

80 Ibid.

81 Ibid.

82 Ibid.

83 Ibid.

84 Ibid.

85 Vincent Leonard was the ninth bishop of Pittsburgh, serving from 1969-1983.

86 Luffy Document.

87 Ibid.

88 Ibid.

89 “Saint Anne Increases Enrollment but Keeps Tuition at 1974 Level,” Pittsburgh Post-Gazette, Living South Section, March 8, 1984, 17.

90 Ibid.

91 Ibid.

92 Henry L. Ferguson, Ed. D., manuscript, July 2, 1993 Parish Archives. (Hereafter referred to as Ferguson Document.)

93 The vacant lot was the site of the former Saint Anne Church which was razed in 1967. The parish sold the lot when a new church was built on Hoedridge Drive, a half-mile away. The vacant is today the site of an apartment complex.


95 Ibid.

96 Ferguson Document.

97 Ibid.

98 “Niederberger, “Students Tell Mayor.”

99 Luffy Document.

100 See accompanying table “Number of Religious Sisters on Faculty”.

101 “Niederberger, “Students Tell Mayor.”

102 Luffy Document.

103 Ferguson Document.

104 No written records of a principal exist for 1918-1929.


107 St. Paul of the Cross Parish Bulletin, May 31, 2020. The parish was named Saint Paul of the Cross Parish on July 1, 2019 with the merger of Saint Anne Parish and Saint Wilfrid Parish; the church buildings retained their titles, as did Saint Anne School.
In May of 2006, my wife, Louise, and I drove to Maryland to locate the grave of Father William F.X. O’Brien, the first priest assigned by a bishop to serve in Pittsburgh in the early 1800s. Recently rediscovered photos from the trip inspired the present essay about the places in Maryland to which Father O’Brien returned prior to his death. Along with the memories of that trip, I discovered other historical anecdotes that may be of interest to readers of Gathered Fragments.

As noted above, Father William F. X. O’Brien (1779-1832) was the first resident priest assigned by a bishop to a Roman Catholic parish in Pittsburgh. He served the then-frontier town and surrounding areas from 1808 to 1820. He arrived in Pittsburgh on November 5, 1808 and became the pastor of the first St. Patrick Church at the corner of Liberty and Washington Streets, which today is the area between Penn Station (The Pennsylvanian) and the Federal Building on Grant Street.

Father O’Brien ministered to Catholics well beyond the city of Pittsburgh. Traveling by horseback, he visited Sugar Creek in Armstrong County; Butler in Butler County; Blairsville, Latrioe and Greensburg in Westmoreland County; Brownsville in Fayette County; and Waynesburg in Greene County — all in Western Pennsylvania — and additionally, he journeyed to Wheeling in West Virginia.

This circuit is nearly three hundred miles in modern day travel.

Father O’Brien lived in Pittsburgh until March 6, 1820, when he left Pittsburgh to join Bishop Benedict Joseph Flaget in Bardstown, Kentucky. From 1820 to 1824, he served as assistant at St. Joseph Cathedral in Bardstown and also taught at St. Joseph’s Seminary. While at Holy Cross Parish in Marion County, Kentucky, he became “so violently ill that it affected his mind temporarily,” and he had to leave because of his poor health. In 1824, he moved to Conewago, Pennsylvania, where he remained until 1827, at which time he was stationed at Newtown, Maryland for a year. The Catholic churches in both Conewago and Newtown were staffed by Jesuits during this period.

After leaving Newtown, Father O’Brien served as the chaplain at the Carmelite convent at Port Tobacco, Maryland. He continued to serve the Carmelites after they moved to Baltimore in September 1831. Father William F.X. O’Brien died at St. Mary’s Seminary in Baltimore on November 1, 1832, at the age of 54 and was buried in Calvary Cemetery, which was attached to the seminary. Church historian Monsignor Andrew Lambing maintained that Father O’Brien died of dropsy.

According to the Registration Book of St. Mary’s Seminary, then located in Baltimore, Father O’Brien was listed as being from Charles County, Maryland. His mother’s name was Mary Ann O’Brien and he may have had other siblings. His mother also owned some small property. However, little is known about his father, his actual place of birth, or his social and economic background.

The oldest Catholic church in that county is St. Ignatius, established by Jesuits in 1641. St. Ignatius became part of St. Thomas Manor, which the Jesuits established in 1741. Jesuit manors were farms or plantations initially worked by indentured servants, and later by slaves. St. Thomas Manor was likely Father O’Brien’s home parish, a likely assumption because of his close association with the Jesuits and Bishop John Carroll, the bishop who assigned O’Brien to Pittsburgh. Further, O’Brien considered St. Thomas Manor as a place to hold his mail while he was traveling. In a letter...
addressed to Archbishop James Whitfield (1770-1834),
fourth archbishop of Baltimore, O’Brien requested priestly
faculties to serve as the chaplain for the Carmelite Nuns
at Port Tobacco on his return to Maryland. He asked the
archbishop to send his response to the Jesuit Francis Neale,
at St. Thomas Manor.

St. Thomas Manor is an important site in the history of
Catholicism in the United States. The Manor is the longest
continuous residence for Jesuits in the world. After the
Jesuits had been suppressed by the Vatican in 1773,
St. Thomas Manor served as the center of the 1805 revival
of the Jesuits in the United States. In 1794, before John
Carroll was consecrated in London as the first bishop in
the United States, he reportedly chose St. Thomas Manor
as the site for the investment of his robes. Even though the
assertion of St. Thomas Manor as the place of Carroll’s in
vestiture is incorrect, it does point to the perceived impor
tance of the Manor in the history of the Catholic Church
in America.

Francis Neale, S. J. (1756-1837), the person to whom Father
O’Brien entrusted his mail, was a member of a prominent
Catholic family in Colonial Maryland. Francis Neale served
two terms as president of Georgetown College and as
the leader of the Jesuit mission in America. His brother,
Leonard Neale, S. J. (1746-1817), also served a term as
president of Georgetown and as Bishop Carroll’s successor
as archbishop of Baltimore. Leonard Neale, S. J. reportedly
spent some time by George Washington’s side when he was
dying and supposedly converted Washington to Catholi
cism. However, documentation for Washington’s embrace
of Catholicism is inconclusive.

Father William F.X. O’Brien served as chaplain to the Dis
calced Carmelites at Port Tobacco, Maryland from 1828-
1831. This community of nuns has the distinction of being
the first contemplative monastic community in the United
States. The first superior, Mother Bernardine Matthews and
her two nieces were members of the convent. They were
also nieces to the above-mentioned Neale brothers.

Two incidents are noteworthy during O’Brien’s tenure as
chaplain for the Carmelites. His duties extended beyond
the usual spiritual and liturgical affairs of a chaplain. Father
O’Brien conducted most of the business for the Carmelite
nuns at Port Tobacco. The nuns’ property was contested in
a legal suit and a Catholic lawyer defended and won their
case. The lawyer was Roger Brooke Taney (1877-1864).

Taney was a descendant of one of the earliest Catholic
families of Maryland. He became Andrew Jackson’s At
torney General and subsequently, the fifth chief justice of
the United States Supreme Court in 1837. Taney wrote the
majority opinion for the infamous 1857 Dred Scott case in
which the Court held that the Constitution was not meant
to include American citizenship for black people, regardless
of whether they were slave or free. This Supreme Court
decision heightened tensions between the North and the
South leading up to the Civil War.
Taney’s involvement with the Carmelites occurred long before his appointment by President Jackson. After the nuns’ property case concerning the property was settled Taney wrote the following to Father O’Brien from Baltimore, on January 2, 1830.

Dear Sir,

I received yesterday your kind letter with the fee of one hundred dollars enclosed — which I assure you I neither desired nor expected. I felt myself abundantly rewarded in the fortunate issue of this long and anxious controversy. I pray you to return to the Revd. Mother and the good Sisters my sincere acknowledgements for their kindness and liberality — and I beg to be remembered in their prayers and in yours.10

One other noteworthy incident occurred in the Port Tobacco Carmel in 1829. Father O’Brien wrote to Archbishop James Whitfield (1770-1834) about what he and others thought to be a miracle at the Carmelite convent.11 Sister Magdalen, one of the nuns, had been sick for seven or eight years with a “liver complaint.” The doctors thought her condition was incurable. Then, she acquired a great burning in her stomach and was unable to eat anything without pain. On March 10, 1829, her condition deteriorated, and she began to have breathing difficulties. The nuns started a novena and Father O’Brien gave her Communion. The evening of that same day, he entered her cell and found that she had completely recovered — appearing better than he ever remembered. The doctor was astonished and thought the recovery was due to the medicine that he prescribed but also stated that the nun’s cure was similar to the cure of a Mrs. Mattingly. Ann Carbery Mattingly was also cured after suffering seven years from a breast tumor, chills, coughing and vomiting blood. On March 10, 1824 she was close to death, but after a novena, Mass and
reception of Communion, she had an immediate recovery. Mrs. Mattingly was a forty-year-old widow who belonged to an old Maryland Catholic family. One brother was a Jesuit, the other was mayor of Washington, the nation’s capital.

In the same letter cited above, Father O’Brien wrote to the archbishop, and mentioned that there were some Catholics who did not believe that Mrs. Mattingly’s cure was miraculous. O’Brien was cautious about proclaiming the Carmelite nun’s recovery miraculous: “I leave it to you to judge whether it would be well to give the case publicity in print.” At least seventeen similar miracles occurred in the 1820’s and 1830’s. The miracles were controversial and highlighted the tension that existed between the Maryland and English Jesuits and their continental brethren. The former enthusiastically promoted the authenticity of the miracles, while the other Jesuits were skeptical.

Many Americans had a negative opinion of the Catholic Church in the early years of the republic. Those who promoted the veracity of the miracles wanted to prove the spiritual power of the Church. Catholics who opposed promoting the miracles thought doing so would only confirm opponents who saw the Church as steeped in superstition. O’Brien viewpoint on the miracles suggested that he was aware of the tension between the two factions and points of view.

When the Carmelites moved their monastery to Baltimore on September 12, 1831, Father O’Brien continued to serve as their chaplain. On July 31, 1832, O’Brien wrote to Archbishop Whitfield:

I am, as far as I can judge, becoming more sick, & weak & declining every day, so that on my return I shall scarcely if at all, be able to render much service to the monastery. I have even sometimes apprehended I should never reach Baltimore alive. It would, perhaps, be better if you & the Rev. Mother could find some other priest to serve the monastery, & let me retire somewhere to prepare myself for death, or if it should be the will of God that I may by any means recover, to render service somewhere else. The Monastery does not suit me & has not for some
time in my weak state. It is a place that requires a healthy priest, on account of the variety of duties to perform there & the punctuality with which they ought to be performed. In consequence of my low state, I have declined riding back to Baltimore & I intend to take passage on the steamboat tomorrow morning. O'Brien's condition continued to deteriorate, and the following account of his death is from the diary of Father Louis Regis Deluol, S.S., November 1, 1832:

M. O'Brien died at 8.15 P.M. M. Tessier said the prayers: all the Gentlemen and seminarians were there, responding. I was near the bed, helping him in his last moments. M. Fredet and M. Rolle spent the night at the body.

Nov. 2. We began at 7.30 with the removal of the body, followed by the Mass: after the Gospel, I spoke for 10 minutes on the text: "Ego dixi Dii estis et filii, etc." Ps. 81, 6&7 (I have said you are gods and sons). Then the burial. The body was already decaying.

While he may not have been a major player in the history of the Catholic Church in the United States, Father William F. X. O'Brien, the first Roman Catholic priest assigned to the Catholics in Pittsburgh, faithfully served the fledgling Catholic Church in Pittsburgh and surrounding areas in the early years of the nineteenth century. There is some evidence that his personal health was fragile and his desire to return home is understandable. The narrative of his return to his native Maryland is a story that describes his acquaintances, some who played major roles in the history of the church and the United States in nineteenth century America. His witnessing of a potential miracle at the Carmelite convent sheds light on the spirituality of the Catholic Church in the United States in the years prior to the Civil War.

Endnotes:


2 John A. Lyons, Bishops and Priests of the Diocese of Bardstown (Publisher unknown, 1976), 86.

3 Registration book of St. Mary's Seminary. Archives of the Archdiocese of Baltimore (hereinafter cited as AAB). Lambing. Brief Biographical Sketches, 84. Dropsy was the name for edema, or a swelling caused by accumulation of abnormally large amounts of fluid. This was typically caused by kidney disease or congestive heart failure. "Glossary of Medical Terms Used in the 19th and 19th Centuries," Craig Thornbber, accessed August 1, 2020, http://www.thornber.net/medicine/html/medgloss.html.

4 St. Ignatius Church at St. Thomas Manor suffered a fire in 1862 and lost all baptismal records. Fire also destroyed marriage records for Charles County Maryland for all marriages prior to July 21, 1865. Further complicating research into the origins of Father O'Brien is the fact that Father O'Brien himself was not consistent in spelling his surname. In the first four letters from Pittsburgh, he spelled his last name 'O'Bryan'; in the letters after November 14, 1811, he spelled his name 'O'Brien.' Both the registration book at St. Mary's Seminary and his tombstone has the O'Bryan spelling.

5 Rev. William F. X. O'Brien to Archbishop James Whitfield, August 26, 1828. 23 P7, AAB.

6 The Wikipedia entry on St. Thomas Manor maintains that Carroll was invested at St. Thomas Manor, but the source of this article also claims he was ordained at St. Thomas Manor. "St. Thomas Manor," Wikipedia, last modified May 5, 2020, https://en.wikipedia.org/wiki/St._Thomas_Manor. In Rev. Thomas L. Kelly, "Lambertstown Chapel, Bishop Carroll, and Bishop Walmesley," American Catholic Quarterly Review 14, no. 53 (January 1889), 60, Carroll is definitely recorded as being ordained and vested in London. Peter Guilday, The Life and Times of John Carroll (New York: Encyclopedia Press, 1922) also states that Carroll was ordained in London.


9 Martha J. Griffin, "Did Washington Die a Catholic?" American Catholic Historical Researches 17, no. 3 (July 1900), 123-129.


11 Rev. William F. X. O'Brien to Archbishop James Whittfield, April 1, 1829. 23P81, AAB.

12 Ibid.


14 Father Louise Regis Deluol, S.S. describes the Carmelite move to Baltimore in his diary and makes several references to Father O'Brien. Father Deluol came from France in 1817 and served as the superior of the seminary in Baltimore from 1829-1849. The Diary of Father Louis Regis Deluol, S.S., AAB.

15 Rev. William F. X. O'Brien to Archbishop James Whittfield, July 31, 1832. 23P10, AAB.

16 Ibid. Deluol Diary, AAB.
In 1852, at the invitation of Bishop Michael O’Connor, three Passionist priests and one Passionist brother arrived in Pittsburgh with the intent of founding a new mission. Under his blessing, the founders laid the cornerstone for their monastery, overlooking the Monongahela on the hillside on Pittsburgh’s South Side neighborhood. From that cornerstone, St. Paul of the Cross Monastery, the first Passionist monastery in the United States, grew into the building complex of today, which includes the monastery, a retreat center, and a church.

Beneath the sanctuary of the church lies a crypt, where lies the repose of 25 souls connected with the monastery. The initial interment took place in 1863 with the first Passionist death in the United States. After the entombing of the 17th body in 1892, the city required future burials to take place in an outdoor cemetery, which the Passionists established adjacent to their church. Towards the end of the twentieth century, the city once again allowed the use of the crypt for the committal of bodies, and since that time, eight more have come to rest within the crypt’s wall.

The crypt is more than a burial place. There are displays throughout the room to draw in the faithful. Reflecting the roots of the Passionists, whether through relics or historical pieces, the items provide a window into the world of those who lie within the crypt. Highlighting the founder of their charism is a display on St. Paul of the Cross, the founder of the Passionists in Italy in 1720, that includes a death mask, a relic, and two signatures in a book of Mass intentions. Images
of Pittsburgh’s four founders, who are buried within the crypt, and other early Passionists are exhibited as well. There are also artifacts from others who are entombed in the crypt, such as the walking stick of Bishop Cuthbert O’Gara.

Elements of the liturgy and the faith are throughout the room. A relic of the True Cross is just one of the many relics present. Eighteenth-century vestments from the chapel of the Russian tsar in St. Petersburg grace a large display case, providing a manner for the Passionists to share this gift with the faithful. A ciborium that had once belonged to St. John Neumann is indicative of Passionist ties to this saint, for upon their arrival in the United States in 1852, the first four founders initially stayed with Neumann in Philadelphia before journeying to Pittsburgh. These are just some of the items that grace the walls of this space beneath the sanctuary of the church.

At this time, the crypt holds the bodies of 24 Passionists — 14 priests, 5 brothers, 2 postulants (confraters), and 3 bishops — as well as one lay person.

In her article “Tales from the Crypt,” Katherine Koch shares the stories of those who are interred in the wall of the crypt, tales that impart the Passionists’ history of ministry and commitment.

Endnotes:

1 Funeral of Father Stanislaus,” Pittsburg Dispatch, May 6, 1892, 5.
2 Around 1985, the bodies of Father Albinus Magno, Bishop Cuthbert O’Gara, and Bishop Quentin Olwell were transferred from their original burial location in Union City, New Jersey. Beth Kuhles, “Final Resting Place of Priests May Give Way to Condominiums: 135 Bodies Set to Be Moved From Cemetery,” The News (Paterson, New Jersey), February 15, 1985, 1.

Photographs taken by Father Aleksandr J. Schrenk.
Introduction

In 2020, the Passionist Congregation celebrates its tricentennial. Three centuries ago, Italian mystic St. Paul of the Cross embarked upon a 40-day retreat and wrote the Rule that serves as the guiding light of the order to this day. Following in their founder’s footsteps, generations of Passionists have committed themselves to a life of poverty and contemplation, always striving to remind a suffering world that Christ’s agony did not end on Calvary. His Passion continues through each of us, in the physical afflictions of age or disease, in the frustrations and sorrows we endure from dawn to dusk. This realization echoes in the creed that they preach: “May the Passion of Jesus Christ be ever in our hearts.”

At the time of this writing 2020 seems a strange year to celebrate a momentous occasion. A novel coronavirus erupted into a full-blown pandemic that has ravaged countries and economies. Practically overnight, COVID-19 has altered the most timeless aspects of society, changing the way we work, how we connect to family and community, how our children attend school, and even how we gather for worship. Social unrest grips America, inciting massive protests in cities large and small. The social issues that ignited them have even sparked demonstrations in other countries. It does not take a prescient author to predict that historians will spend decades analyzing 2020, or the ripple effect of its events throughout the years to come.

And yet, 2020 is the perfect year to celebrate the Passionist tricentennial and the distinctive message that defines the congregation. Throughout the world, we are acutely aware that we suffer together, regardless of nation, race, religion, or creed. The plight of those who carry crosses of injustice has ascended into public consciousness and dinner table discourse. Today, the Passion of Jesus Christ is indeed in our hearts.
A review of the crypt in St. Paul of the Cross Monastery in Pittsburgh is the perfect way to celebrate Passionist history. Strolling through its confines is akin to walking through time. The religious interred here endured turbulent events. Twenty lived through the American Civil War. Six slogged through the Spanish Influenza pandemic of 1918. They experienced the fear of rampant infection, the bizarre sight of crowds wearing masks, and years of social distancing as doctors and governments struggled to contain the outbreak. Several fought, suffered, or succumbed to diseases virtually eradicated in our time, such as cholera, smallpox, typhoid fever, and tuberculosis. Twelve hailed from other countries, weathering the pains of upheaval from native soil and cultural acclimation to a new country. Three were American missionaries to Hunan, China, where they witnessed the ravages of famine, disease, and violent political strife as the Communists and Guomindang vied for control of a country in turmoil. One discovered himself in Birmingham, Alabama, an epicenter of the Civil Rights Movement in the 1960s. Their stories speak to us today and offer solace in 2020 and beyond. They assure us that all troubles pass, and faith endures. The bricks and stones of the crypt remind us that, in the end, our sufferings today pale against the glory that awaits.

The profiles below follow tombs from left to right, bottom to top rows. At the time of this writing, twelve tombs fill the left wall, and an additional thirteen fill the right side.

**LEFT SIDE OF CRYPT:**

**Rev. Father Anthony Calandri, C.P.**
*(Anthony of St. Peter)*

*One of the founders of the American Passionists.*

*Born May 25, 1817; professed in 1835; ordained in 1840; died April 27, 1878.*

It is appropriate to start with Fr. Anthony Calandri, one of four Passionists who founded the American province. Tall, ascetic, and willow-thin at age 35, with sharp features and an aquiline nose, he seemed an unlikely candidate for such a daunting task. Before embarking on an arduous voyage across the Atlantic, Father Anthony joined Bishop Michael O’Connor, first bishop of Pittsburgh, and fellow American Passionist co-founders Father Albinus Magno, Father Stanislaus Parzyke, and Brother Lawrence di Giacomo for an audience with Pope Pius IX. With his eyes fixed on Father Anthony, the Pontiff blessed the new Passionist foundation in America. Turning abruptly to Bishop O’Connor, the Pope said: “Monsignor, are you going to take this Father to America? Why, he looks as if he would not live to get halfway over the ocean.”

Fortunately, appearances are deceiving. Founding a province on a new continent requires spiritual mettle and resilience, and Fr. Anthony possessed those qualities in great measure. He was born Peter Calandri in Lisio, a town cradled within the rolling foothills of the Alps. The country he called home was a quarrelsome collection of kingdoms in the Italian peninsula, all emerging from the aftermath of Napoleonic rule. A native of the Kingdom of Sardinia, he likely became acquainted with the realities of political upheaval as rival states unified into the modern nation of Italy. His father John Baptist Calandri was a distinguished civil officer in Lisio, a town noted for piety, devotion to family, and charity to the poor.

Young Peter enjoyed the advantages of cultured social surroundings and access to the best schools in Europe. A robust youth at nineteen, he entered the Passionist novitiate at Lucca, where he studied under an austere master of novices who trained young men noted for fervor and...
solidity of character. Under his direction, young Peter Calandri developed such intense earnestness and piety that his health withered and superiors wondered if he suffered from consumption. Yet in retrospect, this stern teaching also imbued the future founder with the discipline he required to accomplish the monumental tasks that awaited him. After his ordination at age 23, in the city of Recanati, Father Anthony Calandri’s great zeal, intense love for souls, and a naturally active temperament led him to work such energy that he attracted attention from both superiors of the Passionist Order and prelates of the Church.

Father Anthony enjoyed the benefit of learning from Passionist luminaries who had been trained by contemporaries of their founder, St. Paul of the Cross. Cardinal Pecci, Archbishop of Perugia — the future Pope Leo XIII — regarded Father Anthony as a reproduction of St. Paul of the Cross himself.

Father Anthony’s destiny took shape in the summer of 1852, when Bishop O’Connor visited the Passionist Father General in Rome, at the Retreat of Saints John and Paul. Casting about for solutions to a shortage of priests in his home diocese of Pittsburgh, the bishop harbored fond memories of the Passionists he encountered during previous trips to the Vatican and proposed that the congregation start a province in the New World. It was a daring proposition. The Passionists had launched new foundations in England and Belgium, but this venture flung them to a continent across a vast ocean, far from the support of its mother province. Circumstances demanded that the pioneers learn a whole new language, acquire their own funding, and build monasteries and congregations in a young country tearing itself apart over issues of territorial expansion, states’ rights, and slavery. Moreover, Bishop O’Connor called for immediate action, permitting only weeks to prepare for this massive undertaking.

Responsibility for success of this American province fell upon the lean and ascetic Father Anthony, appointed as mission superior. Aside from possessing a great firmness of purpose, he also possessed a gentle manner befitting a founder. A native of a warring Europe, the prospect of civil war struck him as a mundane occurrence. Born amidst a patchwork of cultures, learning a new language was a mere matter of discipline. Bishop O’Connor offered to defray expenses of the Passionist venture until the pioneer band learned English and could function sufficiently on their own means. Father Albinus Magno, Father Stanislaus
Parzyke, and Brother Lawrence di Giacomo joined him as fellow pioneers. They arrived in Pittsburgh with Bishop O'Connor on November 14, 1852. Father Anthony’s faith and character are revealed in an incident that took place after the Passionist arrival in Pittsburgh. Bishop O’Connor offered the founding fathers their choice of two sites for their first monastery: one on the banks of the Allegheny River in the Lawrenceville section of Pittsburgh and the other on a hilltop soaring over the Monongahela. The mystical idea of prayer and contemplation on the heights delighted Father Anthony. It reminded him of Monte Argentaro, a mountain in Italy where the Passionists had constructed a monastery. However, the hill in Pittsburgh had been drilled extensively during coal mining operations, and the priests hired an engineer and surveyor to determine if the land was sound enough to support a large building. As the men investigated the mines, Father Anthony stood upon the brow of the hill, arms extended in the form of a cross, praying fervently to the Blessed Virgin and St. Paul of the Cross. To his elation they emerged and reported that the ground was solid. Work on the site began at once, and the cornerstone of the new monastery was laid on April 7, 1853.

In another noteworthy instance, a captain of a shipping boat on the Ohio River once accosted Father Anthony on the streets of Pittsburgh. Eager to provoke the lanky priest, the captain jostled him and knocked his hat into the gutter. Turning to fellow sailors and laughing, he fully expected a furious retort. Instead, Father Anthony reclaimed his hat, brushed off the dirt, and placidly repeated his favorite expression: “Bless you, my child.” Astounded by his response, the captain sought him out at the hilltop monastery and begged his forgiveness. Later, he converted to Catholicism and became one of Father Anthony’s most devoted followers.

As one of the founders of the Passionists in America, Fr. Anthony encountered myriad obstacles. His first order of business involved inculcating Passionist monasticism in the United States. As a master of novices, he trained Passionists who became pillars of the congregation in America. He contended with the rise of the “Know Nothing” party, an anti-Catholic, anti-immigration, and xenophobic movement that organized native-born Protestants in defense of traditional religious and political values. Father Anthony also guided his fellow founders through a culture clash in the ways in which Italian Passionists acquired funds. Comfortable with the European habit of begging for money door to door, they soon realized that American audiences equated the practice with laziness, and local clergy perceived it as a conflict with the ways in which they acquired money for their diocese. Instead, the Passionists switched to accepting stipends while preaching.

The summer of 1854 burned dry and hot, ushering in a
...cholera epidemic that swept through Pittsburgh. Surrendering his position as superior to Father Dominic Tarlattini in 1854, Father Anthony ministered to the stricken. Reports in the *Pittsburgh Post* said of the heroic Passionist:

> His ministration during the scourge endeared him to people of all denominations, secured for him the highest esteem of the community, and proved the foundation of the subsequent success of the Order here in Pittsburgh.¹⁵

Prelates in America considered him a saint in his own right.¹⁶ Faithful souls near and far sought his blessing, believing that he had the power of the saints. If his prayers wrought healing or miracles, he attributed them as favors from St. Paul of the Cross.¹⁷

Father Anthony lived by the maxim, “It is better to wear out than rust out.” Ascetic, yet energetic to the end, he served as rector, second consultor, and second provincial. Determined to expand the province beyond its home in Pittsburgh, he conducted missions in Brooklyn, New York; St. Louis, Missouri; and Erie, Pennsylvania.¹⁸ At the time of his death in 1878, the province that he co-founded counted 52 priests, 38 students, and five monasteries.¹⁹ As he lay in state in St. Michael Church before his burial, members of the community cut pieces of his habit and hair for relics, a spontaneous tribute to the holiness of this saintly founder of the American Passionists.²⁰

### Confrater Ignatius Meara, C.P. (Ignatius of the Immaculate Conception)²¹
*Born December 20, 1844; professed November 21, 1863; died December 28, 1863.*

Born Charles Patrick Meara in Nenagh, Ireland, he is distinguished from his compatriots in the crypt by two aspects. First, he is the youngest of those interred, dying from tuberculosis just a week after turning nineteen. Second, his death on December 28, 1863 made him the first member of the Passionist order to die in the United States.

Though his life was brief, Charles Patrick Meara endured tragedy and the kind of transcendental change that either ignites or smothers the flame of faith. The outcome is always a reflection of character. His father Daniel Meara died when he was a mere child. His mother Maria remarried a man named Mr. Walch. The new family left their ancestral homeland of Ireland for a life of opportunity on American shores, and, given the timing of their departure, it is likely that they numbered among a half-million Irish immigrants driven to the United States by the infamous 1845 potato blight, which decimated crops over a five-year period and resulted in devastating famines.

Eventually, young Charles and his family settled in Savannah, Georgia. The boy attended school at St. Benedict Abbey, about forty miles east of Pittsburgh. Thus, he was parted from the mother he loved, and far from the mother country that he had called home. When Civil War sundered his foster nation in two, young Charles found peace in the Passionist charism. He professed his vows on November 21, 1863 — a mere 38 days before his death from tuberculosis — and received the name Ignatius.

### Brother Josaphat Valentine, C.P. (Josaphat of the Blessed Sacrament)²²
*Born June 8, 1819; professed June 24, 1845; died November 9, 1864.*

Born Josaphat Valentine in Acquacanina, a town in the Papal States region of the Italian Peninsula, he eagerly joined the Passionist missionary bands setting sail for American...
shores. He arrived in a turbulent country on December 25, 1860, just a month after Abraham Lincoln won the presidential election and days before South Carolina became the first state to secede from the Union. An exemplary Passionist, the 41-year-old religious felt duty-bound to set a good example for American postulants learning the rhythms of monasticism. Indeed, he conducted himself in a manner worthy of imitation. From him they learned a love of simplicity and poverty, taking great care to avoid waste in all things. Engaged at the Blessed Paul of the Cross monastery as a cook, tailor, and an infirmarian, Brother Josephat was never idle. The soul of charity who responded to suffering with a tender heart, he also showed no lenience in observing the Passionist Rule. He awed members of the community with his obedience, precision, and promptness — even as he exhibited first signs of the illness that claimed his life.

In his sufferings, Brother Josaphat was close to Christ. Always a whirlwind of activity, he found himself bedridden in April 1864 with liver disease, and developed a case of edema so severe that his swollen tissues erupted with wounds, which then swiftly turned into gangrene. Fully in command of his senses until his dying moment at age 45, the good monk bore his afflictions with heroic patience and complete resignation to divine will, taking comfort in the sacraments. In death as well as life, he succeeded in being a model for American Passionists.

Brother Lawrence di Giacomo, C.P. (Lawrence of the Sorrowful Virgin)
One of the founders of the American Passionists.
Born March 25, 1826; professed November 14, 1848; died June 27, 1865.

Brother Lawrence was the youngest member of the pioneer band that arrived from Italy in 1852, and the first founder to die for the cause of establishing the Passionists in America.

Born to Pasquale and Maria Anna di Giacomo in Montalto, a town in the Papal States region of the Italian Peninsula, he professed his vows at the idyllic mountaintop retreat of Monte Argentaro in 1848. His spirituality and conduct caught the attention of his superiors. A warm-hearted soul with a buoyant disposition, he loved God, hated sin, and never neglected prayer. Those qualities imbued him with the power to persuade hearts and minds in support of a holy cause, and for these reasons, Passionist superiors judged the twenty-six-year-old lay brother the ideal candidate to accompany Fathers Anthony Calandri, Albinus Magno, and Stanislaus Parzyke to America. Brother Lawrence proved his worth, conducting successful fundraising missions for the Passionists in Baltimore, Maryland; Pittsburgh, Pennsylvania; New Orleans, Louisiana; St. Louis, Missouri; and Louisville, Kentucky. Between 1855 and 1857, his questing efforts in concert with other Italian Passionist missionaries brought in over $8,000 for the new American Passionist foundation (a value just over $242,000 in today’s currency).

In 1864, Brother Lawrence traveled to Virginia City, a town of 15,000 in the Nevada Territory that burgeoned after the discovery of a rich silver deposit. Here the Passionists launched an effort to establish their first monastery in the American West, constructing a simple wooden building on a 1.7-acre plot offered by Bishop Eugene O’Connell, vicar apostolic of northwestern California, Nevada, and Utah. Efforts to establish a new retreat location collapsed after a dispute arose with the bishop over the ownership of property. Saddened, but far from discouraged, Brother Lawrence headed home to New York. This turn of events sealed the good brother’s fate.
Brother Lawrence’s original travel plans took him via steamer from San Francisco on May 9, 1865 to Nicaragua, and from that point he intended to board another ship headed for New York. However, the ship that he and his party hoped to board for New York wrecked during a previous voyage, forcing them to travel the Isthmus of Panama to pick up another steamer heading north. Two weeks in the tropical climate proved fatal for Brother Lawrence. He contracted a case of dysentery so severe that, when he finally arrived home to the Passionist monastery in West Hoboken, New Jersey, even swift medical attention failed to save him. Prevented from taking Holy Communion by constant vomiting fits, he took comfort in the sacraments of penance and extreme unction, and in the charitable attention of his brethren. He died at age 39, thanking God for giving him the privilege of planting the cross of the Passionists on American soil.

Father Cornelius Gottsberger, C.P. (Cornelius of the Ascension)
Born September 7, 1855; professed May 27, 1878; ordained June 30, 1883; died December 28, 1884.

Passionists of his acquaintance remember Father Cornelius for his fervent devotion to Christ’s Holy Blood. After his ordination in 1883, he celebrated his first Mass on July 6, the Feast of the Precious Blood. He once composed a leaflet of meditations on holy blood to inspire the faithful. Stacks of manuscripts discovered after his death included a compendium of references to sanctifying blood in the Old Testament. This divine mystery served as the cornerstone of his faith.

Born in New York City to John and Julia Gottsberger, his parents christened him Cornelius and the aspiring religious kept his name when he donned the habit on May 26, 1877, at age 22. Diligent and studious in the novitiate, he evinced all the signs of a bright future in his religious vocation, though as he continued his studies at St. Mary’s Retreat in Dunkirk, New York, he suffered signs of another kind—the tell-tale cough and rapid physical wasting of tuberculosis. His superiors sought the best medical care possible, and transferred him to retreats with a warmer climate, but sadly to no avail. At St. Paul of the Cross Retreat in Pittsburgh on December 28, after receiving last rites from monastery rector Father Thomas O’Connor, Father Cornelius died peacefully at age 29. The loss of a promising religious is deeply felt in his obituary:

Many things could be mentioned of him... It will be enough to say that though his illness had reduced him to a mere shadow, a walking skeleton in fact, he was most punctual in his observance of the daily office, rose very early every morning to serve and hear Mass, and was for the whole Religious Community an object of edification and of tender commiseration, and when he was ordained Priest last Spring, he celebrated the Divine Mysteries with such exactitude and fervent devotion that not only the servers; but also all who assisted at Mass felt themselves moved to be fervent. All this makes us firmly believe that he is now with the Heavenly Choir singing the Praises of God for Eternity.

Brother Francis Whitler, C.P. (Francis of the Mother of God)
Born September 23, 1826; professed October 27, 1858; Died August 19, 1886.

Born John Whitler in Baden, Germany in 1826, he was raised in the Lutheran faith. A shoemaker by trade, he immigrated to the United States and converted to Catholicism. At age 31 he professed as a Passionist in Pittsburgh, taking the name Francis. The monastery community greatly benefited from his talents, relying upon him to make and mend boots and sandals. Always cheerful, docile, and obedient, he leapt to assist at the slightest intimation of need. Throughout the 1870s, he engaged in fundraising efforts at Passionist retreats in Pittsburgh, Pennsylvania; Cincinnati, Ohio; Baltimore, Maryland; and West Hoboken, New Jersey. Living in Pittsburgh on the fateful morning when he fainted in Mass, he regained consciousness long enough to make a general confession and receive the final sacraments before he died at age 60, greatly beloved by the community he served so faithfully.

Father Alban O’Connor, C.P. (Alban of the Holy Cross)
Born August 30, 1857, professed September 14, 1873; ordained June 11, 1881; died October 17, 1886.

Of Father Alban O’Connor we might say, “What might have been, if fate had been kinder.” Born Edward O’Connor in Jersey City, New Jersey, he heard the call to religious life in his youth and entered the Passionist novitiate in Pittsburgh at the tender age of fifteen. Young Edward loved Christ’s parables and never passed up an occasion to discuss them. He also showed rare talent as a musician. His genial nature, gift for oratory, and sharp mind hinted at the shining promise of a brilliant career in the priesthood, but that promise dimmed when he developed tuberculosis.
Mustered great courage, he persevered through his studies and professed his vows on the Feast of the Holy Cross, taking the name Alban. After his ordination in 1881 by Archbishop Michael A. Corrigan in Troy, New York, he served as an organist at the Passionist retreat house in Cincinnati, Ohio, but his condition gradually deteriorated. His superiors sent him to the newly constructed Sacred Heart retreat in Louisville, Kentucky, in hopes that a warmer climate might save a young and promising life. He died at St. Paul's monastery in Pittsburgh on April 27, 1889, on the eve of the feast day of St. Paul of the Cross.39

John E. Downing
Born December 18, 1821; died February 28, 1888.40

The only layman buried in the monastery crypt, John Downing hailed from high society in Pittsburgh's enterprising Irish-American community. In the mid-1800s, Pittsburgh's proximity to the vast oak and hemlock forests of Western Pennsylvania helped fuel a burgeoning industry in the production of harness leather.41 Downing's success in the leather manufacturing business provided the foundation for his wealth. In 1856 his younger sister Rose Ann Downing married Irish-born James Callery, another entrepreneur in the Pittsburgh leather tanning business and eventual president of the Pittsburgh and Western Railroad Company.42 From 1870 to 1874, Downing served as a director of City Insurance Company of Pittsburgh.43 1884 was a year of grand success. In addition to being elected as a director of the Pittsburgh & Western Railroad Company in January,44 he also co-established the Fort Pitt Tannery in the spring with James D. Downing and Owen Sheekey.45 Their factory was reported as the “best equipped on the American continent,” producing harnesses, bridles, and other riding gear. It shipped products throughout the United States, especially to the west.46 The firm operated under the name of John E. Downing & Co. until March 1886, when a fire broke out in the finishing department and engulfed most of the factory, sparing only the main building.47 In its aftermath, the firm dissolved and continued under the name Owen Sheekey & Co.

Like others in his illustrious social circle, Downing was noted for earnest piety and devotion to charity.48 In his last will and testament, he bequeathed over $5,000 to Catholic
institutions in Pittsburgh, including scholarship funding for a seminarian at the Pittsburgh Catholic College of the Holy Ghost (today, Duquesne University), and stipulated that in one Mass per month, the beneficiary pray for the repose of his soul, along with those of his beloved wife Margaret and son James Dawson Downing, both of whom preceded him in death. In the years before his passing, he sought and received permission from Pope Pius IX to have his remains interred under the altar of St. Michaels’ church, and at the time of his burial, he was the only layman in the country to receive this honor from the Catholic Church.

Father Albinus Magno, C.P.
(Albinus of the Incarnate Wisdom)
One of the founders of the American Passionists.
Born June 25, 1816; professed October 19, 1839; ordained January 1, 1843; died September 2, 1887.

History records founding Passionist Father Albinus as the exact opposite of his tall and ethereally slim counterpart, Father Anthony Calandri. Small in stature with a rotund body and a ruddy complexion, he was the picture of health. While Father Anthony struggled to master English, the naturally eloquent Father Albinus spoke in a flowing voice without a trace of an Italian accent. At the pulpit, Father Anthony theatrically fell to his knees and implored God to have mercy on unrepentant souls. Father Albinus, on the other hand, struck a practical tone that appealed to pragmatic American audiences. However, they share one aspect in common: Their followers regard both religious as saintly souls.

Born in Orsogna, a town nestled in one of the most verdant regions of the Italian peninsula, he professed as a Passionist at age 23 and received his ordination eight years later in Rome. Early in his career, he studied under Father Pius Cayro, a First Consultor — one of six advisors directly serving the Passionist father general in Rome. Thus, he regularly interacted with leaders who selected the pioneer band to America.

When Father Albinus arrived on American shores with fellow Fathers Anthony Calandri, Stanislaus Parzyke, and Brother Lawrence di Giacomo, the thirty-six-year-old missionary proved one of the most active, adaptable, and successful members of the band. Traveling to New Baltimore, Pennsylvania, he learned English from a seminarian who engaged him as a tutor in religious studies. Blessed with great vigor and even greater endurance, he traveled throughout the United States, inspiring hundreds of thousands of lukewarm Catholics to embrace religious traditions and regularly attend services. His preaching also galvanized non-Catholics and brought them into the Church. Regarded as an apostle of temperance, he advocated spiritual restraint that was self-imposed and self-enforced, rather than imposed and enforced, which resonated with an American audience leery of rules that trod upon personal liberties guaranteed by the Constitution. This concept particularly appealed to conservative-minded Catholics and clergy in the New England states.

Catholic audiences in 1850s America were predisposed to gravitate toward magnetic religious personalities like Father Albinus. Surges of immigration throughout the decade expanded the number of Catholics in the United States, galvanizing anti-immigration and anti-Catholic groups such as the Know Nothing Party. These influences exacerbated tensions between Catholics and Protestants, as well as immigrant Catholic and existing American Catholic communities. A charismatic speaker, Father Albinus’s ability to stir both Catholics and non-Catholics of the era demonstrates his skill at overcoming these rifts. In addition, the decade leading up to the American Civil War prompted Catholics to seek a moral compass as they contemplated matters of Constitutional liberties and the injustice of slavery.

Father Albinus Magno, C.P.
(Albinus of the Incarnate Wisdom)
Source: Celebrating 150 Years of Passionist Ministry in North America and Beyond, 1852-2002 (Beauceville, Quebec: 2002), 11.
Passionist mantra — *Christ is present in all who suffer* — likely struck a chord with abolitionists-minded audiences in the North.99

The founding of St. Mary’s Seminary in Dunkirk, New York, in 1860 is one of the highlights of his missionary career. Overcoming numerous difficulties, he succeeded in establishing a church, a novitiate monastery for Passionist seminarians, parish societies, and advanced the cause of Catholic education.60 The seminary at Dunkirk, New York evolved into a thriving center for Passionist education in America until its closure in 1968.61

One miraculous escape from disaster solidified the perception of Father Albinus as a godsend guided by Providence. On the bitter, blustery night of December 28, 1876, he bustled into a train terminal in Hoboken, New Jersey, and boarded the *Pacific Express* bound for a connecting station in Erie, Pennsylvania. Upon reaching Erie, he originally intended to stay on the *Pacific Express* until it reached Ashtabula, Ohio, where he would disembark and pick up a local train to his destination in Madison. A preacher in great demand, he had been invited to the northern Ohio town to conduct a mission. However, his travel plans went awry and instead of remaining on the *Pacific Express* in Erie as expected, he missed the connection and boarded a local train that followed the same track. Conditions were treacherous; a lake-effect blizzard gusted through, forcing the local train to turn back after running into a deep snow drift a mere half-mile from the station. Drawn by two engines, the *Pacific Express* continued powering through the storm until it reached a bridge east of Ashtabula. Poorly constructed and inadequately inspected, the bridge gave way and the *Pacific Express* plunged 75 feet into a ravine, where it exploded into flames. Only 68 of the train’s 160 passengers survived, many of them sustaining severe burns. Referred to as the “Ashtabula horror,” or “Ashtabula Bridge disaster,” the event went down in American history as one of the worst railway accidents in the nineteenth century.62 While a shocked country grieved for the victims and their families, Father Albinus’ followers rejoiced that he avoided catastrophe and considered his failure to board the doomed train an act of Divine intervention. He continued conducting missions until the end of 1881.

Like his saintly counterpart Father Anthony, Father Albinus

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**Father Albinus Magno, C.P. narrowly missed being in the Ashtabula Bridge Disaster.**

*Source: Harper’s Weekly, January 20, 1877*
chose to “wear out rather than rust out.” Between 1869 and 1872 he served as provincial for St. Paul of the Cross Province, and also labored as a vicar, rector, and consolator. Working till the end of his days as a preacher and confessor, he perceived his work as a perpetual mission. Finally residing in West Hoboken, New Jersey, he blessed many faithful who received great mercies through his prayers, but he always attributed them through intercession by St. Paul of the Cross. On August 28, 1887, he suffered a stroke that deprived him of the ability to speak. He died five days later after peacefully receiving the holy sacraments. Over eight thousand people attended the funeral of this greatly beloved founder.

Bishop Cuthbert O’Gara, C.P. (Cuthbert of the Cross)

Born April 1, 1886; professed October 18, 1914; ordained as a priest May 26, 1915; ordained bishop October 28, 1934; died May 13, 1968. Served as Bishop of Yuanling 1946-1968.

On a frigid Christmas night in 1941, stripped to his under- wear, with arms bound behind his back, Bishop Cuthbert O’Gara spent an excruciating ninety minutes staring at Japanese soldiers awaiting orders to execute him. Faced with the prospect of meeting Christ, he remained serene, absolving the other 32 American priests and religious seized along with him. All missionaries to China, they had been captured during the Japanese invasion of Hong Kong, one of the first major battles in the Pacific theater of World War II. It was not their fate to die that night. At last, the execution squad stood down and herded their prisoners into a garage, where they subjected them to starvation and indignities for the next six months.

Born in Ottawa, Canada on April 1, 1886, the future bishop seemed destined for a peaceful, scholarly life. A graduate of the University of Ottawa, he entered the Grand Seminary of Montreal to study for the priesthood and later transferred to St. Paul’s novitiate in 1914, where he professed his vows as a Passionist. After ordination in 1915, he taught theology, canon law, and sacred scripture to seminarians at various monasteries throughout St. Paul of the Cross Province. He also contributed actively to the founding of The Sign magazine, a major periodical publication of the Passionist order. His life took a dramatic turn in May 1924 when Provincial Father Stanislaus Grennan sent an unexpected telegram proposing that he immediately depart for the mission fields of Hunan, China. The shock is evident in Father Cuthbert’s swift reply:

“I AM WILLING TO GO AM WRITING
— CUTHBERT.”

In the 1920s, the Passionists numbered among many religious orders sending missionaries to China. This surge occurred as a response to Maximum Illud, an Apostolic Letter by Pope Benedict XV, calling for a revival of missionary activity in the wake of World War I. During the course of that global conflict, a vast number of European priests had been wrenched from mission territories around the world to serve as military chaplains. The Passionists perceived China as a vital mission territory: its pagan population offered fertile ground for converts, and thus it was a logical choice for a new missionary adventure. The congregation shared responsibility for a mission district in western Hunan that had been previously established by Spanish Augustinians. Father Cuthbert joined the fourth band of Passionist missionaries to set sail for Hunan, and like his fellow Passionists, he embraced the opportunity to walk in the hallowed footsteps of Fathers Anthony Calandri, Albinus Magno, Stanislaus Parzyke, and Brother Lawrence di Giacomo, the missionaries who left their native Italy to establish a new province on American shores. Like them, they boarded the boat without knowledge of the language spoken at their destination and charted a course for a
country embroiled in political turmoil. In 1924, China was fighting to become a republic, and rapacious warlords vied for control of vast swaths of territory. The missionaries reveled in visions of introducing Christ to China, and, in Passionist tradition, bonding with followers through shared tribulation. The future Bishop Cuthbert O’Gara would eventually bear the most grievous sorrows for possessing a high rank in the Church.

After enduring the rigors of learning Chinese, he picked up where he left off in America, serving as an instructor in the seminary for native clergy. Pope Pius XI appointed him prefect apostolic of Chenzhou in 1930 and bishop of Yuanling in 1934. He was consecrated bishop in Hankou, China, October 28, 1934, by Archbishop Mario Zanin, the apostolic delegate to China. He weathered invasions by communist armies in 1934 and 1935, instances in which missions were looted or partially destroyed.

During World War II when Japanese armies occupied the greater part of China’s eastern mainland and thousands of refugees poured into Hunan, Bishop O’Gara opened thirteen refugee camps to house them, and two hospitals to care for the sick and wounded. In the wake of bombings, he personally led first-aid squads and helped carry stretchers, which earned him the moniker, “The Stretcher-Bearing Bishop.”

In December 1941, Bishop O’Gara traveled to Hong Kong to receive dental treatment, and his ill-fated trip coincided with the day when Japanese forces attacked the island. After enduring the threat of execution described at the beginning of this profile, he endured six months of captivity in a civilian internment camp with 3,000 other people. Subsisting on a meager diet of seven ounces of rice per day, with a bit of greens and bad fish, he and his fellow inmates suffered frequent bouts of dysentery and beriberi, and the death toll spiraled in the camp. Six months after his capture, the Vatican arranged Bishop O’Gara’s release. Mustering his strength and determined to return to his mission, he made the journey through his bombed-out Diocese of Yuanling.
first on foot, then by ammunition truck, then by sampan. Finally, he returned home to the United States to recuperate and speak to American audiences of the carnage and injustice occurring in China.81

Yet, even the memory of facing a firing squad on Christmas Day was not enough to tear Bishop O’Gara from his calling. After convalescing in the States, he returned to China, and in June 1951, Communist forces formally arrested him at his residence in Yuanling. Hundreds of his congregation watched as his enemies paraded him into the cathedral, tore off his episcopal insignia, and stripped him down to his underclothes. The soldiers then bound him with rope and threw him into prison until 1953.82

During his incarceration, he suffered a week-long interrogation over a trifling comment made in a letter penned years ago to a fellow priest. The letter read, “ND hit the dust. Purdue took them after five years.” The mysterious references threw his captors into a frenzy: They expected “ND” and “Purdue” to resolve into code names for nefarious Chinese bandits and demanded that he reveal their identities. They refused to believe Bishop O’Gara when he insisted that “ND” was an abbreviation for “Notre Dame,” a university team that played a game of football against a competing team at Purdue University. His captors also forced him to write numerous “confessions” for crimes that he never committed. They held him in solitary confinement in a makeshift prison — a straw hut tucked between a pig pen and an outdoor lavatory. Convinced that he was on the verge of death, his captors finally released him for fear of repercussions on allowing a foreigner to die on Chinese soil.83 Surrendered to the care of a hospital in Hong Kong, he returned to the United States for the remainder of his life.84

The famous Stretcher-Bearing Bishop succumbed to heart failure on May 13, 1968.85 During his funeral Bishop Fulton J. Sheen eulogized him. Enumerating the indignities Bishop O’Gara suffered at Communist hands, he proclaimed him a “dry martyr,” indicating a person who has endured humiliation and cruelty for his faith without shedding blood or suffering execution.86 Perhaps most miraculous of all, up to his dying day, the sorrows and agonies inflicted by his enemies had not dimmed the sparkle and laughter in his fine blue eyes.87 A true Passionist, he offered it all up to Christ.

Bishop Quentin Olwell, C.P.
(Quentin of St. Gabriel)
Served as Bishop of Marbel, Philippine Islands 1961-1970.88

Long before becoming the first bishop of the Philippines in 1961, Father Quentin Olwell proved himself a survivor and a priest of many talents. First assigned to the China missions, he found himself dodging bullets upon entering and departing the country. During World War II, he narrowly escaped death on many occasions when the Japanese bombed his mission. A skilled mediator, he helped U.S. forces acquire cement and lumber from the Chinese government, thus saving his home country over $5,000,000.89 He also devised a method of converting high octane gas for planes so it could be used for army trucks and cars.90

Born Charles Bertram Olwell in Greenpoint, Brooklyn, New York, he joined the Passionists after graduating from high school in Staten Island, and professed his vows at St. Joseph’s preparatory college in Baltimore, taking the name Quentin.91 During his years in the seminary, the Passionists launched their first missions to China and their stories of peril and triumph kindled many a young theologian, the young Quentin Olwell among them. He volunteered as missionary and rejoiced when the provincial appointed him to the third band destined for Hunan — a full eight months away.
before his ordination on February 4, 1923 at St. Vincent Abbey, Latrobe, Pennsylvania. Father Quentin experienced the dangers of missionary life mere days after crossing the Chinese border. Roving armies of bandits launched assaults in Hunan and the river barge carrying his party to the main mission in Chenzhou waded into an ambush. Stray bullets struck the barge’s chief engineer. Though the engineer’s wounds were too grievous for him to be physically saved through first aid ministrations, Father Quentin had the sacred privilege of instructing the man through an interpreter and baptizing him before his death.93

During Father Quentin’s 28 years in China, he served as minister, doctor, and dentist to Chinese citizens in the Passionist mission district, relying heavily upon medical training given to missionaries assigned to countries that lacked modern medical facilities.94 He nursed an entire orphanage through a smallpox epidemic and contracted a hemorrhagic variant of the disease himself — a bout so severe that left him unconscious for 21 days.95 He served as parish priest and held administrative positions in the Yuanling Diocese as vicar delegate, mission procurator, and Passionist superior, serving also as vicar general of the Yuanling Diocese under Bishop O’Gara.96 He fled Communist invasions, grieved the deaths of fellow missionaries, weathered a two-year house arrest, and suffered expulsion from the country in 1951 for conducting “counter-revolutionary” activities — namely, asking Chinese parishioners to pray for the repose of two Catholics who had been executed by the regime.97 Of his distinguished career in the China mission fields, Father Quentin could only state:

I seem to have the requirements needed for a missioner, that is the natural ones, God knows I fall down miserably on the others. The missionaries that I have met over here are real saints. No doubt you have read of how they suffer death most courageously. To meet them has been an inspiration to me. Don’t begin to think that I shall suffer such things. God calls the giants for these tasks, I am only a pygmy.98

History shows that Father Quentin indeed proved a spiritual giant. After returning home to the United States and recuperating from exhaustion, the call to missionary life drew him to the Philippines. In the wake of World War II, a government-sponsored homestead program encouraged tens of thousands of Filipinos to resettle in the province of Cotabato, and a vast percentage of these newcomers were Catholics. The area had once been an independent Sultanate — a Muslim district — and thus these settlers lacked access to religious institutions. The Holy See called upon American Passionists to establish a new mission field in the archipelagic country. After learning that the Passionists intended to launch a new foundation, Father Quentin leapt at the opportunity to resume the work he loved most. The hardy veteran was assigned superior of the first mission band, and eight pioneers from St. Paul of the Cross Province accompanied him to the Philippines: Fathers Anthony Maloney, Reginald Arliss, Leonard Armheim, Lawrence Mullin, Jerome Does, Hilarian Walters, Crispin Lynch, and Paschal Smith. All but Fathers. Crispin and Paschal were former China missionaries.99 At the beginning of Lent in 1958, they arrived at their new mission district: the prelature Nullius of Marbel on the Philippine island of Mindanao, a district covering 4,000 square miles, serving a population of 300,000. Like Hunan, it was a land of soaring mountains, wide valleys, and a colorful patchwork of dialects.100 He felt right at home. Two years later in 1960, when Marbel became its own prelature, Father Quentin was a natural candidate for its first bishop.

After his ordination, Bishop Quentin Olwell faced challenges beyond those he encountered in China. The theological and pastoral guidelines established by the Second Vatican Council forced him to adapt his vast experience as a missionary to a rapidly changing institution. This presented significant administrative and pastoral difficulties. He guided the fledgling province through this turbulent period of change until 1969, when his health withered and he passed care of the prelature to fellow China veteran Father Reginald Arliss, who he consecrated as the next bishop of Marbel.101 Bishop Quentin Olwell returned home to the United States and died at the Our Lady of Florida Monastery in Palm Beach Florida, where he had taken a respite for his health.102 He would likely be gratified to know that the province he founded in vibrant Cotabato still thrives today.

**Right Side of Crypt:**


*Born November 8, 1854; professed January 13, 1873; died April 23, 1874.*

The number of religious who succumbed to tuberculosis demonstrates the virulence of this disease throughout the nineteenth century. It also claimed the second youngest Passionist interred in the crypt — twenty-year-old Confrater Clifford.

Born Michael Clifford in Pittsburgh, Pennsylvania to Protestant parents, he converted to Catholicism and received the Passionist habit on January 12, 1872 at age 18, taking the name Theodore. Professing his vows in 1873, he traveled to Cincinnati to continue his studies and soon exhibited signs of tuberculosis. Though terrified by his impending
death, the boy consigned himself to God’s will. He likely remained oblivious to the effect his demise would have on a high-ranking clergy member, or the brethren he had met during his brief stay in Cincinnati.

Aware that the confrater was seriously ill, John B. Purcell, Archbishop of Cincinnati, requested Passionist superiors to notify him after the young religious passed. When the death notice arrived, the venerable archbishop grieved for “the poor child,” as he called Confrater Clifford, and knelt to recite the De Profundis prayer. He attended Confrater Clifford’s funeral and preached to a large congregation packing the church from wall to wall. The body of the boy lay on display before the altar, dressed in his habit. From all descriptions, the Passionists arranged an impressive ceremony. All this for a young religious who was young in years, yet ripe in virtue.

Father Francis Xavier Kelly, C.P.  
(Francis Xavier of the Blessed Virgin)  
Born December 21, 1843; professed August 6, 1865; ordained January 1, 1870; died September 7, 1875.

The story of Father Francis Kelly exemplifies the international dimension of the Passionists — both in the origins of its members and the locations of its missions around the nineteenth century world.

Born Thomas Joseph Kelly in Blanchardstown, a cozy suburb of Dublin, Ireland, the inspiration to follow a holy life struck at an early age. After learning about the Passionists, that same impulse convinced young Thomas that he was destined to follow St. Paul of the Cross. At age 21, he left his native Ireland to enter a Passionist novitiate in Broadway, England, and donned the habit in August 1864, taking the name Francis Xavier. He professed his vows the following year.

Shortly after his ordination in 1870, he suffered from a wracking cough and abrupt weight loss — the first signs of the disease destined to take his life. Suspecting that Father Francis had contracted tuberculosis, his superiors transferred him to a monastery in Paris, and hoped that the temperate weather might improve his condition. Sadly, France’s climate failed to remedy his illness.

Desperate to find a favorable location for the ailing priest, his superiors sent him to Mexico, where the congregation labored to establish a new foundation. The country’s arid warmth brought about immediate improvement for
Father Francis. Moved by the sight of impoverished masses bustling outside his monastery window, the young monk dreamed of engaging Mexico’s poor and devoting his life to their spiritual welfare. Convinced that he had discovered the reason for his calling to the priesthood, he threw himself into Spanish language lessons.

Unfortunately, he was once again denied. Although the weather eased his symptoms, the political climate in his adopted country proved far more inclement. Throughout the nineteenth century, the Mexican government vacillated between regimes that either embraced the Catholic Church like its former Spanish conquerors or persecuted it. In the early 1870s, Mexico reeled in the aftermath of a pro-Catholic monarchy that violently suppressed liberal elements in the country. Thus, the next regime to gain power revolted by uprooting Catholic influence, ousting religious orders, or systematically dispossessing Catholic organizations of property. The government finally expelled the Passionists in 1873, forcing Father Kelly to seek refuge with his brethren in the United States.

Upon his arrival on American shores, his tuberculosis symptoms returned with a vengeance. The ailing monk persevered, inspiring his American brethren with his patience, zeal, respect for life, and his disregard for worldly considerations — an aftereffect of his vast experience traveling the world. He died in 1875, a child of the world and a child of God.

**Father Joseph Flannigan, C.P. (Joseph of Holy Mary)**

*Born March 28, 1846; professed September 29, 1862; ordained February 20, 1869; died August 27, 1881.*

When Passionist Fathers Anthony Calandri, Albinus Magno, and Stanislaus Parzyke opened the doors of their first monastery in Pittsburgh in 1860, a teenager named Hugh Flannigan — the future Father Joseph — numbered among the first Americans to apply for admission into the congregation. His life was short but distinguished.

A native of Pittsburgh, Pennsylvania, Hugh Flannigan was born to Michael and Bridget Flannigan in March 1846 and evidently felt a fervent impulse to follow Christ during childhood. At age 15, he entered the Passionist order and donned the habit, taking the name Joseph. He received his ordination at age 22 from Archbishop James R. Bayley in Orange, New Jersey.

In the 1870s, his star was on the rise. Father Joseph demonstrated such proficiency in his studies that superiors entrusted him with the care and education of students entering the congregation. Between 1876 and 1877, he traveled to Rome with a class of Passionist seminarians. On September 5, 1878, they appointed him to govern St. Mary Parish in Dunkirk, New York. Nine years later, in 1887, he traveled to St. Cecilia Parish in Louisville, Kentucky, a location where the Passionists were establishing a new monastic community. The highlight of his life likely occurred in January 1881, when he transferred to Rome to teach philosophy, but illness ended the assignment of his dreams. Mere weeks after assuming his charge, Father Joseph suffered a respiratory infection so severe that he was relieved of duty. Returning home in April, his malady blossomed into symptoms of typhoid fever. After days of acute suffering he died in August at age 35, and his remains were returned to his hometown of Pittsburgh. In his short career he made a difference for many a Passionist student, a fact made evident by the congregation packing the church from wall to wall at St. Mary Parish where the Passionists held a solemn requiem Mass in his honor.
Father Augustine Alexander, C.P.
(Augustine of the Sacred Hearts)

Born April 14, 1851; professed August 13, 1869; ordained May 20, 1875; died August 13, 1883.

Born Charles Alexander in Lexington, Ohio, he discovered the Passionist congregation through happenstance. His father Lawrence Alexander, a devout Catholic, owned a drapery business and the congregation hired him to furnish cloth for habits of the religious.\textsuperscript{112} Inspired by the Passionists he encountered at his childhood home, young Charles joined the order and professed his vows at age 18 on August 13, 1869, taking the name Alexander. Tall and wiry at a young age, he hit a growth spurt that made him stand head and shoulders above fellow Passionists throughout the entire province.

Ordained in Ilchester, Maryland by Archbishop James Roosevelt Bayley of Baltimore, he showed immense promise as a priest. During his brief career he preached missions in Kentucky, Louisiana, Arkansas, Maryland, New York, and his native Ohio, all resulting in great success.\textsuperscript{113} Then a tragic accident set events in motion leading to his eventual demise: he fell off a ladder at a Passionist retreat house in Baltimore, breaking his hip and injuring his spine. Father Augustine survived the incident, but his injuries healed imperfectly, rendering him susceptible to the bout of tuberculosis that eventually ended his life.\textsuperscript{114}

He dreamed of visiting Italy and venerating the relics of St. Paul of the Cross before he died, though that wish would go unfulfilled. His superiors granted permission for the trip, and his father covered his travel expenses, but once he reached European shores, his condition rapidly deteriorated. He returned to his parents’ house in Canton, Ohio, where he died at age 32 on August 13, 1883 — fourteen years to the day he professed his vows. Knowing how their son cherished religious life, and how he desired to be among his brethren, his parents sent his remains to Pittsburgh to be interred in the monastery crypt.\textsuperscript{115} After his death, a New Orleans paper published an article eulogizing the lost priest, deepening the tragedy of his loss.

Fr. Augustine was a generous-minded, whole-souled priest. His cheerful disposition, his genial manners and noble character won him the friendship and love for person of all denominations with whom his duties brought him in contact. He was untiring in his zeal. Although never of a robust constitution, he worked without thought of his health or strength and was indefatigable in his labors, rising early and retiring at midnight after spending the greater portion of the day in the confessional. He was ever mindful of the afflicted and his cheerful conversa-

Tuberculosis ended the dreams of at least six members of the crypt. Fortunately, Father Augustine is the last to die from this scourge of the nineteenth century. Until 1890, doctors believed that tuberculosis was an inherited malady, one remedied only by rest and extended time in a mild climate. For this reason, the Passionists attempted to treat religious diagnosed with the dreaded disease by transferring them to monasteries at locations with temperate weather. Finally, Dr. Robert Koch, a German physician spearheading
the late nineteenth-century advent of microbiology, peered into a microscope and confirmed that an infectious bacterium caused tuberculosis. His research eventually led to a vaccine, giving humanity — and many monastic hopefuls — a dramatic reprieve from a deadly contagion.¹¹⁷

**Father Alexander Hughes, C.P.**  
(Alexander of St. Paul of the Cross)  
Born June 10, 1845; professed November 4, 1866; ordained May 25, 1872; died May 1, 1890.

The boy destined to become a popular preacher in Cincinnati, Ohio, was born James Hughes in County Armagh, Northern Ireland, and immigrated to the United States at an early age. Hearing the call to follow Christ, he entered the Pittsburgh novitiate in 1865 at age 20 and professed his vows a year later on November 4, 1866. He was ordained on May 25, 1872. Father Alexander first served as pastor at St. Michael Church, West Hoboken, New Jersey, then served as a vicar in Pittsburgh. Ascending to the title of Very Reverend, he made his way to the Holy Cross church and monastery in Cincinnati, Ohio, where he was elected rector in 1887.¹¹⁸ Greatly admired till the end of his days, he died from heat stroke, a condition that plagued him since his days as vicar in Pittsburgh.¹¹⁹

**Brother Edmund Fitzgibbons, C.P.**  
(Edmund of St. Joseph)  
Born September 27, 1845; professed March 3, 1871; died March 25, 1891.

Monasticism was not Brother Edmund Fitzgibbons’ first choice of vocation. Long before he heard a calling to join the Passionists, he left his ancestral home of Limerick, Ireland, for the United States and pursued a career as a shoemaker. He entered the Passionist novitiate in Pittsburgh and professed his vows in 1871, at the age of 26. Brother Edmund enjoyed a life of peace, ministering as a brother in the Passionist congregation for twenty years.

**Father Stanislaus Parzyke, C.P.**  
(Stanislaus of the Assumption)  
One of the founders of the American Passionists.  
Born December 30, 1814; professed August 3, 1843; ordained March 20, 1847; died May 3, 1892.¹²⁰

The oldest founding father with the longest lifetime, Father Stanislaus, has an astonishing résumé. Born Antonius Parzyke in Pieskerscham, in the diocese of Wroclaw, Prussian Poland, he hailed from a wealthy family of noble parentage. Described in his youth as tall, lithe, and handsome, with hazel eyes, black hair, and a soldierly bearing, he was an exceptional student who spoke fluent Polish and German. Entering the Polish Military Academy fresh after graduation from preparatory school, he became an officer of distinction. A gifted musician and composer, he possessed a “baritone voice of great compass, power, and softness,” and performed for royalty and discriminating music audiences.¹²¹

In 1842, at age 28, Antonius likely surprised family and friends in the military and beyond when he resigned his commission and ventured to Rome, where he joined the Passionist order. He professed his vows at Monte Argentaro, taking the name of Stanislaus of the Assumption, and received his ordination four years later at Viterbo, Italy.¹²² He had been a priest for only five years when Passionist Superior General Fr. Anthony Testa commissioned him to join the band destined to establish a new province in America.
Father Stanislaus Parzyke, C.P.  
(Stanislaus of the Assumption)  
Source: Celebrating 150 Years of Passionist Ministry in North America and Beyond, 1852-2002 (Beauceville, Quebec: 2002), 11

Father Stanislaus proved an enormous asset to the fledgling province. While his Italian-speaking co-founders struggled to learn a new language, the Prussian-born priest quickly became accessible and beloved by the public. Since Father Stanislaus spoke fluent German and Polish, Bishop O’Connor assigned him to St. Michael Parish in Pittsburgh’s South Side, a community that consisted predominantly of German immigrants. He served 3,500 souls at St. Michael Church, a modest wood-framed building approximately 250x70 feet. Pittsburgh’s rapid industrial growth drew a steady stream of new immigrants, prompting the dynamic Father Stanislaus to promote the cause of constructing a new church, complete with a cemetery and organ. He drew upon his unique talents and won support from friends in high circles, including Governor Henry M. Hoyt of Pennsylvania, who often traveled to hear him sing and play the organ. Among the faithful, rumors circulated that Father Stanislaus wrought wonderful cures for those afflicted with sickness and chronic disease, all through the power of prayer. In addition to missionary and fundraising work in Pittsburgh and beyond, he also assisted hundreds of Poles from German Poland who traveled far to seek his aid. Proud of his Polish roots, he began holding Mass in his native tongue in the basement of the new St. Michael Church. After contracting pneumonia, Father Stanislaus passed away on May 3, 1892.

Brother Cornelius Tiernan, C.P.  
(Cornelius of the Crown of Thorns)  
Born April 28, 1844; professed October 30, 1870; died May 8, 1892.

During Brother Cornelius’ time, new postulants to monastic orders learned “The Monk’s Alphabet,” a list of principles designed to help them follow in the footsteps of Christ. Brother Cornelius was the perfect example of the first aphorism, “Love to be unknown, and accounted for nothing; for this is more healthful and more useful to thee, than to be applauded by men.” He was born in Canada and immigrated to the United States, where he professed his vows as a Passionist. During his lifetime in the cloister he suffered chronic rheumatism and asthma. Little else is known about him.

Bishop Reginald [Reginal] Arliss, C.P.  
(Reginald of St. Joseph)  
Born September 8, 1906; professed August 15, 1928; ordained as a priest April 28, 1934; ordained bishop January 30, 1970; died April 26, 1996.  
Served as Bishop of Marbel, Philippine Islands 1969-1981.

The third bishop interred in the Pittsburgh crypt is another “China hand” who served in the mission fields of Hunan and continued his career in the Philippines. Like fellow missionaries who labored in the Far East, he witnessed the ghastly specter of human suffering up close and personal. In disease, poverty, and the aftermath of bombings by Japan, he perceived the face of Christ, but the terror of Communist indoctrination haunted him most of all.

Reginald Edward Arliss was born in East Orange, New Jersey, to Simeon and Minnie Arliss, and grew up in a close-knit family that eventually swelled into a clan of twelve — seven boys and five girls. Three of Reginald’s brothers died in childhood, acquainting him with sorrow early in life. As a youth he was a scholar and an athlete, he attended
Holy Name School in East Orange, then enrolled in Seton Hall Prep and College, where he was a star football player and a talented baseball player. Later, he transitioned to Holy Cross Seminary at Dunkirk, New York, a Passionist preparatory college. Professing his vows in 1928, he inspired one of his brothers to follow in his footsteps and enter the congregation — Father Hubert Mary Arliss.

Ordained a priest at St. Ann’s Monastery in Scranton by Bishop Thomas C. O’Reilly, Father Reginald joined the Passionist China missions in 1935. A prolific writer for The Sign, a monthly publication produced by the Passionists, he authored ten articles relating his experiences between 1936 and 1939. Within a year of his arrival to Hunan, he witnessed the tragic death of fellow Passionist Father Justin Moore, who succumbed to typhoid. The tenor of Father Reginald’s writings reveal his maturation as a missionary. Although secure in his own culture and beliefs, he developed an admiration for the patience of the Chinese, as well as their buoyance of spirit — they were apt to sing impromptu melodies during tasks both simple and grueling, easing the tedium of the work at hand. Tapped to direct St. Joseph’s Seminary in Yuanling, Hunan, Father Reginald loved how his students “sang” the Way of the Cross. The rises and cadences of their voices expressed love and sorrow, sympathy and suffering, as they empathized with Christ in His holy Passion.

In the aftermath of bombings in Yuanling by the Japanese, he grieved at the sight of children orphaned, at homes reduced to rubble, at hideously burned and disfigured victims breathing their last. Yet even those harrowing experiences paled against the terrible efficiency of Communist agents infiltrating China in 1949. Prior to their arrival, Chinese educational institutions rivaled secular systems in the West. Communist instructors discarded science, math, and religious instruction, teaching pupils that “there was no God, no immortal soul, no moral law, no hereafter, and truth, fair play, honesty, and the Ten Commandments were old-fashioned.” Father Arliss was devastated when they shuttered his seminary, swept his terrified students into indoctrination classes, and locked him in house arrest for 20 months. He suffered humiliation and harassment as Communist soldiers banged on his door in the dead of night and dragged him to a police station, where they subjected him to grueling interrogation and accused him of conspiring against the regime. During his captivity, Father Reginald vowed that, if he ever won his freedom and returned home to the United States, he would use every occasion to warn Americans of the threat posed by Communism. Judging from newspaper headlines of the day, he followed through with that oath after his release in 1951.

Like Passionist Bishop Quentin Olwell, Father Reginald’s days as a missionary continued when the congregation launched a new foundation in the Philippines. Eager to start this venture with its veterans, the Passionists reached out to “China hands” who acquired vast experience in Hunan. Father Reginald was honored to join the pioneer band that set sail for the island of Mindanao in 1958. In 1961, when Pope John XXIII formally opened a Pontifical College Seminary of the Philippine Islands in Rome, Father Reginald served as rector, overseeing the education of Philippine students destined for the priesthood. In 1962, the college hosted 32 of 45 Filipino bishops attending the Second Vatican Council. Although overjoyed to be back in his element — fostering the growth of a native church — his calling swept him to an even higher level in God’s
service. In 1970, at age 63, he succeeded Quentin Olwell as bishop of Marbel, Mindanao, in the Philippine Islands.

As the second Passionist bishop of the Philippines, he was responsible for more than 40 Passionists who served approximately 360 towns or barrios. He encouraged new catechetical efforts, indigenous vocations, credit unions, effected reconciliation between Christians and Muslims, and fostered concern about aboriginal tribes and local environmental issues. He retired in 1981 as bishop and served as vicar general for the Archdiocese of Manila during the tumultuous dictatorship of Ferdinand Marcos. Ill health forced him to return to the United States in 1989, where he remained until his death seven years later.

Father Herbert Eberly, C.P.
Born February 8, 1929; professed July 17, 1951; ordained April 25, 1958; died October 28, 2008.

Father Herbert hailed from a new generation of Passionist missionaries, one that came of age after the Communists swept China behind the Bamboo Curtain. To his fortune, his calling to missionary life occurred just in time to serve in the Philippines.

Born George Robert Eberly in the tumultuous year of 1929, he was the youngest son of Frank Eberly and Mary Margaret Mullady and grew up in a thriving family with two sisters and three brothers. A native of Pittsburgh, he likely learned about the Passionists through his community of faith and his Catholic educators. He joined the congregation, professing his vows at age 22, taking the name Herbert.

A year after his ordination he boarded the U.S.S. President Wilson, setting sail from San Francisco to Manila in the Philippines. His mission: Help foster growth of the Church in Mindanao, first by developing the ecclesiastical district entrusted to the Passionists in Cotabato Province, and then by planting the Cross of Passionist spirit in the Philippines. A newly minted missionary, he learned in the field from giants like Bishops Quentin Olwell and Reginald Arliss, both of whom had witnessed terrors to horrible to relate in China.

Father Herbert arrived during a turbulent moment in the country's modern history. The roots of this conflict evolved from the Homestead Program, a government-sponsored initiative in the wake of World War II to settle Christians in a predominantly Muslim area. The influx of migrants spawned the creation of groups like the Muslim Independence Movement and, more importantly, the Moro National Liberation Front (MNLF), which fought for Muslim independence in the Philippines. Christian settlers, assisted by the Philippine government, formed home defense units that possessed great courage but lacked the discipline required by an army. Many innocents lost their lives in skirmishes between the warring factions. Despite attempts to broker a peace deal, the MNLF is still in talks with the Philippine government in 2020. Father Herbert and the Passionists noted one positive outcome of the conflict: It brought Catholics closer to the Church and animated their attempts to develop roles for the laity in Mindanao.

Father Herbert spent most of his years in the Philippines laboring in both in the cities and the outlying islands. In his later years, he served as the spiritual counselor and teacher for young men studying for the priesthood, both in the Philippines and Rome. When asked to reflect upon what he and the Passionists accomplished in Mindanao, he confided the following:
I believe that the distinctly Passionist dimension that we have helped develop in the Diocese of Marbel and in our Passionist parishes is the spirit of enthusiasm and joy in the face of difficulties, sacrifices, and suffering… to love, even unto suffering, with joy.\textsuperscript{152}

\textbf{Father Stanislaus Wasek, C.P.  \\
(Stanislaus of the Immaculate Conception)}
\textit{Born November 17, 1925; professed August 15, 1947; ordained February 27, 1953; died January 23, 2008.}

A religious proud of his Polish heritage, Father Stanislaus Wasek specifically requested to be buried above the priest who inspired him most: the dynamic pioneer Father Stanislaus Parzyke. He held a special Mass every December 4, and during these services he presented a plaque commemorating the arrival of the first Roman Catholic priest of Polish descent to serve in the Pittsburgh diocese.\textsuperscript{153}

Polish was Fr. Stanislaus' ancestry — and his native tongue. Born in Pittsburgh to immigrants Stanislaw and Anastazja Wasek,\textsuperscript{154} young Stanley Joseph Wasek, the future Father Stanislaus, did not learn English until attending school in Pittsburgh's Holy Family Parish. The nuns drummed English into him until it became second nature, but throughout his pastoral life, he continued preaching in his native tongue to Polish-American Catholics.\textsuperscript{155} He traveled to his ancestral homeland twice, and on the second occasion, served as a personal interpreter for the Passionist father superior.

Father Stanislaus held many positions in the order. A vice rector of St. Michael's Monastery in Union City, New Jersey in the 1960s, his superiors appointed him as business manager of St. Paul of the Cross Province in 1968.\textsuperscript{156} When the Passionists converted St. Paul's Monastery in Pittsburgh from a novitiate to a housing development for the elderly, Father Stanislaus relocated to his hometown to serve as the monastery treasurer. In 1979, he traveled to St. Joseph's Monastery in Baltimore, where he proceeded to serve as vice rector.\textsuperscript{157} When he passed away in 2008 at age 83, the proud Polish religious received his fondest wish.
His remains are interred in the cell above his personal hero.

Father Malachy McGill, C.P.

Born July 16, 1918; professed August 15, 1939; ordained April 29, 1946; died May 31, 2010.

Turning points in history reveal a complex interplay between leaders at the vanguard of progressive movements, and those who uphold tradition. In 1965, when the Second Vatican Council sent shockwaves through the Catholic world, Father Malachy McGill led efforts to retain the richness of the time-honored Passionist Rule.

A Pittsburgh native, Joseph Eugene McGill, Jr. was the eldest of four children born to Joseph and Mary Olivia Beck McGill. Young Joseph Eugene hailed from a deeply spiritual family. His father Joseph belonged to the Third Order of St. Francis, the Holy Name Society, Confraternity of the Passion, Confraternity of Christian Doctrine, and the Bellevue Council, Knights of Columbus; his mother Mary also claimed membership in the Confraternity of the Passion and the Third Order of St. Francis. Nurtured on Catholic tradition, Joseph Eugene entered the Passionist congregation, and when given the opportunity to select a religious name, he honored his Irish heritage by choosing Malachy, the name of an Irish saint.

After his ordination at age 28, Father Malachy devoted his early career to the education of aspiring Passionists by teaching language courses at Holy Cross Preparatory School in Dunkirk, New York. He later transferred to St. Ann’s Monastery in Scranton, Pennsylvania, where he served as vice rector. The work that defines his religious life occurred in the aftermath of Second Vatican Council, which opened the Catholic Church to the modern world. Aside from updating the liturgy, granting larger roles to laypeople, introducing the concept of religious freedom, and starting a dialogue with other religions, it also prompted religious orders to revisit their founding charism and reformulate it to suit this new moment in Catholic spirituality.

Even before Vatican II, the Passionists had begun assessing the fundamentals of the Rule and charism written by St. Paul of the Cross. Throughout the 1950s, the congregation devoted substantial resources to revising the Rule for modern times, and the Holy See approved a new edition in 1959. However, reforms issued by Vatican II prompted the congregation to evaluate the basics of Passionist identity once again and define them for members throughout the world.

Father Malachy McGill, along with Passionist Fathers Sylvan Rouse, Vincent Mary Oberhauser and Philip Bebie, waved the standard for upholding Passionist traditions rooted in prayer, penance, solitude, and a devotion to Jesus’ suffering. Fighting to retain those core principles of Passionist identity in a modern world, they founded the House of Solitude, a retreat center that continued many of the practices omitted from the modernized Rule, including ritual fasting and community prayer at 2:00 A.M. The House’s ministry accentuated the time-honored contemplative horarium and apostolic mode of life, all in the context of a simple lifestyle that aimed to help its participants imitate the self-emptying of Jesus. Ministry included 40-day retreats and spiritual direction of clergy, religious, and lay persons. The House of Solitude first opened at St. Joseph’s Retreat in Birmingham, Alabama, on September 14, 1969. After completing a successful trial period, it relocated in 1972 to an idyllic farmstead off the beaten path in Bedford, Pennsylvania.

During its 44-year history, the House of Solitude served the global Passionist community, welcoming religious from Australia, Argentina, Papua New Guinea, and the West Indies, as well as those at home in the United States. One hundred and thirty-seven men made the 40-day retreat, including 75 Passionists, 20 religious from seven different religious orders, eight diocesan priests, seven seminarians, two deacons, and 25 laymen. Bedford locals supported religious at the House, providing food and assisting the aged, or offering supplies to help them endure severe winter weather. Gradually, leadership of the House whittled down to Fathers Malachy and Silvan. The House finally closed in 2014, four years after Father Malachy passed away, and shortly after the death of Father Silvan.

Father Philip Schaeffer, C.P.


The last inhabitant of the Pittsburgh crypt led a long, fruitful, and eventful life. He studied as a chemical engineer, held multiple college degrees, fought in both the European and Pacific theaters of World War II as a paratrooper, and earned six medals of recognition for his service. Even these lofty accomplishments only begin to reveal the great depths of a heart, mind, and soul devoted to fostering peace and tolerance.

Born Paul John Schaeffer in Jeannette Pennsylvania, he was the only child of Francis and Margaret Cecilia Dinkel Schaeffer. Raised in the vibrant Catholic community of the Sacred Heart parish, he was baptized on September 9, 1923 at Sacred Heart Church, confirmed on October 29, 1936, and attended Sacred Heart parish school.

Standing 6’6”, young Paul towered above his classmates at his alma mater, Jeannette High School. Growing up in the 1930s, he hungered for news of events unfolding in the
cauldron of war-torn Europe. In his senior yearbook entry, he reflected that current history and science were “food for the mind,” and, when he graduated from Jeannette High in Summer 1941, he dreamed of studying chemistry. Blessed with an intellect that matched his height, he pursued his first degree at Penn State University — a Bachelor of Science in chemical engineering. Then in 1942, as America seethed at the bombing of Pearl Harbor and mustered itself for global conflict, the monumental events that nineteen-year-old Paul followed with such keen interest altered the trajectory of his life, sweeping him to European shores. His military career was as distinguished as his academic record. Between 1942 and 1947, he served as a paratrooper in England, France, the Philippines, and Japan, and joined the invasion of Europe after D-Day. After Allied forces secured victory in Europe, he shipped off to the Pacific theater, where he participated in the liberation of the Philippines and the occupation of Japan. His involvement in this variety of operations won him six medals: American Campaign Medal- Asiatic Pacific Campaign; American Campaign Medal- Europe; American Campaign Medal- Africa and the Middle East; Citation- Liberation of the Philippines; The World War II Victory Medal, and Medal- Army Occupation of Japan. From 1944 to 1947, he served the Army Corps of Engineers, holding a rank of 1st Lieutenant. He accomplished all of this by the tender age of 24.  

Honorably discharged from military service in 1947, he returned home to enrich his academic career again by pursing a master’s degree in business administration at the University of Pennsylvania. Still haunted by memories of war, he turned his mind from secular to religious pursuits and signed up for a session at St. Paul of the Cross Retreat in Pittsburgh. During services, the sight of Passionist students with eyes lowered peacefully in prayer shot him back to the joyful days of his youth at the Sacred Heart Parish in Jeannette. The Passionist message — *Christ is present in all who suffer* — resonated with a war veteran who knew the horrors that one human being could inflict upon another. A new longing stirred in him, a call to follow Christ. Joining the Passionist congregation and entering the novitiate in Louisville, Kentucky, he professed his vows in 1952 at age 29, taking the name Philip. 

Ordained to the priesthood in 1958 by John Floersh, archbishop of Louisville, Father Philip served as a preacher on the 40 Hour Devotion circuit at the Sacred Heart community until 1960, when he accepted a new assignment that defines his character even more than his extensive military career. Between 1960 and 1975, he served as a teacher of religion and a high school principal in Birmingham, Alabama, where the Passionists had established a foundation in response to an appeal by Pope Pius XI for religious orders to reach out to the African-American community. The parish they founded in 1938 — Holy Family Parish — consisted of a church, school system, and a dispensary that eventually burgeoned into a hospital with support from the Sisters of Charity of Nazareth. When Father Philip arrived in 1960, it was the only hospital in northern Alabama that permitted black doctors and nurses to practice. Members of the community also hailed it as the only hospital in their experience that treated black patients with dignity. Thus, as Birmingham erupted into an epicenter of the Civil Rights Movement, Holy Family Parish found itself on the front lines of a conflict that was entirely new to Fr. Philip. He worked in a town that Dr. Martin Luther King, Jr. himself declared, “the most segregated city in the country.” At that time, a large percentage of Birmingham city police belonged in the Ku Klux Klan, and they frequently harassed black children on the school playground and parking lot. When Passionist staff members heard that
police officers arrived upon the property, Father Philip ushered black students out the back door to safety while his Passionist brethren confronted the officers and drove them away. Students remember Holy Family High School as a safe haven. Fr. Philip himself declared “The Birmingham Years” as the most memorable of his highly eventful life.

The years following his work in Birmingham brought Father Philip the tranquility he richly deserved. He enjoyed several years of campus ministry at the University of Illinois in Champaign-Urbana, and at the University of Central Florida. In addition to performing pastoral work in Detroit at the parishes of St. Linus and St. Priscilla, he spent several years giving mission appeals across the Midwest. Finally, he retired to the Sacred Heart Community in Louisville, where he peacefully died at age 92, surrounded by friends and Passionist brethren. Ever an ardent advocate of science, he donated his body to the University of Louisville School of Medicine, and his remains were cremated in December 2015. His ashes are interred in the Pittsburgh crypt, where his life is celebrated along with twenty-four Passionists who suffered and triumphed in the name of Christ Crucified.

Requiescat in pace.

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Father Stanislaus Wasek wished to be buried over Father Stanislaus Parzyke — both were of Polish descent. When Wasek died in 2008, he received his wish.

Endnotes:

1 The author wishes to thank Father Rob Carbonneau, director of the Passionist Historical Archives, for suggesting the topic of this paper to celebrate the 300-year anniversary of the Passionist Order. Readers may assume that the priests and bishops mentioned herein are Passionists — except for Bishops Michael O’Connor, Eugene O’Connell, John Timon, Thomas Charles O’Reilly, Archbishops Michael Augustine Corrigan, Fulton John Sheen, John Baptist Purcell, James R. Bayley, John Alexander Floersh, and Popes Pius IX, Leo XIII, and Pope Gregory XVI. Accordingly, the abbreviation “C.P.” will typically not appear in text or endnotes unless necessary.


3 Further biographical information on all Passionists interred in the crypt can be found at the website: https://passionistarchives.org/category/biography/

4 The band of Passionist pioneers from Italy to America consisted of Fathers Anthony Calandri, superior, Albinus Magni, Stanislaus Parczyke, and Brother Lawrence di Giacomo. Celebrating 150 Years of Passionist Ministry in North America and Beyond, 1852-2002 (Beaucheville, Quebec: 2002), 11.

5 A physical description of Fr. Anthony Calandri is documented by Felix Ward, Passionists: Sketches, Historical and Personal (New York: Benziger Bros., 1923), 119. This can also be read online at the website: https://archive.org/details/passionistssketch00ward.

6 Ward, Passionists, 105.

7 The names of Father Anthony Calandri’s parents are documented by “Death of Father Anthony — Interesting Sketch of the Passionists in the United States,” Catholic Union and Times, May 2, 1878, 5.

8 Ward, Passionists, 119.


10 Ward, Passionists, 104-105.

11 Ibid., 107.

12 Ward, Passionists, 110.

13 Ibid., 124.


15 A report of the Pittsburgh Post article is found in Ward, Passionists, 121.

16 Ibid., 126.

17 Ibid., 127.


19 “Death of Father Anthony—Interesting Sketch of the Passionists in the United States,” Ibid.

20 Ward, Passionists, 127. References to his missions beyond Pittsburgh and the positions he held later in life are documented on his biography on the Passionist Historical Archives website.

21 Ignatius Meara bears the title of “Confirater,” denoting a religious who has joined the congregation, donned the habit, and made his profession, but has not yet taken the restrictive vows of a brother or a father.

22 Attentive readers comparing titles of religious in this article against their tombstones will note that some tombs present names of the deceased in Latin while others are presented in English. Please note that abbreviations of “Fr.” In Latin denote a “Frater” or “Brother,” while “Fr.” titles in English denote “Father.” Similarly, a title of “P.” or “Fr.” in Latin denotes a religious holding the title of “Pater” or “Father.”

23 Biography of Valentine, Joseph [Valentini, Josaphat], Folder 2, Deceased Passionists, box 1, 1-25, PHAC. This is documented in the Biography of Valentine, Joseph [Valentini, Josaphat], Folder 2, Deceased Passionists, box 1, 1-25, PHAC. The retreat was renamed to “St. Paul of the Cross” after the founder’s canonization in 1867, as stated in Ward, Passionists, 180.

24 Original sources refer to the Passionist retreat house as “Bl. Paul of the Cross” monastery. This is documented in the Biography of Valentine, Joseph [Valentini, Josaphat], PHAC. This is documented in the Biography of Valentine, Joseph [Valentini, Josaphat], PHAC.

25 Biography of di Giacomo, Lawrence, folder 3, Deceased Passionists, box 1, 1-22, PHAC.

26 Results of Brother Lawrence’s questing efforts are as follows. A fundraising effort in Baltimore with Brother Luke Bawdinelli brought in $2,000. As a team, Brother Lawrence, Brother Alphonsus Zweegers brought in $2,000 during a 3-month tour in New Orleans, LA; $3,000 in August 1856 in St. Louis, MO, and $1,169 in Louisville, KY in September 1857. This brings a total of $8,169. Taking inflation into account, this is the equivalent of $242,062.49 in today’s 2020 currency. Documentation for the funds raised is found in Biography of di Giacomo, Lawrence, PHAC.

27 In the early 1860s, at the time when the Passionists were attempting to found the first Passionist monastery in the West, the area was designated the “Nebraska Territory.” A summary of Passionist efforts to establish a new monastery in Virginia City are found in Celebrating 150 Years, 14.


29 Details of Brother Lawrence’s final days are documented in Ward, Passionists, 139, and also in Biography of di Giacomo, Lawrence, PHAC.

30 Biography of Gottsberger, Cornelius, folder 19, Deceased Passionists, box 1, 1-25, PHAC.

31 Necrological biography of Gottsberger, Cornelius, folder 19, Deceased Passionists, box 1, 1-25, PHAC.

32 The few details provided about Father Francis’ cause of death are found in Necrological biography of Whitter, Francis, Folder 23, Deceased Passionists, box 1, 1-25, PHAC. Original sources mention a “multitude of ills” and a sudden onset of illness, suggesting cardiovascular disease.

33 Biography of Whitter, Francis, Folder 23, Deceased Passionists, box 1, 1-25, PHAC.

34 Fundraising locations are listed in Brother Francis’ biography on the Passionist Historical Archives website, ibid.

35 Biography of O’Connor, Alban, folder 24, Deceased Passionists, box 1, 1-25, PHAC.

36 His obituary in the Pittsburgh Catholic reports Baltimore as the city of his ordination, but incorrectly reports the ordination date as April 27th. Pittsburgh Catholic, May 4, 1889, 4.

37 Henry W. Heidkamp’s family and origins are found in data from the 1860 United States Census, Cincinnati Ward 9, Hamilton, Ohio, digital image s.v. “FamilySearch,” Ancestry.com, and also the 1870 United States Census, Cincinnati Ward 1, Hamilton, Ohio, digital image s.v. “Family Search,” Ancestry.com. The census data simplifies and anglicizes his parents’ names as “Bernard and Mary Heidkamp.” Their original names are found on their tombstone in St. Joseph Cemetery in Cincinnati, where they are buried with their daughter Mary E. Heidkamp. A photo of the tombstone appears at the website: https://www.findagrar.com/memorial/111116166. According to U.S. and Canada, Passenger and Immigration Lists Index, 1500s-1900s, s.v. “Filby, P. William, ed.,” Ancestry.com, Bernard and Anna Maria may have emigrated from Germany to the U.S. in 1857, perhaps with several of Bernard’s family in tow.


40 George Henry Thurston, Pittsburgh’s Progress, Industries, and Resources (Pittsburgh: A.A. Anderson & Son, 1889), 177.

41 The marriage of James Callery to John E. Downing’s sister is documented in Ward, Passionists, 180.

42 Ignatius Meara bears the title of “Confirater,” denoting a religious who has joined the congregation, donned the habit, and made his profession, but has not yet taken the restrictive vows of a brother or a father.

43 Attention readers comparing titles of religious in this article against their tombstones will note that some tombs present names of the deceased in Latin while others are presented in English. Please note that abbreviations of “Fr.” In Latin denote a “Frater” or “Brother,” while “Fr.” titles in English denote “Father.” Similarly, a title of “P.” or “Fr.” in Latin denotes a religious holding the title of “Pater” or “Father.”

44 Biography of Valentine, Joseph [Valentini, Josaphat], Folder 2, Deceased Passionists, box 1, 1-25, PHAC. This is documented in the Biography of Valentine, Joseph [Valentini, Josaphat], Folder 2, Deceased Passionists, box 1, 1-25, PHAC. The retreat was renamed to “St. Paul of the Cross” after the founder’s canonization in 1867, as stated in Ward, Passionists, 180.

45 Biography of Valentine, Joseph [Valentini, Josaphat], PHAC. This is documented in the Biography of Valentine, Joseph [Valentini, Josaphat], PHAC.

46 Biography of di Giacomo, Lawrence, folder 3, Deceased Passionists, box 1, 1-22, PHAC.
James Callery, was reported as president of both the Evergreen Railroad Company and its parent organization, the Pittsburgh & Western Railroad Company. “The Evergreen Road, Election of Officers — The Connecting Northern Lines,” Pittsburgh Post-Gazette, January 9, 1884, 2.

Born in 1843, Owen Sheeky was a native of Ireland who immigrated to America at age 20, and owned and managed the Fayette tannery at Ohio Pyle, Fayette County, Pa., before relocating to Pittsburgh. A short biography and origins of the Fort Pitt tannery can be found in History of Allegheny County, Pennsylvania, Including its Early Settlement and Progress to the Present Time, Volume II, Part Two (Chicago: A. Warner and Co., 1889), 627.

Pittsburgh Post-Gazette, November 13, 1885, 3.

Pittsburgh Daily Post, March 1, 1886, 1.

His wealthy brother-in-law James Callery was also a devout Catholic. Callery’s character is evident in an article covering his funeral. “The bishop here [of Pittsburgh] remarked that he felt proud of Mr. Callery as a model Catholic, because he lived up to his duties in the highest spirit of religion.” Pittsburgh Daily Post, April 8, 1889, 2.


John E. Downing obituary, Pittsburgh Post-Gazette, March 5, 1888, 6.

The year of birth on Father Magnó’s tombstone is incorrectly recorded as 1818. It should be 1816. Given that the stone has been renovated, it is likely that the date etched on the original tombstone was so eroded that it was illegible. The birth year of 1816 is corroborated by the fact that it was illegible. The birth year of 1816 is corroborated by the 1880 census, where Father Magnó reported his age as 64. Refer to the 1880 United States Census, Hudson, New, Jersey s.v. “The Church of Jesus Christ of Latter-day Saints,” Ancestry.com.

Ward, Passionists, 132.

The contrast in preaching styles between Frs. Anthony Calandri and Albinus Magnó is documented by Ward, Passionists, 144.

Ward, Passionists, 133.


Father Albinus’ early career is described on his profile on the Passionist Historical Archives website.

The religious student was seminarian Philip Farrell, and the exchange is documented in Father Albinus’ profile on the Passionist Historical Archives website.

Ward, Passionists, 132-133.


Father Albinus’ success in establishing St. Mary’s is documented in Ward, Passionists, 132-133. It was through Father Albinus’ acquaintance with Father Timon of Buffalo that the Passionists were invited to Dunkirk, New York. Father Albinus arrived in Dunkirk on April 20, 1860. For over six months, the Passionists and then local pastor Father Peter Colgan were in conflict over the case of the Passionist presence in Dunkirk. With difficulty it was settled in favor of the Passionists. This summary is found in Father Albinus Magnó’s biography on the Passionist Historical Archives website.

Celebrating 150 Years, 15.


The year of Albinus’ avoidance of the disaster is also documented by Ward, 133-134.

Details of Father Albinus’ work in the latter days of his life are recorded by Ward, Passionists, 134, and also in his biography on the Passionist Historical Archives website.


Initially, Bishop O’Gara had no explanation for why he and his fellow religious were spared from execution. The apparent reason was later revealed via the press: A British fort in Hong Kong surrendered to the Japanese. This is documented in the article, “Bishop O’Gara Returns From Far East Mission,” The Tablet, October 9, 1943, 1.


Caufield, C.P., Only a Beginning, 88.


Father Cuthbert O’Gara initially traveled to China as a missionary for the purpose of becoming vicar apostolic of the new prefecture in China. Once he arrived in China, the plans for him to occupy this position collapsed due to indecision by Father Dominic Langenbacher, superior of the missions in China. Father Cuthbert remained in China, performing standard duties as a missionary. A summary of the fourth mission band, the thirteen Passionists assigned to the effort, and the confusion surrounding Father Cuthbert’s intended role in China are found in Caufield, Only a Beginning, 88-90.

An explanation of the spelling of Chinese names is necessary. There are two systems for transliterating Mandarin Chinese characters to the Roman alphabet: (1) Wade-Giles (1859, modified 1892), which would have been used during the time of the Passionist China missions, and (2) pinyin, which was developed by the Chinese government and approved as the standard in 1958. In still other cases, the missionaries used their own versions of Chinese names. This article uses the pinyin system. If primary sources use Wade-Giles or missionary terminology, direct quotes from material, the standardized pinyin version follows in brackets. In this instance, the original source listed the diocese as Shenchow [Chenzhou].

On May 28, 1934, the Prefecture Apostolic of Chenzhou, where the Passionists had been working, was elevated to a vicariate apostolic. On the same day, Father Cuthbert O’Gara was appointed as vicar apostolic, and on October 28, he was ordained a bishop. In December of that year, the vicariate’s name was changed from Chenzhou to Yuanling. “Roman Catholic Diocese of Yuanling,” Wikipedia, last modified April 27, 2020, https://en.wikipedia.org/wiki/Roman_Catholic_Diocese_of_Yuanling.

Doherty and Jaediker, “How He Waited.”

Bishop O’Gara’s well-known moniker as “the stretcher-bearing bishop” is documented in “Bishop O’Gara Returns From Far East Mission,” The Tablet, October 9, 1943, 1, and in Robert Playfair, “Bishop Sees Fall of Japan Soon After Nazi Surrender,” The Boston Globe, November 30, 1943, 12.

The experience of being arrested in 1951 is documented in “Bishop O’Gara Returns,” 1.


“A Noted Bishop Dies; Cuthbert O’Gara Was Exiled From China; Catholic Clergyman, 82, Was Imprisoned and Beaten By Communists,” The Kansas City Star, May 14, 1948, 18.

“Who Is This Bandit ND?” Bishop’s Note Maddened Reds,” Ottawa Journal, April 27, 1953, 1. The incident was also relayed by Caspar Hampson, “Talk About ND Biting Dust Was Very Confusing to Reds,” The Sacramento Bee, April 27, 1953, 1.


Record of Bishop Sheen’s comments are documented by Celebrating 150 Years, 12.

Doherty and Jaediker, “How He Waited.”


The request and acceptance to join the China missions is documented in a letter from Quintal Olwell to Father Stanislaus Grennan, June 19, 1922, PHAC. The third mission band to Hunan set sail in the summer of 1923, arriving in Shanghai on August 25. The mission band consisted of Frs. Edmund Campbell, Constantine Leech, Arthur Benson, Dunstan Thomas, and Quintal Olwell. 


Roth, “Missioner,” 1.


Biography of Bishop Quintal Olwell, Passionist Historical Archives website.

1927, a joint effort of the Guomindang and Communist armies to expel bandits from Hunan forced several Passionist missionaries to flee their missions, Father Quentin among them. The turbulent period is documented in Caulfield, Only a Beginning, 127-171. Bandits murdered three Passionist missionaries on April 24, 1898, and a fourth died days later from typhoid fever. The incidents are documented by Katherine Koch, “Martyrs in Desire: The Story of Passionist Fathers Godfrey Holbein, Clement Seybold, Walter Coveyou, and Constantine Leech,” Gathered Fragments (Fall 2016), 86-115. Father Quentin’s quote, “I was in a house arrest in 1941, and the reason for his expulsion in 1951 are documented by Zirkel, “Most Rev. Quintal Olwell.”

Zirkel, “Most Rev. Quintal Olwell.”

“List Transfers of Passionists; Father Quintal Olwell Will Head Philippines Mission Band,” The Tablet, November 16, 1957, 5.


100 Biographies of Kevin Kelly, Francis X., folder (Obit) 6, Deceased Passionists, box 1, 1-25, PHAC.

104 Biography of Kelly, Francis X., folder (Obit) 6, Deceased Passionists, box 1, 1-25, PHAC.

105 Ibid.

106 This refers to Maximilian I, Emperor of Mexico from 1864-1867. His rule was blighted by French occupation and characterized by international interference by his enemies. He incited Mexican liberals in October 1865 with a decree that condemned rebel forces to capital punishment, resulting in the death of over 11,000 people.


109 Mexican president Sebastian Lerdo de Tejada was likely in power at the time when Father Francis Kelly lived in the country. He was particularly hostile to Catholic elements, banning the Sisters of Mercy in 1873. “Sebastian Lerdo de Tejada,” Wikipedia, last modified June 1, 2020, https://en.wikipedia.org/wiki/SebastiÁ_n_Lerdo_de_Tejada.

110 Biography of Kelly, Francis X., folder (Obit) 6, Deceased Passionists, box 1, 1-25, PHAC.

111 Curiously, original sources state that his birthdate is March 29, 1846, but his tombstone states March 28, 1846. 

112 Biography of Flannigan, Joseph, folder 12, Deceased Passionists, box 1, 1-25, PHAC.

113 Details on the life of Father Joseph Flannigan are gleaned from biography of Flannigan, Joseph, PHAC, and necrological biography of Flannigan, Joseph, PHAC.

114 Necrological biography of Alexander, Augustine, PHAC.

115 Necrological biography of Alexander, Augustinian, folder 17, Deceased Passionists, box 1, 1-25, PHAC.

116 The original documents describe Father Augustine succumbing to “consumption,” another name for tuberculosis in that day and age. Given his injury earlier in life, it may be possible that Father Augustine suffered from “Pott’s disease,” which is tuberculosis of the spine.

117 Necrological Biography of Alexander, PHAC.

118 Biography of Alexander, Augustine, PHAC.


120 Reports of Father Alexander elected to rector are found in “Passionists Elect Their Chapters,” Pittsburgh Post-Gazette, August 27, 1887, 5.

121 The original cause of death reported in Father Alexander’s Passionist Archives bio is “solar prostration.” Biography of Father Alexander Hughes, PHAC.

122 Curiously, original sources state that he was ordained on March 20, 1847. His tombstone quotes the year 1848.


124 Ibid.

125 Ibid.


130 Bishop Reginald’s name is inscribed as “Reginal” on his tombstone. Original sources consistently use the name “Reginald.” Therefore, this paper will use the name “Reginald” and preserve the name (Reginal) in the headline.


134 Details on Father Reginald’s ordination are found in “19 Passionist Priests to Be Ordained Here; Bishop O’Reily to Officiate at Ceremony in St. Ann’s Monastery on Saturday Morning,” The Scranton Republican, April 25, 1934, 3. The year when Father Reginald joined the China missions is documented in “Bishop Arliss Due to Visit St. Ann’s Monastery parish,” Times-Tribune, March 21, 1984, 4.


136 For Father Reginald Arliss, “An Offering Accepted,” The Sign, July 1936,
735-737.


137 The length of time of his captivity is reported in “Cite Father Arliss,” 13.


141 List Transfers,” 5.


143 “Cite Father Arliss,” 13.

144 Details on Bishop Reginald Arliss’ accomplishments appear on his biography at the Passionist Historical Archives website.


147 In an issue of the Pittsburgh Catholic, Father Herbert once thanked the many “...Priests, Religious and laity of Pittsburgh for being the local church of God that enkindled a vocation in me and nurtured it through many years of Catholic education. The Catholic Church in Pittsburgh gave me many inspiring experiences of family, Church and community.” This letter is found in Father Herbert Eberly, “Letters to the Editor; A Thank You from Rome,” Pittsburgh Catholic, December 12, 1986, 7.


150 Eberly, “Reflection.”

152 Obituary for Father Hubert Eberly, Pittsburgh Post-Gazette, October 30, 2008, 35.

152 Eberly, “Reflection.”

153 Father Wasek’s desire to be interred above Father Parzyke is documented in “Order to Honor Founding Father; City Monastery Showing Polish Roots,” Pittsburgh Press, November 25, 1977, 39.

154 The names of Father Wasek’s parents are documented on the Passionist Historical Archives website.

155 Father Wasek’s preaching in Polish is documented in “Order to Honor,” and also in “Communion is Sermon Topic; Father Peter Talks at Novena Service,” Scranton Tribune, July 23, 1970, 6.


158 The list of Catholic organizations his parents belonged to are found in their obituaries. The obituary of Joseph E. McGill is found in the Pittsburgh Press, August 12, 1951, 23. The obituary of Mary Olivia Beck McGill is found in the Pittsburgh Post-Gazette, June 12, 1970, 32. They had three sons: Joseph Eugene (the future Father Malachy), William R., Kenneth B., and a daughter Mary Jane McGill.

159 St. Malachy was the first native born Irish saint to be canonized, which likely inspired Joseph Eugene McGill.

160 Father Malachy’s work as an instructor of languages is documented in “Father Rupert Assumes Post at Monastery,” The Scranton Times, July 20, 1956, 3, and Scranton Tribune, August 1, 1956, 3.

161 Father Robert Carbonneau, e-mail message to author, August 21, 2020.


165 Reports of Bedford locals assisting the Passionists and the closing of the house are documented in Carbonneau email to author.

166 Father Philip Schaeffer hails from the western Passionist province of Holy Cross. The biography of Father Philip was provided courtesy of Sr. Loretta Ciesielski, Provincial Office, Passionist Historical Archives of Holy Cross Province, Chicago, Illinois [hereinafter PHAC-HCP].

167 The 1940 census reveals that sixteen-year-old Paul Schaeffer lived his father (head of household) Frank J., mother Margaret, maternal aunt Ann Dinkel, and maternal grandmother Margaret Dinkel at 715 Westmoreland Ave. This is documented by the 1940 United States Census, Jeannette, Westmoreland, Pennsylvania, s.v. “National Archives and Records Administration, Washington, D.C.,” Ancestry.com.

168 Paul Schaeffer’s height is recorded on his military draft card, found in the U.S. World War II Draft Cards Young Men, 1940-1947, s.v. “The National Archives in St. Louis, Missouri,” Ancestry.com.

169 Paul Schaeffer’s senior yearbook entry reads as follows: “PAUL SCHAFFER — Academic — An intellectual lad... ‘Bud’ tops any other person in school for height... this helped make him Drum Major of the band... vice-president of the Student Council... clubs are Alpha Hi-Y and Automobile... represented the school at Keystone Boys’ Camp... says talk on current history or science are food for the mind... ambition is to be an engineer or chemist at Carnegie Tech.”


171 A summary of rank, service, and the listing of medals is documented in Father Bob Crossmeyer, funeral homily for Father Philip Schaeffer, St. Agnes Church, Louisville, Kentucky (December 2, 2015), PHAC-HCP.

172 Father Philip’s years in Birmingham are summarized in biography of Father Philip Schaeffer, PHAC-HCP.

173 Celebrating 150 Years, 60.


175 The incidences of Passionists acting to protect black students is recorded in Crossmeyer, funeral homily for Father Philip Schaeffer, PHAC-HCP.

176 Biography of Father Philip Schaeffer, PHAC-HCP.

177 Ibid.
Biographical information along with further information on the history of the Passionists is available through the Passionist Historical Archives of St. Paul of the Cross Province website at passionistarchives.org. The archives is the repository for uniquely valuable records which documents the history of the Congregation of the Passion in the United States and its ministries from the arrival of the first Passionists in 1852 to the present day.

Names in the Crypt
The tomb markers of certain Passionist priests and brothers were rendered in the Latin language, beginning with a standard formula of I.X.P. for Jesu Christi Passio” (“The Passion of Jesus Christ”), followed by each name, rendered into Latin, and the birth date (natus die, or “born on the day”) and obit die, “died on the day”), and concluding with the letters R.I.P., which are happily the same in both Latin and English (resquiescat in pace, or “may he rest in peace”). The use of Latin, even outside of the liturgy, was a common element of religious life before the Second Vatican Council, and a more-than-functional knowledge of it would have been presupposed. It may have also served as a unifying element between religious of varied national backgrounds.

Passionists who are buried in the crypt in alphabetical order according to their first name:

- **Albanus a Cruce:** Father Alban O'Connor, C.P. (Alban of the Holy Cross) — 1857-1886
- **Albinus Magno:** Father Albinus Magno, C.P. (Albinus of the Incarnate Wisdom) — 1816-1887
- **Alexander a S. Paulo a Cruce:** Father Alexander Hughes, C.P. (Alexander of St. Paul of the Cross) — 1845-1890
- **Anthony Calandri:** Rev. Father Anthony Calandri, C.P. (Anthony of St. Peter) — 1817-1878
- **Augustinus a SS. Cordibus:** Father Augustine Alexander, C.P. (Augustine of the Sacred Hearts) — 1851—1883
- **Cajetanus a Maria Virgine:** Father Cajetan Heidkamp, C.P. (Cajetan of the Virgin Mary) — 1859-1884
- **Cornelius Tiernan:** Brother Cornelius Tiernan, C.P. (Cornelius of the Crown of Thorns) — 1844-1892
- **Cornelius ab Ascensione:** Father Cornelius Gottsberger, C.P. (Cornelius of the Ascension) — 1855-1884
- **Cuthbert M. O’Gara:** Bishop Cuthbert O’Gara, C.P. (Cuthbert of the Cross) — 1886-1968
- **Edmundus a. S. Joseph:** Brother Edmund Fitzgibbons, C.P. (Edmund of St. Joseph) — 1845-1891
- **Franciscus a Matre Dei:** Brother Francis Whitler, C.P. (Francis of the Mother of God) — 1826-1886
- **Franciscus X a.a B.M.Ve.:** Father Francis Xavier Kelly, C.P. (Francis Xavier of the Blessed Virgin) — 1843-1875
- **Herbert Eberly:** Father Herbert Eberly, C.P. — 1929-2008
- **Ignatius ab Imm. Concep.:** Confrater Ignatius Meara, C.P. (Ignatius of the Immaculate Conception) — 1844-1863
- **Josaphat.a.SSmo. Sacram:** Brother Josaphat Valentine, C.P. (Josaphat of the Blessed Sacrament) — 1819-1864
- **Joseph a Sancta Maria:** Father Joseph Flannigan, C.P. (Joseph of Holy Mary) — 1846-1881
- **Laurentius a Sep. Doloribus:** Brother Lawrence di Giacomo, C.P. (Lawrence of the Sorrowful Virgin) — 1826-1865
- **Malachy McGill:** Father Malachy McGill, C.P. — 1918-2010
- **Philip Schaefer:** Father Philip Schaeffer, C.P. — 1923-2015
- **Quentin Olwell:** Bishop Quentin Olwell, C.P. (Quentin of St. Gabriel) — 1898-1972
- **Stanislaus Parzyke:** Father Stanislaus Parzyke, C.P. (Stanislaus of the of the Assumption) — 1814-1892
- **Stanislaus Wasek:** Father Stanislaus Wasek, C.P. (Stanislaus of the Immaculate Conception) — 1925-2008
- **Theodorus a S. Paulo:** Confrater Theodore Clifford, C.P. (Theodore of St. Paul) — 1854-1874

There is one lay person buried in the crypt: **John E. Downing — 1821-1888**
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We are deeply grateful to the following donors for their generosity and support of The Catholic Historical Society of Western Pennsylvania and its publication Gathered Fragments. We would like to acknowledge the generosity of all donors who made gifts in 2020.

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I have had a birds-eye view of the Catholic Historical Society of Western Pennsylvania (Society) for three plus decades. I know firsthand how hard our members work… laboring diligently for no recognition except the satisfaction of helping to spread the gospel as lived by dedicated local Catholics…telling the stories of others but never their own. Until now.

John C. Bates, Society Board Member Emeritus, past President and past Secretary has just completed an extraordinary history of the Society, titled *The Catholic Historical Society of Western Pennsylvania: Its Origins, Establishment, Decline and Resurrection*.

This history identifies and recounts the work of dedicated Society volunteers and their service throughout the decades. It clearly illustrates how the Catholic Historical Society of Western Pennsylvania achieves its twofold objective:

- To promote the teaching and dissemination of the history of the Catholic Church in Western Pennsylvania and in the United States
- To preserve the records and artifacts documenting the history of the Catholic Church in Western Pennsylvania.

The book details an impressive range of Society activities: oral and written histories; a Catholic Writers Dinner hosted at Duquesne University; lectures by national and local historians; bus tours to Catholic sites; exhibits, essay contests for youth; radio publicity; books and other publications most notably our flagship journal, *Gathered Fragments*.

Historical narratives recounted in this book have also been
conveyed through Society events and publications. These stories capture the imagination and stir the hearts of Catholics and others, bringing the Church alive and highlighting its contributions.

Examples include but are by no means limited to:

- Father Denys Baron offering the first Mass at Ft. Duquesne on April 17, 1754 with a congregation of French soldiers and Indians
- Monsignor Andrew Arnold Lambing, who first envisioned the Society, striding the streets of Pittsburgh during his long career as priest, pastor, teacher, journalist, influential citizen and widely noted Catholic and local historian. Father Lambing's family history gives a rich glimpse of Catholicism in early Pennsylvania…from York County to Greensburg to Sugar Creek to Pittsburgh.
- Prince Demetrius Gallitzin sacrificing a life of privilege to minister to Irish and German pioneers in the heart of the Alleghenies and laying the foundation for Catholicity in the Altoona-Johnstown diocese
- Father John Hugo fervently preaching the gospel on the streets, in prisons, in parishes and through retreats that inspired and sustained local Catholics as well as social activist and convert, Dorothy Day
- Religious congregations opening Catholic hospitals, serving as angels of mercy during the Civil War, founding schools and spreading the gospel in distant lands
- Architects and artists such as John Comes and Carlton Strong who gave glory to God through their creations
- Father Victor Koch ministering to German Catholics behind enemy lines in World War II and defending a German town from Allied retribution.

Bates especially notes the Society’s extensive contributions to the 1943 diocesan centenary celebration culminating in the publication of Catholic Pittsburgh’s 100 Years 1843-1943. This book also details the role of the Society in microfilming past editions of the Pittsburgh Catholic as well as the collection and preservation of Catholic artifacts and documents in our archives, presently located at Duquesne University.

The Society’s achievements are especially noteworthy since the tasks were often accomplished by small groups who gave their energy and resources to support its ministry not once, not twice, but for years on end.

John Bates, Esquire, is himself a noteworthy volunteer. A graduate of Duquesne University’s School of Law, he retired as Associate Regional Counsel for the U.S. Department of Housing and Urban Development after spending 35 years as Chief Counsel for HUD. Over several decades his volunteer activities included:

- Mentoring several hundred law students from two Pittsburgh law schools
- Belonging to the board of directors for Christian Housing, Inc., a Catholic non-profit that developed more than two-dozen housing projects for the elderly in Western Pennsylvania
- Serving on the Review Board of the Ukrainian Catholic Eparchy (Diocese) of Parma (also Board counsel)
- Volunteering on boards of directors for several non-profit housing corporations in the City of Pittsburgh and suburban Allegheny County, for a Catholic non-profit nursing home, and for a Western Pennsylvania Catholic services provider based in Pittsburgh.

Bates’ work for Society is legendary. In addition to his Society offices mentioned above, he is a prolific writer of Catholic articles and book reviews, and former co-editor of our journal, Gathered Fragments.

The Society’s history, the latest of Bates’ accomplishments, is an invaluable reference for scholars, detailed and meticulously documented. As he traces the activities of the Society, Bates paints a portrait of Western Pennsylvania Catholicism throughout the decades, a history within a history. Its message of commitment and continuity is especially relevant as our diocese begins a new chapter with On Mission for the Church Alive.

Bates says that his book is intended “to stimulate interest in Catholic history and to provide a record of our Society history since so much is not committed to writing.”

He hopes the book will also serve “as a springboard or model for others considering forming a similar society, helping them realistically see the challenges but also illustrating that a productive society can be formed and activated with just a few committed workers.”

Bates’ history of the Catholic Historical Society of Western Pennsylvania is available for purchase at Amazon.com.
The Right Reverend Monsignor Andrew Arnold Lambing, Priest-Historian

Sister Miriam Fidelis Guinagh, S.C.

Forward

To no one more than to the Right Reverend Monsignor Andrew Arnold Lambing can credit be given for the preservation of the early history of the Catholic Church in Pittsburgh. Indeed, one may say that his historical writings, together with the files of the Pittsburgh Catholic, are extremely valuable sources of information respecting the development of ecclesiastical establishments in western Pennsylvania.

Pittsburgh's priest-historian spent many years of his life gathering and publishing material dating as far back as the French occupation of the forks of the Ohio in 1754. He judged it his duty to keep for posterity “…not only what is transpiring in the present, but also to search out, criticize, and record what has taken place in the past, so far as our negligence has not permitted it to perish or our thoughtlessness destroyed it…” It is fitting that we be made aware of him personally so that the memory of his labors may not be forgotten.

To Doctor Alfred P. James the writer is indebted for interesting her in the work of Monsignor Lambing during a course on the history of western Pennsylvania. She is likewise grateful to the descendants of Monsignor Lambing’s family for allowing her to use a rare publication of their genealogy.

Acknowledgement is also made of the assistance given the author by the staffs of the Carnegie Library of Pittsburgh, the Congressional Library, the Seton Hill College Library, and the Western Pennsylvania Historical Society.

Chapter I

Ancestry, Youth, and Training

The first member of the Lambing family to come to America was one Christopher, who arrived on the ship Edenhburg September 15, 1749. He had emigrated from a place in Alsace, called Paults or Peltz, a few miles south of the city of Strasburg. Despite his father’s objections, the son left the latter’s employment, and with his wife and two children joined the stream of Europeans who were seeking homes in the new world. Whether or not he ever had misgivings is uncertain. He may well have regretted leaving the beautiful Alsatian vineyards and attempted to make a living.
in the rocky, damp region of Nockamixon Township in Bucks County, known as “the swamps,” just seventy miles north of Philadelphia, Pennsylvania.

In the Lambing genealogy there is no record of the name of Christopher’s wife. It does state, though, that she was the mother of five children.

The entry from the marriage register of the old German church at Goshenhoppen, signed by the Reverend Father John Baptist de Ritter, SJ, shows that Christopher married a second time. It reads as follows: “1766, 9th May, in the church at Goshenhoppen mission, I joined Christopher Lambin, widower, to Miss Mary Ann Wanner.” Of this second marriage there were six children. Christopher lived to be ninety-nine years old.

The tenth child of Christopher, Matthew, married Miss Mary Magdalene Kohn, of German extraction, in York County about 1798. The fifth of their twelve children, Michael Anthony, the father of the subject of this study, was born October 10, 1806, according to the Conewago register. While his family lived at Long Run, Michael learned the shoemaking trade at Dam Number 3, no doubt alternating with employment on the Pennsylvania Canal which was then under construction. As the genealogy of the family approaches nearer to the time of Monsignor Lambing, more information is obtainable. The history of the family claims that Michael was an ingenious youth, able to turn his hand to distilling, milling, running stationary engines, and farming. In December, 1837 he married Miss Anne Shields, daughter of William Casper and Anna Mary Ruffner Shields of Armstrong County.

The complete family ancestry on the paternal side is shown in the following chart.

The lineage of Anne Shields can be traced to the Septs of Leinster and Ulster in the Celtic patronymic O’Siadhail (pronounced O’Sheail). Many members of the family became famous and were classed with the literati. The most learned of the Siadhail is better known to ecclesiastical scholars from the Latinized Sedulius, an Irish saint, who lived about the middle of the fifth century. Through a series of changes the name Siadhail was known as Shields when the founder of the family in America emigrated from Ireland about the year 1745.

Thomas Shields had married a Miss O’Neil. Upon arriving in this country, they, with a number of other families, settled for a time in York County while waiting for peace with the Indians. Impatient to go westward, the Shields family carrying their possessions in a one-horse cart, passed through Chambersburg, where they were offered a large tract of land for the horse and cart. Refusing the offer, they pushed on to Amberson’s Valley in Franklin County. There Thomas Shields purchased three hundred acres of land on June 23, 1767.

Little is known of the two daughters of Thomas Shields, but his son John lived on at the paternal home until 1771

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**Christopher Lambing**

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<thead>
<tr>
<th>First Wife</th>
<th>Mary Ann Wanner</th>
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<tr>
<td>Daughter</td>
<td>George J. Anne</td>
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<td>Peter</td>
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<td>Joseph</td>
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<td>Catherine</td>
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<td>John</td>
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<td>Susan</td>
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<table>
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<tr>
<th>Michael Anthony</th>
<th>Anne Shields</th>
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<td>James M. Wm. A.</td>
<td>John A.</td>
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<tr>
<td>John A.</td>
<td>Michael A.</td>
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<tr>
<td>Isabelle</td>
<td>Catherine E.</td>
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<tr>
<td>Rosalia</td>
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Andrew A.
when he married Miss Mary Easly. Correct information exists for only two of their large family. The oldest child, William Casper, lived for some time in Greensburg, Westmoreland County. He later found employment at a sawmill owned by Massy Harbison, who was famous for her caprice among the Indians, on the island at Freeport. After purchasing a farm of two hundred acres in Armstrong County, William Casper Shields married Miss Mary Ruffner of Westmoreland County May 24, 1805. It was their sixth child, Anne, who married Michael A. Lambing December 1, 1837. Thus were united two families that had endured the hardships of frontier life and that in time transmitted to their family what had been given to them — unquestionable honesty, a good name, perseverance, and strength to endure uncomplainingly the sufferings and trials of later life.

The circumstances surrounding the wedding of Anne Shields and Michael Lambing are so characteristic of the common sense of the family that it does not appear to be out of place to relate them here. The date set for the wedding was Thursday, November 30, 1837. The priest engaged to officiate was the Reverend Father Joseph Cody, who was pastor not only of Saint Patrick’s Church, Sugar Creek, but of many outlying missions. Unfortunately, he was delayed at Freeport, so the wedding guests enjoyed the dinner. Father Cody arrived at midnight, and after a few hours of rest witnessed the marriage at five o’clock on Friday morning. A second day’s celebration, known in early days as the “infare,” brought the young couple to the parents of the bridegroom. This was in accordance with a custom which then, and for many years afterwards, prevailed in Pennsylvania and in the middle and western states.

Michael Lambing and his wife were living at Manorville, Pennsylvania, when Andrew Arnold, in whom we are especially interested, was born, the third of nine children. Both parents were outstanding models of tender and constant piety, and for the love and care they showed in training their children.

Andrew Arnold Lambing was born at Manorville, Armstrong County, Pennsylvania, February 1, 1842. When he was two years old the family moved to a farm about two miles northeast of Kittanning. From that time to 1856, when they returned to Manorville, the Lambings resided successively on three different farms in and around Kittanning. We may say that the Lambings were probably poor farmers, a circumstance that necessitated the changes. The move in 1852 proved to be unfortunate. For four years the family had to endure all types of suffering, as is indicated by the following:

The farm was very poor, the buildings were miserable and everything was in a most dilapidated condition. The ground yielded little return for the labor expended on it, the livestock died off without any apparent reason, the health of Mrs. L. began seriously to fail, and the crisis came in “the dry summer” of 1854, which burned everything on the ground. The poorest flour in that miserable market sold at Buffalo Furnace, six miles distant, at $16 a barrel, money was not to be had, and people were forced to do whatever they could get to do, or starve.

Living under such conditions must have been very hard, and it is understandable that the father was forced to leave the discouraging work of the farm and the unremunerative shoemaking trade. He and his two eldest sons found employment digging ore at Pine Creek Furnace, seven miles northeast of Kittanning, in the fall and winter of 1854 and 1855.

Andrew now became the “man of the house.” He attended a school two and one-half miles distant, but in addition was
required to take care of the farm as well as journey every few days to Kittanning for provisions which his father would have delivered to that point.\footnote{Andrew Arnold Lambing}

The same summer, Andrew, despite his thirteen years, found employment in the fire-brick yards at Manorville. He was able to do this work and attend the village school for at least the winter months until the fall of 1860, when he was entered as a student in the Kittanning Academy. There he remained for only one session. Since he was the only son who could not take his place at the cobbler's bench, he found employment elsewhere. In 1861 he helped build an oil refinery in Manorville and remained there, working fifteen hours a day. He became its foreman in 1863.

On February 2, 1863 there was presented to this young man, for the first time in his life, the opportunity for formal study. He was enrolled at Saint Michael's Preparatory and Theological Seminary in Glenwood, Pittsburgh. His six years of training in preparation for the priesthood were interrupted only by summer vacations. To defray his expenses, he worked his first summer in a barrel factory in Natrona, Pennsylvania, and also helped to repair a break in the nearby canal. Finally, he returned to Manorville where he put the idle refinery into working condition. In the fall he resumed his studies at Saint Michael's Seminary, frequently rising at three o'clock in the morning to prepare assignments. He added to his duties that of teaching the Sunday schools attached to the congregation in Glenwood.\footnote{Andrew Arnold Lambing}

Appointed prefect of studies, he held that post for five years. The vacations from 1864 to 1867 found this energetic young man back in the brick yard. Now his ingenuity reduced the time for burning bricks from six days to fifty-four hours. During his last vacation he had been able to save one hundred and four dollars. His days at manual work as a means of livelihood were over and he spent the remaining two vacation periods at Saint Michael's Seminary.

Young Lambing’s days in the seminary were not without financial worries. Refusals of acceptance as a poor student in other dioceses contributed to his discouragement, but reached a climax when change of management in his own seminary brought the same verdict. No doubt he would not have been able to reach his goal if he had not been befriended by Doctor James Keogh, a professor of the seminary. Without the knowledge of the aspirant, Doctor Keogh arranged to pay all remaining expenses. Later Father Lambing paid his benefactor in full.\footnote{Andrew Arnold Lambing}

On May 10, 1867 Andrew Lambing received tonsure; on June 4 of the following year, minor orders; and on December 17 and 18 at Saint Vincent's Archabbey, Westmoreland County, subdeaconship and deaconship. His course of studies was shortened somewhat by an early ordination August 4, 1869, in the Seminary Chapel. Because of his accelerated course, he always considered himself at a disadvantage and tried to make up for this deficiency by constant reading and study.\footnote{Andrew Arnold Lambing}

Father Lambing’s first appointment was that of teacher in Saint Francis College at Loretto, Pennsylvania.\footnote{Andrew Arnold Lambing} He remained there just one session. During this time he assisted the pastor on Saturdays and Sundays, and often while hearing confessions occupied the chair once used by the illustrious prince-priest, Very Reverend Demetrius A. Gallitzin, Apostle of the Alleghenies. Once Sunday every month he traveled to Williamsburg, Blair County, forty miles away to give spiritual consolation to its isolated people.

In January 1870 he was appointed pastor of Saint Patrick’s Church, Cameron Bottom, Indiana County, and on April 21 of the same year he became pastor of Saint Mary’s Church, Kittanning. With his customary activity Father Lambing rented a house for his residence, refitted and refurnished the church, and built a small church about eight miles to the southwest for the convenience of those parishioners on the other side of the river, only to be transferred to Freeport, Pennsylvania, with Natrona as a mission, on January 17, 1873.

At Freeport he already had plans for a school well under way when he received in July the chaplaincy of Saint Paul’s Roman Catholic Asylum in Pittsburgh. The purpose of this appointment, to better the institution’s financial conditions, was frustrated by a national crisis.

The following is an account of conditions in Pittsburgh during this period, from Monsignor Lambing’s 
\textit{Foundation Stone of a Great Diocese}:

The outlook in the fall of 1873 was in the last degree discouraging, and indeed alarming in some quarters. Banks regarded as solid were breaking by the dozen; long standing business firms were going under; men supposed to be wealthy were going into bankruptcy; the hard earned dollars of the laborers and tradesmen were lost in insolvent banks; and strong willing men stood round the factories or wharves or wandered through the streets in the vain hope of securing a little work to support their destitute families. I was in a position to know these things from painful observation, having been appointed pastor of the Point, one of the poorest districts of the city, in January 1874; and my shallow purse had often to go to bed on an empty stomach and still pity the numbers it could not relieve. It is
little wonder then, that so many churches and other religious institutions of the diocese were driven to the wall, and found it almost impossible to carry their heavy burdens. 

As mentioned above, Monsignor Lambing was appointed to the historic “Point” in Pittsburgh, where he bought the Ames Methodist Episcopal church at the corner of Third Avenue and Ferry Street on May 12, 1875 at a cost of $12,975, and furnished it for his congregation. Bishop Tuigg named it Saint Mary of Mercy. Here on September 24, 1879 he dedicated an altar in honor of “Our Lady of the Assumption at the Beautiful River,” as a memorial of the one that stood in the Chapel at Fort Duquesne in the eighteenth century, during the French occupancy. 

While stationed in downtown Pittsburgh at Saint Mary of Mercy church, Monsignor Lambing was instrumental in saving the Pennsylvania Railroad freight depot from destruction in the labor riots of July, 1877. 

His next mission was of long duration. October 15, 1885 found him pastor of Saint James’ Church, Wilkinsburg, Pennsylvania, where he served until his death thirty-three years later. In the first year he opened a school, with the Sisters of Charity of Seton Hill, Greensburg, Pennsylvania in charge. The little frame church enlarged by him in the summer of 1888 was burned to the ground on the night of December 23 of the same year. With the courage of his frontier forefathers he rearranged the school in order to serve the purpose of church and school and occupied it on Christmas Eve, while the ruins of the burned building were yet smoldering. Still undaunted he made immediate preparations for a new church-school building, which was dedicated and occupied before the next year. 

CHAPTER II
HIS ENTERPRISES

For some time the clergy and people of Pittsburgh had been dissatisfied with the unprogressive Catholic paper of the diocese. In the semi-annual conference to the clergy, held at Saint Paul’s Cathedral in Pittsburgh in October, 1873 Bishop Domenec expressed his desire of founding a Catholic paper that should, after paying a reasonable dividend to the stockholders, donate any surplus to the orphan asylum. With that objective he appointed a committee of three priests to study the conditions and report their findings to him. Because of financial conditions of the country, it was thought inexpedient to found a weekly at this time. 

In the following year, 1874, the Reverend Father James Treacy, pastor of Saint Brigid’s Church, Pittsburgh, started a weekly paper on his own responsibility, and with the consent of the bishop. He named it The Hibernian because the name would appeal to Irish Catholics both in this country and Ireland. Knowing that he could not manage such an undertaking by himself, he asked the assistance of eight priests who became joint owners and editors; among them was Monsignor Lambing. 

One of the principal objects of this group was to keep the paper from passing into the hands of the members of the Hibernian society, who were eager to purchase it as a mouthpiece of their organization. This necessitated the changing of the name of the paper to The Catholic Journal. Bishop Domenec gave his approval to the Catholic weekly by recommending it to the members of his diocese. 

In the course of time a number of laymen who were members of certain Irish societies in Pittsburgh became
interested in the paper. With the first conference of the newly installed Bishop John J. Tuigg on June 20, 1876, the turbulent career of the weekly began. The story is told by Monsignor Lambing in a daily diary that he kept.

The bishop, among other things, referred to the *Catholic Journal*, calling it the organ of the societies, and saying that its control had passed into the hands of laymen, some of whom were not the best. He told the priests who contributed to cease to do so, to withdraw their names, and to get their money out of it the best way they could.

All of the priests concerned were obedient to their Bishop’s wish. Monsignor Lambing and another priest whose name is not given (but it was not Father Treacy) wrote to the Bishop as to their position in regard to approval, publication, stockholders, and the policy of the paper. They respectfully asked him to reconsider his decision.

Bishop Tuigg thanked them for their request and commented on its respectful tone. He modified his decision somewhat by permitting the priests to continue their writing, but absolutely refused the insertion of anything pertaining to the societies, even notices as paid advertisements. *The Catholic Journal’s* life was a constant struggle through Bishop Tuigg’s administration, and it was forced to suspend publication December 9, 1876.

If, as he said, Monsignor Lambing’s average ability and his accelerated seminary course held him back from doing the things that he desired, his ambition and power to accomplish what he set out to do completely overcame them. He realized the need of an organ to preserve the records of early Catholicity in Pittsburgh. *The Catholic Journal* was, therefore, the instrument that started him on his career of historical writing. His articles in the weekly, amounting in all to more than sixty, had consisted of accounts of the beginning of congregations of the Pittsburgh Diocese. Although the publication of the paper was suspended, Father Lambing was not deterred. He revised his history of additional congregations, religious orders, and various institutions, both charitable and educational. In the year 1880 he had collected sufficient material to publish a volume entitled *A History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny*. This was the first book of its kind in the Pittsburgh Diocese, and as the late Doctor Peter Guilday of the Catholic University of America commented “...the first diocesan history according to the principles of what has been known since the seventies as the genetic or scientific school.”

Monsignor Lambing realized that the early settlers of Pennsylvania were more concerned with the task of working out an existence than in the recording of past and present events, but “posterity can make no excuse for us if we fail to transmit a detailed history of every part of the country,” he wrote. He seemed to realize, too, that in attempting to contribute his share he would meet with disapproval. He said, in part, “some will censure, others may praise; while some will pity my folly, others may commend my industry.”

Determined that the rich field of history in western Pennsylvania would not be lost, Monsignor Lambing gathered together some influential Catholics who thought as he did on the subject, and formed the Ohio Valley Historical Society in February, 1884. This was the first Catholic historical society in the United States.

At the initial meeting of the society, its objectives were stated and a detailed list of officers was voted upon.

The officers of the Society are a president, three vice-presidents, a recording secretary, a corresponding secretary, and a treasurer, who are elected annually in December. These, with seven other members to be appointed by the president, constitute the Board of Government for conducting the business of the Society.

Membership was active, corresponding, or honorary. March 5 of the same year the rules of the society were adopted and Monsignor Lambing was elected President.

At both the April and May meetings he read a paper. The first was entitled “The Establishment of the Catholic Hierarchy in the United States,” and the second, “The Foundation of the See of Pittsburgh.” At the May meeting a paper was ready by James Cain on the “Benefits and Advantages of Historical Study and Research.” This type of paper would seem to indicate that the society was aware of scientific investigation.

The Ohio Valley Catholic Historical Society antedated both the American Catholic Historical Society of Philadelphia (July, 1884) and the United States Catholic Historical Society of New York (December, 1884). But interest waned and the enterprise failed. It seems that the time was not ripe for such an undertaking. As Doctor Guilday observes:

The City of Pittsburgh and surrounding district in those days resembled a vast workshop springing up as if by magic; there were few scholars interested in the historical past of the city; the number of wealthy Catholics who might have supported the Society was small; the clergy, most of whom were not native
born, and the diocesan authorities were too engrossed in the colossal task that faced them after the Panic of 1873 to take a very deep interest in historical work. From the Minutes of April 10, 1884 on motion of Monsignor Lambing the name Pittsburgh was stricken from the Society’s name, and it became known as the Historical Society of Western Pennsylvania. The motion was seconded by I. P. Fleming, Esq., who spoke approvingly of the change.

Undaunted by the failure of the Ohio Valley Catholic Historical Society, Monsignor Lambing returned to membership in the Historical Society of Western Pennsylvania. It is impossible to think of the development of the Western Pennsylvania Historical Society without mentioning the name of Monsignor Lambing. Doctor Leland D. Baldwin, tracing the history of the Society in his Pittsburgh, The Story of a City, credits Miss Marie Eaton and the Reverend A. A. Lambing as the chief inspiration of the fourth attempt to organize the society. He further states that it was through their incessant labors in laying a firm foundation together with the later ministrations of other members, “that the society was able to lay the jinx that haunted its predecessors and to survive to the present day.”

Both Miss Eaton and Monsignor Lambing did excellent work, but perhaps did not cooperate as harmoniously as Mr. Franklin F. Holbrook of the Western Pennsylvania Historical Society intimated.

Monsignor Lambing held the office of Recording Secretary from 1888 to 1892. His signature appears for the first time March 8, 1888. His notes are thorough, but the penmanship is poor and therefore not so carefully recorded as Mr. Gormely’s, his predecessor. According to the Minutes of the Society, Monsignor Lambing was elected president April 21, 1892, serving in this capacity until 1899. His niece, Miss Jennie Lambing, was secretary during the same period.

Throughout the Minutes Monsignor Lambing’s name is recorded frequently as having offered motions for the betterment of the society. The Minutes dated February 14, 1884 contain resolutions that came as a result of a motion offered by Monsignor Lambing in regard to rules and regulations pertaining to papers that were read before the society. The most important of these, from the standpoint of Monsignor Lambing’s regard for authenticity, was the request that all writers of papers in their quotations from books or periodicals give the exact reference in every case.

In 1884, Lambing established a quarterly journal, which was initially titled Historical Researches in Western Pennsylvania, Principally Catholic and subsequently Catholic Historical Researches.


In reviewing the Minutes of the meetings of the Society, one notices here and there accounts of the death of outstanding members. These notices speak a note of real loss suffered by the Society. One naturally wonders what would be said of Monsignor Lambing at his death. This account was very well handled in Volume II of the Western Pennsylvania Historical Researches, Principally Catholic. The Story of a City.
Pennsylvania Historical Magazine. It carried a very beautiful tribute with the publishing of a photograph of Monsignor Lambing. The most important message was in these words, “To him much of the early success of the organization is attributable. No member will be more missed than this genial kindly priest.”

At the time of his death Monsignor Lambing was second Vice-President, having held this honorary position since 1914.

So determined was Monsignor Lambing to have an instrument in which historical research could receive attention and recognition that he edited and published a quarterly called Historical Researches in Western Pennsylvania, Principally Catholic.

The first copy appeared in July, 1884 with an interesting inscription on the title page, Sit mihi fas, audita loqui. One could not question his right and certainly not criticize his desire of recording and thus preserving in a permanent form the early history of Catholicity in this part of the state.

With these objectives, Monsignor Lambing devoted himself to historical research as far as his schedule would permit. His ideas concerning research are set forth in the Salutatory of the first issue of the quarterly, in which he states:

The talent for historical research is not one of the highest order, I am well aware neither is coal, or iron, the most precious of minerals; yet deprive the world of them and I need not enlarge of the consequences. Besides, I have always held it to be more useful to posterity and more becoming an intellectual being to collect and transmit knowledge that enlightens the mind, than it is to amass and leave to others “soul-seducing gold that hardens the heart.”

That Monsignor Lambing did not intend to do all the work in editing the quarterly is evident from the Salutatory in which he states that the periodical “must be guided by a stronger hand and a clearer head than his.” His ambition was to see the work done, not to do it.

The first article in the Researches as the quarterly is familiarly referred to, was one of Father Lambing’s favorite topics, the early history of Pittsburgh. On December 12, 1883 he had read an article, “Céleron’s Expedition Down the Allegheny and Ohio Rivers in 1749,” before the Historical Society of Western Pennsylvania. The publishing of this address reveals his scholarly historical writing. Again Monsignor Lambing is rather apologetic for his numerous footnotes revealing the extent of his research.

With the beginning of the second volume one year later (July, 1885), he added the name Catholic to the title of the quarterly, which then became known as the Catholic Historical Researches. He had intended the periodical to embrace the whole country, as is evident from his Preliminary Remarks in the second volume. He also outlines the principal features of the Researches.

1. It will contain essays on matters relating to the past history of the Church in this country.
2. It will chronicle the progress of Catholic historical inquiry, and will give a synopsis of the proceedings of the several historical societies here, with some of the more interesting papers read before them.
3. It will reproduce original historical documents, registers, letters, etc., of special interest to Catholics.
4. It will contain departments for brief historical notes, inquiries, and replies.
5. It will also give notices of such recent Catholic historical works as may be sent in for that purpose.

A special feature of the Researches is, that no quotations from books, etc., will be made at second hand, but all will be taken from the original works named; or, where this is impossible, the fact will be expressly stated. This, with references, which will be carefully given, will not only enable the reader to know upon what authority each statement is made, but will also show where the matter may be found treated more in detail.

He further states that the subscription price would be kept within the reach of all. No doubt he expected support from the clergy since he appealed to them to send in historical articles and documents of interest to the public. Following out his passion to leave historical material for posterity, he suggested that libraries bind their copies of Researches in order to have them for reference material.

Monsignor Lambing’s statement, “… to see the work done, not to do it” seemed to be prophetic. With the tenth issue of the quarterly October, 1886 he sold the publication to Martin I. J. Griffin of Philadelphia. Under the new management the quarterly became the America Catholic Historical Researches. Mr. Griffin edited the quarterly from December, 1886 until his death in October, 1911. Its publication from that time was continued by Doctor William L. J. Griffin until it was combined with the Records of the American Catholic Historical Society of Philadelphia. The first issue of the joint periodicals appeared in September, 1912. It continues to the present day.

An Index Volume published in 1916 covered the numbers.
of the Researches from the first issue in July, 1884 until it merged into the Records twenty-nine years later. This volume credits Monsignor Lambing with twenty-five references. More articles from the pen of Monsignor Lambing appear in the early issues than in the later. Indeed, his work permeates the first ten issues. Prior to publication in the Researches many of these topics were delivered before historical societies. Doctor Guilday places these numbers of the Researches among the “rarissima” of American Catholic bibliography.

A few extracts from several of these articles will not be amiss. In attempting to identify the first priest who came to Pittsburgh area after the French occupation, Monsignor Lambing decided that it must have been the Reverend John Whalen. Four years later after further research he found that the first priest who actually came to Pittsburgh was the restless Frenchman, the Reverend Huet de la Vilmière, who in his wide wanderings walked from Philadelphia to Pittsburgh in the early summer of 1786. It is not known how long he stayed, but he descended the Ohio to the Illinois country in a bateau. In acknowledging the mistake, Monsignor Lambing writes in an article entitled “The Early Days of Catholicity in Pittsburgh,”

And let me here state, parenthetically, that I make no hesitation in changing opinions expressed on other occasions, when I find that I was wrong. As attention is drawn to matters of this kind, new information is elicited and, in the light of this, the errors of the past often can, and when possible always should be corrected.

The following selection from “The French in Western Pennsylvania,” is indicative of Monsignor Lambing’s exactness in historical writing.

While it might suffice for the general historian to say that Fort Duquesne stood on the point of land at the confluence of the Allegheny and Monongahela Rivers, it should be the study of the local annalist to fix its site with precision. And on this point, as might be expected, there is considerable difference of opinion. The poet says, “We take no note of time but from its loss.” But the fact is, we take little note of anything but from its loss; and when it is lost, or all but lost, we set ourselves to supply the deficiency as best we can. This is the experience of almost all those who attempt to settle a disputed point of history.

Under “Original Documents” Monsignor Lambing published the notes that Bishop O’Connor kept while making his official visitation of the Diocese of Pittsburgh in 1846. Monsignor Lambing is to be commended for having had these notes printed. More local history is condensed in these memoranda than in pages of other historical writing. Modes of travel, churches built of logs, churches built on private property, hopes of congregations, dire need of priests, statistics of baptisms and confirmations, customs, and hostelry are some bits of local history that are very valuable.

Monsignor Lambing had copyrighted three articles that were printed in Volume II, “Supposed Vestiges of Early Christian Teaching in the New World,” “New Hampshire Intolerance,” and “The Constitution of the United States and Religious Liberty.” The following quotation from the latter gives an insight into the reverence with which he held the founding fathers. In referring to George Washington, Monsignor Lambing writes:

He has left but few references to religious liberty in his voluminous correspondence, yet those we have are in keeping with what we are prepared to expect from one of his breadth of mind and keen sense of justice. Truly great men are incapable of appearing little; and so it was with the Father of His Country.

In Volumes I and II there are only two articles that were written by anyone other than Monsignor Lambing. Among his articles one that borders on humor is an account of “An Eccentric Scientist” who travelled to Fredericksburg collecting scientific curiosities and pinning them on his person when his bags were full.

Monsignor Lambing also used the pages of the Researches as a means of obtaining information concerning some obscure person, books, and directories that he desired. Both questions and replies were printed.

Doctor John Tracy Ellis of the Catholic University of America in a descriptive note on the Researches makes this comment, “The contents of the publication was unsystem-
atic in its earlier years, but the printing of documentary materials was valuable. Throughout, materials on the Church in Pennsylvania predominated.**\(^{30}\)

In the fourth article of the first issue of *Researches*, Monsignor Lambing acquaints his readers briefly with the part he played in establishing a Diocesan Historical Library. Since his field of work was in Pittsburgh’s historic “Point,” he wished to commemorate the one hundred and thirtieth anniversary of the first Mass and the first act of religious worship ever performed on the spot where Pittsburgh now stands. He chose April 17, 1884 as the date for the foundation of the library.

In his customary methodical manner, Doctor Lambing proceeded to outline for his readers his objectives for the library, as follows:

To collect, first, books, pamphlets, and papers bearing on the history of the Church in the United States; secondly, historical works of whatever kind relating to the State of Pennsylvania; and thirdly, interesting traditions and relics of the early days of Catholicity in this diocese, so that as little more may be lost as possible in the death of the elder members of the community.\(^{31}\)

Monsignor Lambing was the first contributor to the library, giving his own private collection containing some of the rarest and most valuable Catholic historical works ever published in this country. His plan was to have the library in his possession, almost certain that his quarters would be extensive enough for the number of books that would be donated. He realized, too, that he would make more use of the library than anyone else, though he invited the public to come to his residence for study, and likewise offered his services to help those interested in research.

The only other mention of this library in the *Researches* is in the July, 1885 issue when Father Lambing reports that ten persons had contributed $58.75 and that 166 books and pamphlets had been added. He appealed for donations of books, papers, pamphlets, manuscripts, as well as money, and promised that he would acknowledge all donations promptly.

The Reverend Vincent P. Brennan writing in the *Pittsburgh Catholic* says, “To date we have been unable to discover what happened to his library….”\(^{32}\) We may conclude that the most valuable of these books were given to Seton Hill College, Greensburg, Pennsylvania, as is clear from Sister Electa Boyle’s work, *Mother Seton’s Sisters of Charity in Western Pennsylvania*, in which she makes this statement:

To the Right Reverend Monsignor Andrew Arnold Lambing more than to any other source except the Sisters of Charity, the library owes its origin and healthy development. Monsignor Lambing began his benefactions to Seton Hill Library as soon as Seton Hill was established and he continued until his death; then Seton Hill was secondary only to the diocese in the disposition of his remaining books.\(^{33}\)

**Chapter III**

**HISTORICAL WRITINGS**

The difficulties that Monsignor Lambing met with in writing historical accounts of the Pittsburgh diocese for the *Catholic Journal*\(^ {34}\) made him aware that as time went on oral tradition would become more and more rare and the prospect of writing a diocesan history would be impossible. However, encouraged by the interest shown in his articles, he ventured forth on his first and perhaps greatest work, *A History of the Catholic Church in the Dioceses of Pittsburg and Allegheny*, in which he traced the history of Catholicity in western Pennsylvania from its introduction to the year 1880, through thirty chapters. The purpose of this work may be summed up in the Scriptural text on the title page, “Gather up the fragments that remain, lest they be lost.”\(^ {35}\)

In the preface, which Doctor Guilday referred to as a critical essay, Monsignor Lambing enumerates the disadvantages he encountered in such a work. Tradition was often at variance with tradition. Important events were taking place at the time he wrote, but history was too recent to be found in any printed record save in the newspapers. To include a satisfactory account of certain people who were necessar-
ily a part of the diocese and still performing their duties, presented a difficulty of a delicate personal nature. Since the subjects of the work were to be churches and congregations, a varied style would have to be used. In regard to the plan of the history he states that he found difficulty in knowing where to begin his work because Catholicity was introduced from the east and yet the episcopal see that would seem to be the starting point was established in the west. However, he began his writing with a brief discussion of the civil history of Pennsylvania, followed by an account of the places in which immigrants settled. The historical sketch of Pittsburgh deals naturally with the French and with their expulsion. The history of the Cathedral is made to some extent an epitome of that of the diocese. Monsignor Lambing then gives a short account of the churches of Pittsburgh and of Allegheny County, together with those of outlying districts in the southern part of the state, from west, to east; he returns to the west by accounts of churches in the northern and central counties. This plan appears to be rather detailed, but it is in keeping with the methods of Monsignor Lambing. In fact, Doctor Guilday calls the above plan of the history “taking his readers into his confidence regarding the difficulties that beset the plan of his HISTORY, thus enabling later students to estimate the value of his work with stricter accuracy.”

Monsignor Lambing held to his plan in writing his diocesan history and added short biographies of priests who had served the diocese. He made every effort to disseminate truth by examining carefully all written records. He was extremely careful in cases in which a statement depended on tradition.

No statement has been made in these pages, no matter how trivial, without proof or what appeared to be the most reliable tradition. I have studiously sacrificed everything to truth, for this I regard as the one thing necessary in the historian.

The last sentence in the above quotation is indicative of the worth of Monsignor Lambing’s historical writings. It has been said that perhaps he had been influenced by a letter of Pope Leo XIII written on the occasion of the opening of the Vatican Archives to the world, in which he states the qualifications of a historian. Pope Leo says in part, appropriating Cicero’s statement, “…that the first law of history is, not to dare to utter falsehood; the second, not to fear to speak the truth; and, moreover, no room must be left for suspicion of partiality or prejudice.” This letter of Pope Leo XIII was dated August 18, 1883. The fact that Monsignor Lambing’s work had been published in 1880 shows his realization of the importance of truth in history long before the Pope’s letter on the subject.

Another point to Monsignor Lambing’s credit in his search for truth is found in letters that Doctor Guilday attested were in the correspondence of Doctor Gilmary Shea. With the latter’s help Monsignor Lambing was able to rectify four errors in regard to Catholicity in early Pennsylvania. Today, these errors do not seem to us so important, but Monsignor Lambing indicates that they were almost considered as historical facts. They were not in any way related to the diocesan history, but since the corrections came to light at the time of the publishing of the history, he took advantage of the opportunity and added a supplementary chapter to discuss the errors in detail. To quote the author, “The desire of demonstrating the truth once for all, has induced me to accumulate evidence that would otherwise be superfluous.”

The principal sources from which Monsignor Lambing obtained his information for this diocesan history are very interesting. A few of these are: Registres des Baptêmes et Sépultures qui se sont faits au Fort Duquesne pendant les années 1753, 1754, 1755, et 1756 to be treated of later in this work; Leben Und Wirken des Prinzen Demetrius Augustin Gallitzin by the Reverend Father Henry Lemcke, who had been a constant companion of the prince during six years and who inherited all his letters and papers; Sarah M. Brownson’s work on Prince Gallitzin, which contains many original letters and documents; St. Vincenz in Pennsylvania, which was compiled by the Benedictine Fathers and is also a history of Catholicity in Westmoreland County. Monsignor Lambing was
also permitted to use the *Letters of Bishop Kenrick of Philadelphia* which related to Pittsburgh before the establishment of the See of Pittsburgh, as well as the *Notes of Bishop O’Connor* the first bishop of Pittsburgh. However, as Monsignor Lambing has said, “The principal sources of information were the visits I paid to nearly all the churches and institutions of the diocese, when whatever information was to be had was collected on the spot.”

The bibliography for the secular part of the history included Neville B. Craig’s *The History of Pittsburgh*, and the bound volumes of his monthly publication *The Olden Time. Historical Collections of the State of Pennsylvania, The Monongahela of Old, The Annals of the West, and History of Allegheny County* were all valuable sources and were commented upon by Monsignor Lambing as to their worth and aid to him. The annotated bibliography is a further proof of Monsignor Lambing’s knowledge of modern methods of correct history writing. Again quoting Doctor Guilday,

> Although an autodidact, Lambing gives evidence of a grasp of the historical method quite uncommon in historical circles in this country in the late seventies when his volume was written — which at once places his work apart from all who preceded him in the difficult field of diocesan history. Volume I of Shea’s History appeared six years later, and there was no model for Lambing to follow."

The volume lacks an index which would have added greatly to its usefulness.

### History of Allegheny County, Pennsylvania

In 1888 Monsignor Lambing contributed a notable portion to two histories of Allegheny County. The first and smaller of the two was written to commemorate the Centennial anniversary of the organization of Allegheny County. It is called a *Souvenir*, an appellation which detracts from a work that should be given more consideration. The title is *Allegheny County: Its Early History and Subsequent Development*. Monsignor Lambing wrote the historical sketch of the county from its earliest days to 1790, and the Honorable J. F. White continued the history from 1790 to 1888. Unfortunately, the book is not attractively arranged. Much interesting history may be passed over because of the type of print; the solid pages do not lend themselves to a work that had for its purpose, no doubt, the spreading of information about Allegheny County. The *Souvenir* was likely to be discarded very shortly.

The program for the centennial anniversary celebration covered a period of three days, September 24, 25, and 26, 1888. On the afternoon of the first day’s program, the Reverend A. A. Lambing, the tenth on the program, delivered an address entitled, Abstracts from History of Allegheny County. The latter was not reprinted in the account of the day’s celebration, but it was referred to in the following comment, “(See full history prepared by the reverend gentleman elsewhere in this work).”

The editor of the *Souvenir* gives an idea of the manner in which the writing of both the Centennial Historians was accepted, when he states in the preface to the work, “As written in the felicitous style of the gifted authors, it can scarcely be improved upon by the touch of the romancer.”

The second history of Allegheny County was published by A. Warner and Company of Chicago the following year, 1889, under the title *History of Allegheny County, Pennsylvania*. Monsignor Lambing was responsible for the writing of the first eight chapters dealing with the early period of the history of the county. Dignity is one quality the reader expects to find in good history. The second and larger work, *History of Allegheny County, Pennsylvania* possesses this qualification. There are several instances in the smaller work which detract, and which are not befitting Monsignor Lambing’s work. In writing the account of the advance of Braddock and his magnificent display of power in the fording of his troops at Turtle Creek, Monsignor Lambing, anticipating Braddock’s defeat, remarks: “But there is many a slip twist the cup and the lip.” This proverb, so out of place in the history, did not appear in Warner’s edition.

It is quite evident that condensation necessarily took place in the *Souvenir*, as it seems that only one manuscript was used for both accounts. Many flowery expressions, such as references to Dame Nature, were eliminated; unusual metaphors like “a name as imperishable as a range of mountains or a flowing river” were dropped. In writing of the Allegewi, he says, “It has left its name in a modified form so indelibly engraven that it will be remembered so long as a river flows or a range of mountains rears its summit to heaven.” This type of writing is foreign to Monsignor Lambing’s usual terse and serious style.

The only new subject discussed in Warner’s volume is the addition of several pages on the cultural side of western Pennsylvania life. Most of the material consists of selections from the work of Doctor J. J. Doddridge.

Monsignor Lambing drew largely from the *History of Pittsburgh* by Craig, and from Butterfield’s *Washington-Irvine’s Correspondence*, for these historical sketches, and rather infrequently from Bancroft and Parkman.
In Part II of *History of Allegheny County, Pennsylvania*, Monsignor Lambing wrote the account of the Catholic Church in Pittsburgh and Allegheny. The approach is quite different from the accounts written in 1880 in his *History of the Dioceses of Pittsburg and Allegheny* which indicates a varied style and facile hand. On the whole the *History of Allegheny County, Pennsylvania* is heavy, and probably is uninteresting except to a person doing research. Though artistically bound, it is bulky and ponderous.

In 1898 Erasmus Wilson edited *Standard History of Pittsburgh, Pennsylvania*. Monsignor Lambing contributed several chapters. The short account of his life is practically the same as is written in Warner’s *History of Allegheny County, Pennsylvania*, but in this work the editor pays a beautiful tribute to Monsignor Lambing as having “done more than any other one man to place in permanent form the valuable and fast-perishing early records.”

There is no identification in this work of Monsignor Lambing’s writing or of any of the eight associate editors and authors. It is, however, almost impossible not to know his style of writing and his favorite topics. He is undoubtedly the author of chapters dealing with the French occupation in America, since references are made to the Washington-Irvine Correspondence, to Céleron, to Three Rivers, to the Manor of Kittanning, to General Braddock’s crossing at Turtle Creek, and the same sentence is repeated in regard to the imperishable name, with its accompanying comparison, that the Allegewi Indians left. One can also detect Monsignor Lambing in the Preface when THE MANAGEMENT relates that more thought and space were devoted in the history to the preservation of the vast stores of rapidly perishing material than to unsound conclusions … distorted and imperfect records. He can be detected also in the comment made by the authors and editors that if they were informed of any errors they would make the necessary corrections by issuing a special errata sheet. He made many such statements in the *Researches*, as well as in delivering an occasional speech to rectify error and implant truth.

The *Standard History of Pittsburgh* is much too large for any practical use save that of reference reading. There is no attempt made at interpretation; it is merely a chronological narration of events in the history of Pittsburgh. A glaring defect is that it has no index and no bibliography.

In contrast to Doctor Guilday’s opinion of Monsignor Lambing’s attempt at scientific writing is the account in Charles Scribner’s *Dictionary of American Biography*.

In so far as his historical books are concerned, they must be judged as pioneer efforts, carried through without the preparation which modern research demands, therefore faulty, but nevertheless useful as first digests of the records. The article is signed by G.N.S. and from all indications in the list of contributors this is George N. Shuster. It is indeed unfortunate that Mr. Shuster did not specify more clearly the nature and the basis of his accusation rather than to generalize.

A careful study of Monsignor Lambing’s works will give evidence of his knowledge of techniques quite beyond his time, as Doctor Guilday intimates. As has been stated, Monsignor Lambing is a firm believer in truth, and goes to great lengths to correct errors, especially those being regarded almost as historical facts. He is found to be very careful of sources of oral tradition. Indeed modern trends in historical method are giving more credibility to tradition and legend. The statement that “a tradition fixed in writing by a conscientious and critically minded narrator is probably reliable” would seem to indicate the importance of and the value of Monsignor Lambing’s early historical writing. Other modern methods were used by him, such as annotated bibliographies, correspondence, diaries, journals, documents and material from the Archives of Montreal and Paris.

It must be kept in mind that Monsignor Lambing was writing for a particular group of the Pittsburgh area. He would, therefore, not have to be too scientific, even though the preservation of early records and the correction of error were his particular aims in any historical work he attempted.

In the Preface to *Catholic Pittsburgh’s One Hundred Years*, the Reverend Doctor Paul E. Campbell, president of the Catholic Historical Society of Western Pennsylvania, states that without the work of Monsignor Lambing in his *Catholic Church in the Dioceses of Pittsburg and Allegheny* and *The Foundation Stones of a Great Diocese* that work could not have been attempted.

Monsignor Lambing’s diocesan history is usually referred to when records of Pittsburgh and vicinity are sought. It is included in the Bibliography essay under Secondary material in *The Planting of Civilization in Western Pennsylvania* by Solon J. and Elizabeth Buck. Theodore Maynard includes it in *The Story of American Catholicism*. “For the use of future scholars” is the phrase used to comment on Monsignor Lambing’s work in *The Allegheny County, A Sesqui-Centennial Review*, edited by George E. Kelly. In the *Report of the Commission to Locate the Site of the Frontier Forts of Pennsylvania* there are ten references to the works of Monsignor Lambing. In the Index of the famous *Jesuit Relations and Allied Documents* there
are four references to his work. He is also mentioned in the 1940 edition of the Guide to Catholic Literature. The fact that his earlier works have passed the scrutiny of later historians and have lived is a test of their authenticity.

In the letter of approbation for the diocesan history dated May 20, 1880, the Bishop of Pittsburgh, the Right Reverend John Tuigg, stated that Father Lambing is “entitled to great credit for the care and labor which he has bestowed on its compilation.”

At the death of Monsignor Lambing the Right Reverend J. F. Regis Canevin, then Bishop of Pittsburgh, stated that although dead Father Lambing would live as the historian of the Diocese of Pittsburgh, for he had “written the most complete, as well as the first history of any diocese of the Roman Catholic Church in the United States.”

We may then conclude that a few unintentional errata detected by later critics, but which escaped his critical judgment, have in no way lessened his position as an authoritative voice among early western Pennsylvania historians.

Register of Fort Duquesne
In 1885 Monsignor Lambing translated from the French the Fort Duquesne Register containing a record of the baptisms and interments which took place there during the years 1753 to and including 1756. How he came upon a copy of the register is quite interesting.

Doctor Gilmary Shea had been aware of the care that the French had for the preservation of records, and in his search for material that dealt with Catholic history had realized that the Register of the French posts in western Pennsylvania must have been in existence somewhere. Urged on by the enthusiasm shown by the first bishop of Pittsburgh, the Right Reverend Michael O’Connor, he located the Register in the archives of Montreal. From it in 1859 Doctor Shea had one hundred copies printed at his own expense, thirty of which he sent to Bishop O’Connor.

Monsignor Lambing translated the Register, correcting errors concerning its discovery and publication, as well as mistakes in a former translation, presumably made by Mr. Craig in the Daily Gazette in July, 1858.

There are nine entries of events which did not take place at Fort Duquesne, but are a part of the Register. They referred to burials that were made in the posts in the northwestern part of Pennsylvania.

In the following selections from the Register, Monsignor Lambing states that he made no changes, not even in capitalization or punctuation. The French is as it was written from the copy Doctor Shea received from the archives in Montreal.

The above French is quite different from that used today as it resembles more of the language of the fifteenth century. Monsignor Lambing has made a good, free translation and thus avoided the literal translation.

Again Monsignor Lambing wishes to rectify error, this time in an historical translation. The Gazette translation of the French verb “a esté tué” is “wounded,” but further explains that although the meaning is “killed,” it has probably been used inadvertently. It is a known fact that Beaujeu was killed. Monsignor Lambing explains that the translator did not understand that the commander had prepared for
death, before going to battle.

In translating the Register Monsignor Lambing settled a question in the minds of many as to who was in command at Fort Duquesne at the time of Braddock’s Defeat. This is settled by the entry of the death of Beaujeu as “commander of Fort Duquesne and of the army.”

The following will contribute its share to the authenticity of the Register:

**CERTIFICAT**

Nous sous signé Protonotaire de la Cour Supérieure pour le Bas Canada, dans le district de Montréal, certifions que les cinquante sept Estrairs ci dessus, et des autres partis secrets, sont en tout conformes aux originaux qui se trouvent dans les Registres des Actes de Baptêmes, Mariages et Sépultures faits au Fort Duquesne pendant les années mil sept cent cinquante et mil sept cent cinquante six; les dits Registres déposés dans les archives de la dite Cour, dont nous sommes dépositaires.

Montreal le dixième jour de Mars mil huit cent cinquante huit.

MONK COFFIN & PAPINEAU


**CERTIFICATE**

We, the undersigned notaries of the Supreme Court of Lower Canada for the District of Montreal, certify that the fifty-seven extracts written above, and in other places, are in perfect conformity with the originals which are to be found in the Registers of the Acts of Baptism, Marriages and Interments made at Fort Duquesne during the years one thousand seven hundred and fifty-three, one thousand seven hundred and fifty-four, one thousand seven hundred and fifty-five and one thousand seven hundred and fifty-six. The said Registers are preserved in the archives of the said Court whereof we are the custodians.

Montreal, the 10th of March, one thousand eight hundred and fifty-eight.

MONK, COFFIN & PAPINEAU.


He later published the article with notes and appropriate establishment of ownership in regard to borrowed material in the first issue of the *Researches*. From those “who culled from me and those who cudgeled me” Monsignor Lambing felt that he had aroused the Pittsburgh public sufficiently to acquaint them with further information. He therefore secured from the Archives of the Marine in Paris in 1885 a copy of the original Journal of Céleron, at considerable expense and a very liberal amount of red tape. The journal consisted of seventy-two pages of closely written French manuscript. The following certificates accompanied the copy of the journal:

“This copy is made in every particular in accordance with the manuscript, with all the errors of orthography and French.”

Paris, 24th March, 1885 EDMOND DE HENNETOT (copyist)

“I, the undersigned, Secretary-General of the Congregation of the Holy Ghost and of the Holy Heart of Mary, certify that the present copy of the JOURNAL of Céleron was made from the original preserved in the Archives of the Department of the Marine and of the Colonies, at Paris, and that it was executed with care, and afterward carefully collated with the original by a person worthy of all confidence.”

Paris, March 24th, 1885.

L.S.

BARILLAC

The document is entitled: “Journal of the expedition which I, Céleron, Knight of the Royal and Military Order of St. Louis, Captain, commanding a detachment sent down the Beautiful River by the orders of M., the Marquis de la Gallissonere, Governor-General of all New France, and of the Country of Louisiana.”

Six years previous to Monsignor Lambing’s address on Céleron in 1883, the Honorable O. H. Marshall of Buffalo, New York, had written an article in *The Magazine of American History* in which he related the discovery of the original journals of Céleron and Father Bonnechamps while visiting the Archives in Paris. According to Monsignor Lambing, Mr. Marshall’s translation contained many errors.

While we cannot but feel deeply indebted to Mr. Marshall for his researches in this department of our history, we cannot at the same time close our eyes to certain inaccuracies with which his paper is marred; a few only of which I shall now proceed to point out.
No surprise is expressed when Monsignor Lambing classifies the errors under dates, distances, and places, and endeavors to make his own translation. It must be admitted that Monsignor Lambing showed meticulous care in attempting to correct inaccuracies.

Monsignor Lambing no doubt experienced difficulty in translating Céleron’s French as he said that “Céleron, like many others in his day, was better able to fight the enemies of France than to write the language of France.”

Monsignor Lambing obtained additional information of the life of Céleron from Fr. L. P. Sylvania of the Library of Parliament, Ottawa, Canada. The first item was the correction of the word Bienville which Mr. Sylvania thinks Monsignor Lambing obtained from Mr. Marshall. The word is Blainville according to four Canadian historians and the parochial registers of Montreal. His name should read: Pierre-Joseph Céleron, sieur de Blainville.

It may be said that there are as many pages of notes on Monsignor Lambing’s translation as there are pages to the Journal. One may say almost with certainty that in any case where some point of history was to be made clear or some erroneous statement rectified Monsignor Lambing never passed by the opportunity.

In 1898 he was still interested in Céleron. On March 10 of that year he read a paper before the Historical Society of Dauphin County, Pennsylvania, on the subject of Céleron’s alleged burying of a leaden plate at the Forks of the Ohio. He informs his listeners and later his readers that, because of his research on the subject, “I am in a position to make statements regarding Céleron’s expedition and the depositing of leaden plates that is not equaled, much less surpassed by that of any other person on this side of the Atlantic.” He further states that his is believed to be the second copy ever brought across the Atlantic Ocean; and so rare is it that the copy now in the Library of Parliament, Ottawa, Canada, was made from his copy. He begins his article by commending the Commonwealth of Pennsylvania for having appointed a commission to inquire into the precise locations of the forts and block-houses previous to the American Revolution. He continues his article by showing his displeasure at the “ill-digested” manner in which the volumes are written and the poor workmanship of the printing offices of the State of Pennsylvania. He expresses deeper regret when he realizes that the work was to be considered standard on the subject. The two volumes are entitled Report of the Commission to Locate the Site of the Frontier Forts of Pennsylvania. So much for the format.

However, there are several errors in Frontier Forts that called for refutation. To have an error in regard to the site of the city of Pittsburgh appear in a standard work issued by and with the authority of the State of Pennsylvania called for definite refutation, according to Monsignor Lambing’s idea of truth.

The principal error is this: Speaking of Captain Céleron’s expedition down the Allegheny and Ohio Rivers … one of the writers in Frontier Forts states in a note on pages 166-167, Volume II:

As memorials of the French king’s possessions, leaden plates with suitable inscriptions were deposited at different points along the rivers. One deposited at the point of land at the junction of the Ohio and Monongahela rivers, bore the date August 3, 1749, at the Three Rivers.

Continuing, he says:

Céleron encamped with his troops for some days at Logstown … from which he expelled the English traders, by whom he sent letters to Governor Hamilton, of Pennsylvania, dated at “our camp on the Beautiful River at an old Shawnee village, 6 and 10 August, 1749.”

Monsignor Lambing claims that the reference had been quoted from what he considered a very unsatisfactory work, Centenary Memorial of the Planting and Growth of Presbyterianism in Western Pennsylvania and Adjacent Parts, etc., Pittsburgh, … 1867. It is, however, a quotation from Governor Pownall’s Topographical Description of North America. Monsignor Lambing is surprised but makes no comment on the fact that Mr. William M. Darlington, a well-informed local historian, did not offer a further explanation of the “Three Rivers” and the Indian name Cheronderoga. He is concerned with the fact that Governor Pownall’s appointments afforded him scant opportunity for precise information. A man who had held positions in Massachusetts Bay Colony, New Jersey, and South Carolina, and who returned to England in 1761.

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**Sketch of the early Catholic Church at Fort Duquesne**

*Source: Catholic Historical Society of Western PA*
would know little of the details of the Forks of the Ohio.

The following is a summary of the points that Monsignor Lambing proposed to refute:

1. That “the Forks” of the Ohio was known as Ti-conderoga, and that that name is derived from the Indian word Cheronderoga;
2. That “the Forks” of the Ohio was called the Three Rivers by the French;
3. That Céleron wrote to the Governor of Pennsylvania on the 6th and 10th of August, and dated his letters from “our camp on the Beautiful River at an old Shawnee village;” and finally and principally,
4. That Céleron buried a leaden plate at the Forks of the Ohio.

Monsignor Lambing proceeds in a very direct and methodical manner to show in what way the above four points are “pernicious errors.” He gives the Indian names for “The Forks” before and after French occupation. He quotes several authorities, and not any of them refer to “The Forks” as the Three Rivers. He also quotes from Céleron’s Journal that he was in the village of Attique (Kittanning) on August 6, 1749. From the same Journal he proves that Céleron did write twice to the Governor of Pennsylvania complaining of the encroachment of the English on French territory, but he wrote from Chauenons and Written Rock where Queen Aliquippa made her home. In regard to the fourth point, that of the burying of a leaden plate at the Forks of the Ohio, Monsignor Lambing has Céleron’s Journal as authority, corroborated by that of Father Bonnechamps, to prove that the extract from Frontier Forts is not authentic, for neither of these Journals mentions the word Monongahela and they certainly would have if Céleron had buried a leaden plate there. This is one of the most interesting of Monsignor Lambing’s historical writings.

**Manor of Kittanning**

The second of the essays contained in Two Historical Essays is entitled Manor of Kittanning. It was first given to the public as an address before the Historical Society of Western Pennsylvania on April 12, 1897. It is written in a different style, being more informative than controversial. Although there are several points on which he and the author of the History of Armstrong County do not agree, Monsignor Lambing does not hesitate to say that he was in a position to discuss Kittanning history, just as he held himself an authority on Céleron’s Journal. He says:

> Without appearing to be egotistical, I may say that I am in a position to discuss this question as intelligently as anyone else. I was born, if not in the Manor of Kittanning — for the northern boundary is not fixed with certainty — at least within three hundred yards of it....

Manor of Kittanning provides informative reading on the Manor itself, stockades, forts, and their commanders, that should be of interest not only to the people of the area but to all students of western Pennsylvania history.

**Michael Anthony and Anne Shields-Lambing**

It will not be necessary to comment on the brochure Michael Anthony and Anne Shields-Lambing, as most of the information for the early history of Monsignor Lambing’s life, given in the first chapter of this study, has been drawn from it. It is interesting to note that Elizabeth O’Connor included Monsignor Lambing’s family in her articles on pioneer families which were printed in the Pittsburgh Catholic in 1941. There is no identification as to the author of the sketch of the family, but, as Mrs. O’Connor writes, “The personal pronoun does not appear in the work, but one knows by deduction that the author was Msgr. Andrew Arnold Lambing, distinguished historian of Western Pennsylvania.” She further comments on the pleasure a writer feels when reliable records are available that have been compiled by persons able to tell the truth, and especially when these persons are historians. Mrs. O’Connor concludes her article with the tribute that “honorable and chaste generations reflect credit upon their rugged and vigorous pioneers....”

Another brochure that kept alive Monsignor Lambing’s interest in research is a Brief Sketch of Saint James’ Roman Catholic Church, Wilkinsburg, Pennsylvania, which he familiarly referred to as “an interesting bit of local history.” As in all Monsignor Lambing’s works, this one, too, is begun with an historical sketch of the secular history of Pittsburgh. There are, however, always some new points in each account that have not been brought out previously. This sketch does not have a date of publication, but if we may judge from a list of births and deaths, it must have been 1911 as there is no entry of any event after that year.

A short account of the life of each of the priests who labored in Saint James parish together with a detailed history of the progress of the congregation under their supervision, completes the brochure of sixty-one pages.

**The Century Cyclopedia of History and Biography of Pennsylvania**

In 1904 there was published in Chicago the Century Cyclopedia of History and Biography of Pennsylvania, for which Monsignor Lambing wrote the entire history of Western Pennsylvania. The Editor-in-Chief, Mr. George Irving Reed, states in the Preface that “the historian was chosen because of his reputation for painstaking effort in obtaining facts from
original sources, his carefulness in establishing their authenticity, and his pleasing facility of expression.}

There are thirty-nine different topics treated by Monsignor Lambing in his usual fluent narrative. It is perhaps the first historical writing on subjects other than the early period of the French and English controversy. Such topics as the part that western Pennsylvania played in the Revolutionary War, the War of 1812, the Mexican War, the formation of western counties, early means of transportation, the lumber industry, the break of Indian power, are all new to his historical subjects. He attacks these new topics with the same painstaking effort that characterized his earlier work. His writing is natural and shows no sign of affectation or strain. He shows a tendency to stray from the subject, but the digression is usually very interesting even though it does not lend itself to good composition. One example of this is the sketch of the Indian skirmishes in which General St. Clair had participated. Monsignor Lambing attempts to build up a defense for the general, and thus weakens his own writing. A close examination of this lengthy sketch of the history of western Pennsylvania reveals that Monsignor Lambing was better at delving into history, criticizing, and refuting in matters that concern the early history of western Pennsylvania than in writing later chronological history.61

*The Century Cyclopedia of History and Biography of Pennsylvania* is elegantly bound, but the two volumes are too bulky for any general use. The pages are arranged in double columns as in the usual encyclopedia. The *Cyclopedia* is not too informative. The biographies are accompanied by full page photographs of the individuals.

*A Century and a Half of Pittsburgh and Her People*

In 1908 Monsignor Lambing was first associate editor and contributor to the history entitled *A Century and a Half of Pittsburgh and Her People*, which was published to commemorate the success of the English at the Forks. The Editor-in-Chief, Mr. John Newton Boucher, says in the preface that he is indebted to the *Standard History of Pittsburgh*. The only mention of Monsignor Lambing is in the statement, “We are indebted to Reverend A. A. Lambing for his translation of the (Céleron’s) journal.” No other recognition of Monsignor Lambing’s writing is given, although the subject matter is his favorite theme. The Editor-in-Chief’s comment on the merits of the associate editor explains this when he states that the latter “had been potent either directly or indirectly in the preparation of the work.”62

Another statement of Mr. Boucher that does not indicate any special merit in the book is that “it includes much of that purely antiquarian lore which is to many the most instructive and delightful feature of history.”63

The usual account of the life of Monsignor Lambing appears in *A Century and a Half of Pittsburgh and Her People*. In fact, the only attempt made by editors of histories that contained writing of Monsignor Lambing to avoid sameness in his biography was the article on his life in *Century Cyclopedia of History and Biography of Pennsylvania*. It is well written and could best be classed as a characterization.

*Foundation Stones of a Great Diocese*

The last published work of Monsignor Lambing proved to be a considerable disappointment to him. He had labored long and hard, collecting material on the lives of those priests who had served in the Pittsburgh Diocese, and he had done the work at great expense to himself. Knowing that he was advancing in age — he was then seventy-two — the diocesan authorities urged him to publish his work before he should “disappear.” Monsignor Lambing acceded to their wishes, reserving for himself the right to correct the proof-sheets. His first disappointment came in the title, *Foundation Stones of a Great Diocese*, given by the binder. It should have been *Brief Biographical Sketches of the Deceased Bishops and Priests Who Labored in the Diocese of Pittsburgh from the Earliest Times to the Present with an Historical Introduction*. There is no doubt that Monsignor Lambing meant the real title to be *Biographical Sketches*, as he refers to the work as *The Sketches*. He was further distressed by the general make up. It is poorly bound, and its general appearance is that of a cheap publication. It may be said of Monsignor Lambing that hitherto the binding and general format of any book that he had published, or any work with which he was in any way connected, was of the best workmanship. He had hoped, too, that the work would add to his reputation as a local historian. The external appearance did not reflect any of his patient toil or the intrinsic value of the work itself.65

Unfortunately, the first volume was the only one published. It includes a description of events and personages prominent in the diocese of Pittsburgh from 1749 to 1860. The Introduction is given over to a narration in sixteen different topics of events of local Pittsburgh history, leading to the beginning of Catholicity in western Pennsylvania. The investigations of both the diocesan and secular history certainly rank Monsignor Lambing as an authority in these fields.

Monsignor Lambing’s ingenuity is brought to the fore in planning the arrangement of Volume I. He had an abundance of material with which to work, and in his selections he divided the manuscript into four sections. The first section is grouped around the events of the earliest times in western Pennsylvania to the erection of the Diocese of Pittsburgh in 1843. The second and third sections center around the first bishop of Pittsburgh, the Right Reverend
Michael O’Connor, his administration, the history of the cathedral, and those priests who labored with him in the Pittsburgh diocese. The fourth part is given over to short accounts of the history of the religious orders and congregations of men and women who served in the diocese.

It is difficult to determine by examination of the table of contents or the book itself just what plan Monsignor Lambing had in mind in working out the above mentioned sections, as towns are italicized and names of priests are interspersed. However, on page 281, toward the end of the volume, the author says that chronological order according to the date of ordination has been followed in sketching the lives of the deceased members of the clergy.

Monsignor Lambing had included in this work a short account of at least one hundred priests and the industrial history of more than fifty towns. The latter were referred to either because of the industry of the town or through the development of the parish itself.

It is astonishing to review the amount of data collected by Monsignor Lambing for Volume I. He had also amassed sufficient material for a second volume, but this was never published.

Monsignor Lambing had prepared a story of his own life which was to have been inserted at the beginning of Volume II of the Sketches. His note prefacing the life is so typical of him that it is worth quoting.

The writer has thought it well for several reasons to give her a sketch of his life. In the first place, when he shall have closed his earthly career, sketches of him will, as a matter of course, be published in periodicals ... more or less incorrect; again additional information has been secured, which has not been given to the public in any earlier notices; none of the previous sketches has been brought up to date; and, finally since it has been his good or bad fortune to have figured to some extent in ecclesiastical and civil affairs, in religious and historical research and writing, he trusts that he will be pardoned for telling the story of his life in his own way.

A copy of this autobiography was found among Monsignor Lambing’s personal correspondence when his effects were sent to the Pittsburgh Chancery after his death. The Reverend Father John Canova, the archivist of the Pittsburgh diocese, did not know who published it, but suggested it might be a reprint from some historical magazine and that a few copies may have been distributed among his friends. However, if it had been a reprint of this kind, its source would doubtless have been noted on the pamphlet. It seems more likely that it was published privately by the Monsignor himself, not because he was vain but because he had such a passion for truth in history.

**Chapter 4**

**THE MAN**

Monsignor Lambing was no ordinary person, either in appearance or in achievement. His power of intellect, though not unusual, was combined with a powerful physique of which he was not a little vain. He was six feet in height and weighed two hundred pounds. At twenty years of age he was able to perform feats of strength which very few stronger men could equal. Thanks to his continued good health and his marvelous powers of endurance, he could say with an honest pride that he was more than thirty years a priest before he was off duty a single day on account of ill health. As he grew older, the dignity of his presence increased. A contemporary has said of him that he was very distinguished-looking and always attracted notice in a crowd. He never adopted the short haircut style of the man of today. With his long flowing white hair, high silk hat and
cane, he created an imposing picture not readily forgotten.

This powerful man was yet a simple one in manner and expression. He never hesitated to write or speak of his humble origin. As a boy he chafed under home restrictions that were without doubt very severe, but he later stated that he had learned to appreciate them when he found discipline lacking in others. Self-denial, practiced of necessity as a young man, gave him a deep understanding and love for the poor and the distressed whom he found on every side in the ministry, and he never tired of giving them sympathy and encouragement. The virtues of courtesy, generosity, and kindness combined with unaffected humility are characteristic of a noble soul, and Monsignor Lambing possessed them innately and abundantly.

He had a powerful voice in keeping with a man of his proportions, and was frequently called upon to address business and professional groups. He was often asked to attend civic functions, especially in Wilkinsburg, and always accepted graciously, considering it both a privilege and a duty. In spite of his limited formal education he had a fund of general knowledge which permitted him to speak on various topics. It is only natural that one so capable would be a popular speaker. His ability was recognized in places outside of Pittsburgh. It must have been with a feeling of satisfaction that Monsignor Lambing accepted an invitation from the Catholic Historical Society of Philadelphia to address that learned body at their sixth public meeting, May 26, 1886. He selected as his topic, “the Pioneer French in the Valley of the Ohio,” a theme which required little immediate preparation since he began doing research on this subject shortly after his ordination in 1869. Later he delivered a second address entitled “A Sketch of Catholicity in the City of Pittsburgh, Pennsylvania.” Here, too, he was writing on a subject with which he was thoroughly conversant, and on which his remarks were authoritative. Recognition was again accorded him at a public meeting held under the auspices of the same Society March 31, 1891, in the Academy of Music, Philadelphia. On this occasion His Grace, Archbishop Ryan, indicated in an address his appreciation of the work of Monsignor Lambing:

Fortunately we have among us men who, like Dr. Shea, are gifted with that rare and peculiar historic talent by which they are enabled to delve deep into old manuscripts, I might almost say to root through them; and that talent is one which ought, by all means, to be cultivated. … We have many such talented men in this country…. I may also name Father Lambing, of this State, as worthy of special mention in this connection. Monsignor Lambing’s industrious research and his close application to study had their beginning in his love of reading, especially on subjects historical, dating back to evenings spent before the fireplace where he would burn small pieces of wood to feed the fire at which he would read after the day’s work was over. It is hard to determine why he had a definite, expressed aversion to fiction. It may be that because of the rigorous circumstances under which he was reared his imagination had little chance to develop. It may also be attributed to the fact that he believed the future held something for him that would be enhanced by study. The desire for knowledge, coupled with an earnestness beyond his years, encouraged him to avail himself of the few advantages for book learning that rural life presented. Monsignor Lambing often recalled the incident of a borrowed book being returned immediately to its owner because his father was not familiar with the title. The book was Robinson Crusoe.

As might be expected, the future did bring reward to the youth who stayed so closely to his books. Perhaps one of the greatest honors conferred on Monsignor Lambing was the award in June, 1893 by the University of Notre Dame of the degree of Master of Arts, in honor, given him no doubt in recognition of high scholarship and of his literary contributions to the Ave Maria over a period of more than twenty years. (See Appendix.) Three years later the same university conferred on him the honorary degree of Doctor of Laws. Not less pleasing was the special blessing Pope Leo XIII bestowed upon Monsignor Lambing, the editor of the Researches, for his historical labors, in July, 1885. This was followed some time later by the Apostolic Blessing of Pope Pius X. Finally, the greatest honor came when by Apostolic Brief dated January 17, 1915 Pope Benedict XV raised the Reverend Andrew Arnold Lambing to the rank of Domestic Prelate with the title of Monsignor. Monsignor Lambing was personally appointed as one of the trustees of the Carnegie Museum by Mr. Andrew Carnegie on January 1, 1896, a capacity in which he served until 1908. When the Carnegie Institute of Technology was opened, Mr. Carnegie appointed Monsignor Lambing a trustee of that seat of learning, and he served on the board until his death in 1918.

Carnegie Library records do not show that Monsignor Lambing was a trustee of Carnegie Library, but in the genealogy of the Lambing family it is stated that “he is one of the eighteen trustees of the Art and Museum Endowment Fund of the Carnegie Free Library, Pittsburgh.” Monsignor Lambing was also Honorary Curator of the Historical
Collections. Within a few years of his death he faithfully attended the meetings of the Board of Trustees, and whenever information of an historic character was called for, he was ready to put the stores of his knowledge at the service of his associates in the Museum.\(^7\)

As a priest he had an active part in the affairs of the diocese. Monsignor Lambing was appointed president of the Catholic Institute by Bishop Tuigg.\(^6\) This was the third attempt by diocesan authorities to establish a school for higher education of young men for the purpose of disseminating both secular and religious learning. Besides heading the institution and attending to his duties as a pastor, Monsignor Lambing taught in the Institute. Very little interest was taken by the committee of laymen who had charge of the financial affairs of the institution, and Monsignor Lambing had great difficulty in keeping the Institute solvent and operating. After three years in 187, the work was taken over by the Fathers of the Holy Ghost who opened the Catholic College of the Holy Ghost, which in time developed into the present Duquesne University.\(^7\)

Monsignor Lambing held several minor positions in the diocese. He was president of the Clerical Relief Association, an organization which attempted to give financial aid to the priests of the diocese. Since the plan did not include insurance of any kind, it did not prove successful. He was also chairman of the committee that prepared the diocesan exhibit for the Columbian Exposition in Chicago in 1893. As Censor Librorum, Monsignor Lambing examined Catholic books that were to be published in the Diocese of Pittsburgh. Of this assignment the Reverend Doctor Coakley wrote: “It was a position that did not overtax his efforts, as the literary product of the Pittsburgh priests is not excessive, and, unfortunately, the itch for writing has not touched many of the local clergy, despite the very great ability of hundreds of them.”\(^8\) For nine years Monsignor Lambing held the office of Fiscal Procurator for the diocese; he was Promotor Fidei in the Ordinary Process at Pittsburgh, looking to the canonization of the Venerable Servant of God, the Reverend Francis X. Seelos, a Redemptorist; he was diocesan director of the Priests’ Eucharistic League; and chairman of the board of Parish Priest Consultants. He was always eager for the advancement of education, and was one of the official examiners of school teachers of the diocese. As early as 1909 he was President of the Diocesan School Board, and it is not until the report of the superintendent for 1917-18 that Monsignor Lambing’s name no longer appears.\(^9\)

A position of honor that Monsignor Lambing could have filled well might have been offered him if the selection had been left to Martin I. J. Griffin, successor to Monsignor Lambing as editor and publisher of the *Researches*. In 1904, the Knights of Columbus presented to the Catholic University of America $50,000 to found a Chair of American History. Mr. Griffin pointed out that Professor Charles H. McCarthy of Philadelphia, who received the appointment, was unfitted for the position. In answer to the question then raised, “Who does possess the qualifications Mr. McCarthy does not have?” Mr. Griffin responded promptly:

> Save Rev. Dr. Lambing, the Historian of Western Pennsylvania, no one else in all America has that Catholic historical spirit or has toiled in that unrequited and cheerless field. He has spent, as he says, “thirty almost thankless years” in working out not only Catholic but also secular history.\(^8\)

He continues to praise Monsignor Lambing and concludes that he was the only one to whom the Chair might fittingly have been offered, as he had proven his worth and work. It seems likely, however, that Monsignor Lambing was not even considered for the position. In the same article, referring to men of Monsignor Lambing’s caliber, Mr. Griffin says that such men are usually forgotten or ignored, doing the work while others are given the token of recognition.

Of even greater moment than the honors bestowed on Monsignor Lambing during his life was that paid him fifteen years after his death by the American Catholic Historical Association. Had this tribute been given to him in life it would have afforded him no little pleasure. In December, 1933 the American Catholic Historical Association held its fourteenth annual meeting in Pittsburgh, Pennsylvania. The primary reason for selecting Pittsburgh was to honor the memory of Monsignor Lambing, “one of the best known priest-historians in our Church …”.\(^8\) Besides the real pleasure this public honor would have brought him, the
meeting would also have been an acknowledgment of the fact that his ideas of preservation of historical records by means of societies and newspapers were not just dreams and failures. The American Catholic Historical Association credited Monsignor Lambing with having sown the seed of what has become a great tree with branches spreading to all parts of our vast land. The four major enterprises of Monsignor Lambing which Doctor Guilday lauds in his report as secretary have been treated in detail earlier in this study. They are summarized in Doctor Guilday’s comments taken from his report:

It is eminently fitting that an organization in which he would have found the ideal means of arousing a nation-wide interest in Catholic history should choose the city of Pittsburgh for its annual meeting. Monsignor Lambing founded the first Catholic historical society in the United States. He began also the first Catholic historical quarterly — the Historical Researches. He founded the first diocesan historical library in the United States, and his is the honor of having written the first diocesan history — that of Pittsburgh and Allegheny in 1880.

Doctor Guilday’s report continues by paying tribute to the city of Pittsburgh, stating that it will always have the honor of being a pioneer in the Catholic historical revival which began with the opening of the Vatican Archives by Pope Leo XIII in 1883, and with the appeal for historical study sent out to Catholic America by the Third Plenary Council of Baltimore in 1884. It must be said that any part that Pittsburgh played in this revival came through Monsignor Lambing.

If it be true that character can be judged by observing an individual’s behavior in a crisis, Monsignor Lambing’s actions in the disaster of December 23, 1888 definitely delineated a very strong character. On this occasion fire destroyed his newly remodeled church in Wilkinsburg. The event did not overwhelm him; it did present a challenge to the finest that was in him. As related earlier in this paper, he set to work immediately and found that a partition between two rooms of the school could be removed to provide a temporary church building. He was determined to have a structure in which to hold Christmas services. He might have asked his parishioners to attend elsewhere, and spent his time in criticizing the Borough of Wilkinsburg, the fire department, or the carelessness of the janitor. He did none of these futile things. Disheartened though he was, he had things in readiness for Christmas Mass, borrowing everything from neighboring parishes except as he later remarked, “the celebrant and the chalice.”

He was ever grateful to the pastors of these neighboring churches for their kindness and for the unusual money contributions obtained through collections in their churches. He also stated that the citizens of the Borough of Wilkinsburg generously lent a helping hand to every undertaking that was resorted to by the congregation for raising funds for the new building, a kindly spirit that was duly appreciated at the time and is gratefully remembered by both the pastor and the people.

Within the next year Monsignor Lambing, with his congregation’s backing, erected a combination school-church building. The church was dedicated December 22, 1889, just one day before the anniversary of the disaster of the previous year.

Disappointments came to Monsignor Lambing as to the majority of individuals who live to an advanced age. There is one occasion in his life in which disappointment and his reaction to it are deserving of sympathy. This was the miserable manner in which a project amounting to practically the work of a lifetime was brought to an end. For some time accounts of Monsignor Lambing in newspaper articles and any reference to him mentioned the fact that he had been working on a diocesan history. With the general public and his personal friends eagerly waiting for the publication of the history, it is not to be wondered at that he was distressed at the appearance of the volume when it actually was published. For some time Monsignor Lambing’s health had been failing. Bishop Canevin realized this, and realized, too, the amount of valuable historical data the former had in his notes. Bishop Canevin personally spoke to Monsignor Lambing about giving him the notes in order to have them published, but Monsignor Lambing refused to give up his project, feeling that he would regain his health. When after some time no physical improvement was evident, a second attempt to secure
the notes was made by the bishop’s secretary, the Reverend Doctor Thomas F. Coakley. This was successful. It must be remembered that any information Monsignor Lambing had gathered was from personal knowledge, interviews, and other records that were available. If errors appeared, it was due to the fact that for some unknown reason he did not have access to the files at the Pittsburgh Chancery office. Naturally then it was with hesitancy that Monsignor Lambing handed over to Doctor Coakley his reams of notes that he had laboriously given to a Pittsburgh printer to put into some presentable form, and it was he who gave the name *Foundation Stones of a Great Diocese* to the work.

The diocese bore all expenses for the publication. When asked the number of copies that were to be printed, the bishop very reluctantly authorized one hundred. The bishop’s decision was not based on the money to be expended. His reason was that he did not wish the book to appear as a diocesan history, nor did he wish to have too many in circulation. Fifty of the completed books were taken by the bishop’s secretary to Monsignor Lambing who was ill at the time. When he saw the type of cover that had been used and the general format of the book, tears came to Monsignor Lambing’s eyes and he said quite disappointedly, “I’m not deserving of this.” The secretary replied, “I know you are not, Monsignor, but we wanted to get it into some form.”

Monsignor Lambing must have distributed the fifty copies among his friends, or in some manner disposed of them, as there were none in his study at the time of his death.

In reviewing the above incident an attempt is made to show how thoroughly human Monsignor Lambing was. One might mistakenly have assumed that this last disappointment hastened Monsignor Lambing’s death and even perhaps caused him to die a broken man. Not so with one having the powers of endurance and the spirit of rejuvenation that he had. With characteristic vigor he attempted to assemble material for a second volume which, however, was never printed. He had expected to have an account of his life inserted at the beginning of the volume, and when the book did not materialize, he had copies of the autobiography privately printed. In it he related the entire incident.

No one has attempted to do anything to improve on Monsignor Lambing’s work and there is no indication that there will be action in that direction.

Monsignor Lambing placed great faith in the work of the laity. The following comment, referring to the *Catholic Journal*, is indicative of his sentiments: “It is certainly new doctrine that a Catholic paper could not be in the hands of laymen.” Perhaps he placed too much confidence in laymen in the administration of St. James parish, as it was found at the time of his death that they had financial control in their hands. His successor, who did not manage affairs in the same manner, was caused some embarrassment.

It is said that Monsignor Lambing was stubborn in holding to his own ideas, a very common trait in human nature. In his account in the diocesan history of the Reverend Edward F. Garland and that cleric’s positive spirit, he may well be describing and defending himself:

He has very strongly wedded to his own opinion … and it was all but a waste of time to argue with him … a trait to be found to a greater or less degree in almost all of the priests of our early history…. Being as a rule separated a considerable distance from each other, with little or no opportunity of consulting together, with small libraries to refer to; yet being frequently required to give decisions on weighty matters on the spur of the moment, they would very naturally contract the habit of becoming dogmatic, and the more so if their minds were cast in that mold.

Monsignor Lambing established a school in Wilkinsburg in 1886 and was always interested in it, visiting it daily. It is to be expected that he desired the best faculty and teaching since his own elementary education had so many shortcomings. One may read his principles and what he thought an instructor should measure up to in his description of a teacher of his school days:

He knew more about weeds than he did about Webster, and more about beef than he did about Bacon, and could handle mattocks better than mathematics.
On one occasion he sent me to the foot of the class and threatened me with a whipping besides, because I would not pronounce parallelogram parallelogram, and Ticonderoga, Tickenorgi.”

Well might William J. Holland say that “personally Father Lambing was a delightful companion, abounding in good nature and wit. His tales … were replete with interest and with humor.”

Some of the finest scholars among the Sisters of Charity were on the faculty at Saint James’ School during the pastorate of Monsignor Lambing; a few of these are still living. One who is scarcely five feet in height recalls vividly the occasion of Monsignor Lambing’s coming to her classroom, mounting the platform, and proceeding to tell the children the importance of height. No doubt the children were impressed. In his latter days he developed a fondness for playing cards as recreation. A Sister who was stationed at Saint James’ at that time recalls that it was not at all unusual to have Monsignor Lambing appear at the convent after supper and ask the Sisters to join him in a game of euchre. It was understood by all the sisters that he was always to win. The game did not last long however, as Monsignor Lambing habitually retired at eight o’clock.

Another faculty member remembers Monsignor Lambing’s aversion to free days. When displeased he had a habit of extending his cane in a semi-circular fashion rather rapidly while voicing his objections. In the end he usually acceded to the request for a free day.

It is interesting to read his observations of present day methods in education.

While there is a strong love for reading, or more correctly, for devouring books and papers, there is not the love for real study and research that there should be even among those who pass for educated. We devour, but we do not digest. Ours is preeminently a superficial age as regards real study; we know something of a great number of subjects. But there are few of us who are masters of any one subject; and this is dubbed education, and is lauded to the skies.

It is only natural that men compare the past and the present, and talk of the “good old days,” but Monsignor Lambing when old felt that the city pastor was in need of “the gift of tongues and a constitution of iron” much more than the missionaries of old. He did not in any way wish to underestimate the labors and privations of early missionaries, but because of his familiarity with both, through history and experience, he was inclined to think that the pastor in a modern city had a far larger amount of continuous, grinding, monotonous work. His comparisons need not be mentioned in detail, but a few of these are enlightening. He contrasts the pastoral duties in a city parish of not less than two hundred families with the duties of the country missionary who, it is true, traveled to missions within a radius of fifty miles, but whose work nevertheless was on a smaller scale. He continues by commenting on the good country air in contrast to the close city atmosphere; on the number of callers on the country priest compared with the many business calls on the city pastor. He speaks rather strongly of financial conditions, stating that these were seldom a source of anxiety to the missionary while the city pastor has to provide his parishioners with church, parish house, school, convent, and hall, and to “cudgel his brains in devising means for raising money to meet financial obligations.” These points are more than just a comparison of pastors past and present. They reflect, rather, conditions that may have caused excessive worry to Monsignor Lambing and that at the same time deprived him of leisure time that he would like to have had for research. It is not to be intimated that he did not have a sense of duty, but it may be inferred that he desired to do the things he liked with less intrusion.

One may then wonder why Monsignor Lambing did not request a smaller parish in which he could perform his priestly offices and have more time for research. No doubt the close proximity to the Pittsburgh Chancery where his presence was frequently required by the bishop in matters ecclesiastical, and by the secular duties in connection with the various organizations in which he held office, as well
as the advantages that nearness to Pittsburgh presented, outweighed the desire for leisure. Moreover, as he grew older and his scholarly interests increased, interests entirely worthy of his calling, he would naturally be unwilling to move his large library, leave his old friends in Wilkinsburg and start anew at the hard task of adjusting himself to new surroundings. Monsignor Lambing expressed his views on this matter in writing an account of the life of a confrere in which he stated that those who had labored faithfully were deserving of honors, but that trees of their age were usually too old to be transplanted successfully. He was also of the opinion that people forget their prelates quite easily, and since the latter have lost the activity and magnetism of early life, they seldom, if ever, enjoy the esteem they did in their former field of labor. He concluded his remarks on old priests with this statement: “It seems and is in one sense the proper thing to promote them; but there is far more wisdom on their part in declining an honor than in accepting it.”

It is a compliment to Monsignor Lambing that he was content to stay in one place for thirty-three years. As to his influence in civic affairs, the Century Cyclopedia of History and Biography of Pennsylvania may be quoted:

His value to the community as a peace-loving and peace-preserving administrator is acknowledged and appreciated. It was his influence more than any other that prevented the destruction of railroad property during the wild riots of 1877, when the city of Pittsburgh was awed by a mob. His courageous stand for law and order, his persuasive eloquence, stayed the fury of the rioters and preserved the property as well as the reputation of the city.

Anniversaries of important events in the life of Monsignor Lambing were always occasions of celebration. August 4, 1894 marked his silver jubilee, that is, twenty-five years of service spent in the priesthood. The sermon at the Solemn High Mass was delivered by the Reverend Father J. F. Regis Canevin of Crafton, Pennsylvania, who later being made bishop of Pittsburgh diocese became Monsignor Lambing’s ecclesiastical superior. Again in 1905, the members of Saint James’ parish celebrated their beloved pastor’s thirty-sixth anniversary. Not only did his own parish then plan to have a fitting celebration, but, as The Pittsburgh Post stated, “the diocese will take part in Anniversary celebrations….”

With regard to the temperance question Monsignor Lambing is very frequently confused with his brother, the later Reverend Michael A. Lambing of Scottsdale, Pennsylvania, who was a promoter of the movement. As an example of this confusion, there is the article in The Pittsburgh Leader of December 25, 1918 which states that Monsignor Lambing was the founder of the Father Lambing Total Abstinence Society. This organization was formed by his brother who for years ardently championed total abstinence and prohibition. It is related by Monsignor Lambing’s host at the World’s Columbian Exposition in Chicago that Monsignor Lambing, although a temperate man, did not agree with his reverend brother’s extreme views on the question of drink. Although successful in great achievements, Monsignor Lambing did not hesitate to perform less conspicuous deeds, especially the “little things,” either for his own gratification or for the purpose of pleasing others. The majority of men would find little interest in re-copying poems that were written to his mother and members of the family as far back as 1837, or cut out a walking stick from a tree that grew in the midst of the ruins of Christopher Lambing’s cabin; or to make an oval frame from the bark of a gnarled tree just to please one who had drawn up important plans under that tree; or to turn a study into a library and welcome anyone who wished to do research, including an offer of personal service with the library facilities. Obviously, the historical significance of these items is slight, but they do give an insight into the character of Monsignor Lambing, indicating that he lived for others.

Pittsburgh did not have the opportunity of paying hon-
or to Monsignor Lambing on the occasion of his golden jubilee, as he died December 24, 1918, within seven months of completing fifty years of priestly service. The cause of his death was hardening of the arteries and the infirmities incident to old age. His mind was clear to the last. The assistant priest, the Reverend Francis J. Mueller, who was in attendance at the death bed, said that Monsignor Lambing died three times. Twice the bystanders felt that his heart had throbbed for the last time, so long did it take this great heart to run its course.

Although his death was expected, it came as a shock to the people of Pittsburgh. The daily papers conveyed the sad news to the many friends of Monsignor Lambing. Splendid articles were written as tributes to his life and character. Several of the daily papers carried his photograph. Quotations from these tributes give evidence of the general esteem in which he was held:

Distinguished as a scholar and historian, Rev. Lambing was one of the popular and prominent men of Pittsburgh and added much to the literary and historical wealth of noted periodicals.

Another picturesque and prominent figure in Pittsburgh's religious and literary activities passed away at 10 o'clock this morning. He numbered among his friends such distinguished men as Doctor John A. Brashear and Andrew Carnegie.

One editor wrote that Monsignor Lambing showed in his rise the qualities that always bring success and with it kindly regard, due to the fact that because of the hardships of his early life he knew the burdens of all who have to struggle.

By all, irrespective of creed, and in spite of his titles and degrees, he was called “Father” Lambing, known for his kindliness of disposition, but who had a superb ability to scold you when you needed it.

An issue of The Pittsburgh Catholic gave a sketch of his life, concluding with the eulogy which was delivered by the Right Reverend Bishop Canevin who, speaking slowly and solemnly as was his custom, paid tribute to a man who had occupied one of the most peculiar and interesting positions held by any priest in the diocese. “He was a splendid writer,” said the bishop in the course of his sermon, “and all he has written was to one end — the upbuilding of the faith in God and the souls of men.” The bishop spoke of the work of Monsignor Lambing in collecting data for a diocesan history and said that he had laid the foundation for one of the most complete histories that will be written of any diocese.

The bishop commented on the number of people who crowded the church over which Monsignor Lambing had presided, saying that it was an indication that Monsignor Lambing was no ordinary priest, and the world at large contended that the priest was no ordinary man. Continuing, the bishop said, “It may be said that Father Lambing has never done an evil in his life. It may be said that he never neglected to do any good. He will live when many of us are forgotten.”

The solemn Requiem Mass was celebrated by his brother, the Reverend Father Michael A. Lambing, who was assisted by friends of the deceased as the officers of the Mass. There were at least one hundred and thirty priests in attendance at the funeral Mass.

The Libera me was said by the Right Reverend Bishop and the funeral procession moved to St. Mary’s cemetery, where the remains were laid to rest in the priests’ lot. The church trustees acted as pallbearers.

Comparable to Bishop Canevin's eulogy is the editorial published The Pittsburgh Catholic on January 2, 1919, in which the paper acknowledges the privilege it was to have been identified with Monsignor Lambing through his interest in the paper. Mr. Francis P. Smith, the editor, continues by saying that:

None knew Father Lambing not only to admire his rare personality, to esteem him for his strong mentality, but to love him for his genuine and true friendship. He had the heart of a child in his winsome and whole-souled unselfishness.
For Mr. Smith to say that Monsignor Lambing worshipped the diocese of Pittsburgh and was untiring in its praise, is an indication of the latter’s motive for his hours of patient research. It may be said in passing that Monsignor Lambing’s life from beginning to end was one which centered around the diocese since he was born on the eve of its establishment. That the priests and laity owe Monsignor Lambing an undying debt of gratitude is unquestionable as he has left a record of the deeds and works, the sacrifices and trials of the reverend fathers who spent their earthly careers in whole or part in the diocese.

The editorial continues in a personal vein as the writer recalls pleasant associations of over four decades, and concludes with the following remarks:

His life was passed among us and is known to all as an open book, with a clear unsullied page. Catholics and non-Catholics will miss the grasp of the warm palm of his hand, look no more into that grand face, framed in the silvery sheen of the white locks, that massive form that towered above his brothers, or hear the gentle voice. He rests from his labors and his works follow him. He has gone … bearing the sheaves of victory of the work well done….

The most telling statements concerning Monsignor Lambing that may be quoted in summing up his life are from the pen of the Reverend Doctor Coakley.

Father Lambing’s greatest contribution to the diocese historically was the patience and the thoroughness with which he gathered together the raw materials of history. He had great skill in collecting the scattered threads of history, and weaving them together into a consistent whole. Not every priest to whom he appealed felt the importance of preserving old records; not everyone to whom he wrote … replied. And yet, despite the barriers mountain high that beset him, it is surprisingly rare to find him in error about dates and incidents.

Few men have been able to accomplish what Monsignor Lambing was able to do, considering his small amount of formal education and in addition the fact that he did not have great mental ability. With regard to the latter, Doctor Coakley’s words “whose paucity he never minimized” are expressive of his limitations.

Another drawback to the work of Monsignor Lambing was the lack of money to carry out his projects. As has been intimated, he did not have sufficient funds to publish his last work. The Reverend Doctor Coakley remarks: “Father Lambing lived and died a poor man. No Maecenas came to be a royal patron…. Even the slender legacies in his will could not all be carried out.”

A recent statement by the librarian of the Pennsylvania Room of Carnegie Library is a present day appreciation of Monsignor Lambing. Commending his work, she said: “Pittsburgh has, I think, two prominent historians — Judge White and Father Lambing. Judge White as a judge must have been a very busy man. Yet he found time to write. Father Lambing is the other, who also had plenty to do. Yet if he didn’t trouble himself to get Fort Duquesne records from Canada, they would probably still be there.”

The Pittsburgh Diocese has produced no successor to Monsignor Lambing. Continuing the Reverend Doctor Coakley’s observations:

The scarcity of priests who have a fondness for the dim and dusty records of the past, and who have talent and a genius for collecting, indexing, collating, and passing judgment upon the chronicles of
history, make it highly improbably that we shall soon see his like again.\textsuperscript{10}

In conclusion, it may be said, again quoting Doctor Coakley, that “the marvel is, not that Monsignor Lambing did not do more, or do it better, but that he did it at all, and did it as well as it has been done.”\textsuperscript{11}

Monsignor Lambing remains Pittsburgh’s priest-historian.

**APPENDIX**

As might be expected of a man of Monsignor Lambing’s calling, he did not confine himself to history, ecclesiastical and secular, but wrote widely in the field of Catholic Apologetics, a phase of his work which is not included in the scope of this study.

His sermons have not been published, but he prided himself on being able to reach the minds of children in his sermons. His first attempts at writing were innumerable pamphlets, chief of which was *Mixed Marriages: Their Origin and Their Results*. The material in this pamphlet was first given to the public through articles in the *Ave Maria*, a magazine that is published on the campus of the University of Notre Dame. After making various additions and alterations, Monsignor Lambing published the work anonymously. It was very well received and had two editions. The third edition contained the author’s name, after he had been prevailed upon to reveal his identity. In a letter to the Editor of the *Ave Maria*, the Bishop of Natchitoches makes this statement: “Whoever the reverend author is I know not: but whoever he be, allow me to send through you my sincere an deep-felt gratitude for this excellent work…”

According to the files of the Congressional Library, his second published work is *The Orphan’s Friend*, published in 1875. No doubt this work was prompted by his short appointment at the orphan asylum when he was asked to better its financial condition, but due to the Panic of 1873 the task was hopeless. The book was written especially for children and youths leaving charitable institutions, although the advice given is applicable to those who are in similar situations lacking the support and encouragement of their parents. The style of writing is indicative of the success he had with training children. In a fatherly style he asks them to lead good lives and attempts to inspire them to be firm, honest, truthful, kind, and grateful. He concludes the work by presenting a rule of life for the young which, if followed, would lead all youth to manhood safely.

Other pamphlets followed shortly, *The Sunday School Teacher’s Manual* in 1877; a second pamphlet on mixed marriages in 1882; *Masses for the Dead and Motives for Having them Celebrated*, published in 1881. In 1882 he wrote the history of St. Mary of Mercy Church at the Point in Pittsburgh, under which title *Mary’s First Shrine in the Wilderness*. This was reprinted in 1888 with a memorial sermon by the late Reverend Morgan Sheedy of Pittsburgh, successor to Monsignor Lambing at the Point church.

In 1892, to commemorate his fiftieth birthday, he brought together essays on the sacraments that he had contributed to the *Ave Maria* and the *American Ecclesiastical Review*. These articles when published made up a fair-sized volume entitled *The Sacramentals of the Holy Catholic Church*. He is very careful to quote the highest authorities and to cite references, so that those who wish to read more on the subject may be properly directed.

Monsignor Lambing wrote two books honoring the Holy Spirit. The first, *Come, Holy Ghost*, was published in 1901, and is an anthology containing edifying and instructive selections from the writings of eminent and saintly authors. The name of the writer and the title of the book from which each is taken appear at the beginning of the chapters. In 1907, while he was president of the Diocesan School Board, he dedicated a second volume, entitled *The Fountain of Living Water*, to the religious teaching orders of the Pittsburgh diocese. It contains an appropriate selection of a devotional and instructive character for every day of the year from the original works of over one hundred writers. The Preface was written by the late Archbishop Canevin, who at the time was Bishop of the Pittsburgh Diocese. *The Fountain of Living Water* was the last published work of Monsignor Lambing. The remaining years of his life were spent in collecting information for a diocesan history.

**Endnotes:**

1 The correct form of the family name is Lambing. However, a few variations of the name have appeared: Lamping, Lampeng, Lambin, and even Langbein.
2 Leo Gregory Fink, *Old Jesuit Trails in Penn’s Forest* (New York, 1936), 91.
4 Ibid., 7.
5 Ibid., 21.
6 Ibid., 21-22.
7 Ibid., 22.
8 Ibid., 28.
9 A short account of the life of Doctor James Keogh written by Monsignor Lambing may be found in *Foundation Stones of a Great Diocese*, 299.
10 Rt. Rev. Msgr. Andrew Arnold Lambing, L.L.D. A work which was to have been inserted at the beginning of Vol. II of *Sketches*. The latter was never published.
11 *Souvenir Book of the Centennial Celebration of St. Patrick’s Church, Sugar Creek, Pa.* (1906).
The societies that the bishop objected to were the Hibernians and the Emerald Benevolent Association. Both were frowned upon by the clergy. The former erroneously was connected in some minds with the Molly Maguires, and no reason is stated definitely for the hostility to the latter. Bishop Tuigg patterned his administration on that of Bishop Mullen of Eriu who was known to be opposed to the Hibernians.

Lambing, Foundation Stones, 271.

Historical Researches in Western Pennsylvania I (1884), 3.

Ibid., 6.

Ibid., op. cit., 252.


Sit mihi fas, audita loqui. May I be doing right in speaking about the things I have heard. Fas is almost in a religious sense, God grant, etc.

Ibid., 521. The errors were: The “old priest” mentioned by William Penn in Philadelphia; Miss Elizabeth M’Gawley’s Chapel near Nicetown.

Ibid., Preface.

Ibid., 25.

Ibid.

Ibid.

Interview with the writer (January 29, 1949).

Ibid., 252.

Ibid., 117.

George N. McCain, History of the Catholic Church in the United States, 162.

In a letter to the writer February 24, 1949, Capuchin Father John Lenhart stated that from his recent research he has found many errors in Monsignor Lambing’s History which, however, are pardonable.

Ibid., 234.

Lambing, Brief Sketch of St. James’, 41.

Lambing, Foundation Stones, 169.

Letter to the writer (November 14, 1948).

Lambing, Foundation Stones, 175.

Ibid., 167.

Lambing, Foundation Stones, 169.

Ibid., 225.

Ibid., 234.

Reed, Cyclopaedia I, 123.

Ibid., 123.

A copy of these poems was sent to the writer by Mrs. M. Salkead. They had been typed by Monsignor Lambing on stationery that he used to advertise his writings. (See photostatic copy.)

The Pittsburgh Post (July 30, 1905).

Doctor Coakley in an interview with the writer (January 22, 1949).

Lambing, Foundation Stones, 272.

Letter to the writer (December 18, 1948).

Lambing, Centenary of the Pittsburgh Diocese (1944), 10.

Guilday, op. cit., 251.


Sit mihi fas, audita loqui. May I be doing right in speaking about the things I have heard. Fas is almost in a religious sense, God grant, etc.

Ibid., 521. The errors were: The “old priest” mentioned by William Penn in Philadelphia; Miss Elizabeth M’Gawley’s Chapel near Nicetown.

Ibid., Preface.

Ibid., 25.

Ibid.

Ibid.

Interview with the writer (January 29, 1949).

Ibid., 252.


Sit mihi fas, audita loqui. May I be doing right in speaking about the things I have heard. Fas is almost in a religious sense, God grant, etc.

Ibid., 521. The errors were: The “old priest” mentioned by William Penn in Philadelphia; Miss Elizabeth M’Gawley’s Chapel near Nicetown.

Ibid., Preface.

Ibid., 25.

Ibid.

Ibid.

Interview with the writer (January 29, 1949).

Ibid., 252.


Sit mihi fas, audita loqui. May I be doing right in speaking about the things I have heard. Fas is almost in a religious sense, God grant, etc.

Ibid., 521. The errors were: The “old priest” mentioned by William Penn in Philadelphia; Miss Elizabeth M’Gawley’s Chapel near Nicetown.

Ibid., Preface.

Ibid., 25.

Ibid.

Ibid.

Interview with the writer (January 29, 1949).

Ibid., 252.
I. ORIGINAL SOURCES:

A. Manuscript Material
   1. *Minute Book* of the Historical Society of Western Pennsylvania. Contains Minutes taken by Monsignor Lambing while secretary of the organization 1888-1892. The Society has also miscellaneous memoranda, correspondence, and addresses.
   2. Original notebook of the secretary, Jennie Lambing, contains some Minutes in Monsignor Lambing’s handwriting. This notebook is in possession of Sister Mary Dorcas Smith of Seton Hill College, Greensburg, Pennsylvania.

B. Public Documents
   1. *Acta Apostolicae Sedis, Commentarium, Officiale Annus VII* (Die 8 Februarii 1915)
   2. Letter of His Holiness Pope Leo XIII (tr. Rome: August 18, 1883)

C. Published Works of Monsignor Andrew Arnold Lambing
   1. Magazines, Journals, Pamphlets, Historical and Religious Works:
      • *Brief Sketch of St. James’ Roman Catholic Church, Wilkinsburg, Pennsylvania* (Pittsburgh, 1911)
      • *Céleron’s Journal, document tr., Historical Researches in Western Pennsylvania, Principally Catholic* (Pittsburgh, 1885)
      • *Come Holy Ghost* (St. Louis: B. Herder, 1901)
      • *Fountain of Living Water* (New York: Frederick Pustet and Company, 1907)
      • *A History of the Catholic Church in the Dioceses of Pittsburg and Allegheny* (New York: Benziger Brothers, 1880)
      • *The Immaculate Conception* (New York: Benziger Brothers, 1904)
      • *Mary’s First Shrine in the Wilderness* (Pittsburgh, 1882)
      • *Masses for the Dead and Motives for Having them Celebrated* (pamphlet, 1881)
      • *Michael Lambing and Anne Shields-Lambing* (Pittsburgh: Fahey and Co., 1896)
      • *Mixed Marriages, Their Origin and Results* (Notre Dame, Indiana: Ave Maria Press, 1873)
      • *The Orphan’s Friend* (New York: Sadlier and Co., 1875)
      • *Register of the Baptisms and Interments which took Place at Fort Duquesne, during the Years 1753, 1754, 1755, and 1756* (New York: Manhattan Island, From the Cramoisy Press of John Gilmary Shea, trans.), *Historical Researches in Western Pennsylvania, Principally Catholic* (1884)
      • *Sacramentals of the Catholic Church* (New York: Benziger Brothers, 1892)
II. SECONDARY SOURCES:

A. Special Accounts:

1. Boyle, Sister Mary Electa, *Mother Seton’s Sisters of Charity in Western Pennsylvania* (Greensburg, Pa.: Sisters of Charity Seton Hill, 1946)

5. *Book of the Writers* (Pittsburgh: Writers’ Club of Pittsburgh, 1897)
13. *Souvenir Book of the Centennial Celebration of St. Patrick’s Church, Sugar Creek, Pa.* (1906)
B. Articles in Periodicals:
5. Griffin, Martin I. J., “The University’s Historical Chair” in *American Catholic Historical Researches* (July 1904)
7. ________, “Report of the Secretary” at the Fourteenth Annual Meeting of the American Catholic Historical Association, Pittsburgh, Pennsylvania, December 28 and 29, 1933 in *The Catholic Historical Review* XX (1934-1935)
11. Records of the American Catholic Historical Society of Philadelphia I (1887), III (1891), IX (1898), VI (1915)

C. Special Accounts in Newspapers:
*The Pittsburgh Catholic* (January 2, 1919)
*The Pittsburgh Chronicle Telegraph* (December 24, 1918)
*The Pittsburgh Leader* (December 24, 1918)
*The Pittsburgh Post* (July 30, 1905)
*The Pittsburgh Press* (December 24, 1918)
*The Pittsburgh Sun-Telegraph* (July 27, 1937)

D. Works which included Monsignor Lambing’s writings in bibliographies and source material:
Our Authors

John C. Bates, Esq. is a graduate of Duquesne University (B.A., M.A., and J.D.). He is the retired Chief Counsel of the Pittsburgh Office of the U.S. Department of Housing and Urban Development, Secretary of the Catholic Historical Society of Western Pennsylvania, and a former president of the organization. He is the author of the Society’s recently published history.

Kerry Crawford is the author of three books, each exploring a journey of faith. Her latest book awaiting publication traces the history of the Felician Sisters of Our Lady of the Sacred Heart Province between 1978 and 2009. Lourdes Today: A Pilgrimage to Mary’s Grotto examines the heart of the modern-day pilgrim. And, her first book, In This Time of Grace, explores the calling to religious life and ministry among the Benedictine Sisters of Pittsburgh. Kerry trained as a journalist (Penn State) and worked for many years as a focus group facilitator. She later returned to school, earned a graduate degree in education (University of Pittsburgh), and taught in a Catholic school.

Paul J. Dvorchak is a graduate of the University of Pittsburgh, with a M.A.T. from that university and a M.A. from Duquesne University. He served as Assistant Director of St. Joseph House of Hospitality in Pittsburgh 1987-2001 and as Director 2001-2012, retiring in 2012.

Sister Miram Fidelis Guinagh (1903-1994) entered the Sisters of Charity of Seton Hill in 1926. She earned a B.A. from Seton Hill College in 1942 and her M.A. in History from the University of Pittsburgh in 1949.

She taught in the congregation’s schools in Western Pennsylvania and later served as Assistant Dean of Women at Seton Hill College. In 1944, she became Mistress of Novices for the Congregation. During her 20 years in that role, she oversaw the formation of over 600 new sisters. She then returned to the classroom and served as an educator until her retirement in 1994.

James K. Hanna holds a B.A. in Social Sciences from the University of Pittsburgh and an M.A. in Theology from Duquesne University of the Holy Spirit. He is an online instructor for the University of Notre Dame’s Satellite Theology Program (STEP) and a freelance writer whose articles have appeared in OSV Newsweekly. He is retired from St. Paul of Cross Parish in Castle Shannon where he served as Pastoral Associate and Coordinator of Social Ministry.

Katherine Koch is a Renaissance woman who lives in San Antonio, Texas — a member of Phi Beta Kappa and a summa cum laude graduate of Kent State University with a B.S. in computer science. By day she is a professional web developer, digital marketing specialist, and graphic designer. By night she is an independent scholar, historian, and novelist. She is captivated by stories of the Passionist missionaries in her family, all of whom had a peculiar knack for tumbling into harm’s way during history’s most fascinating time periods.

Blanche G. McGuire is a graduate of the MBA program at the Joseph M. Katz Graduate School of Business at the University of Pittsburgh. She also holds a B.A. in History and English and a M.A. in English from Baylor University. She is the former Director of Marketing Strategy for Ketchum Directory Advertising and current President of the Catholic Historical Society of Western Pennsylvania. A direct descendant of Captain Michael McGuire, she thoroughly enjoys researching and writing about her family tree — a lifelong passion.

Michael T. Rizzi is Assistant Dean at the University of Pittsburgh Graduate School of Public and International Affairs. He holds a Doctor of Education and an M.A. in Political Science from the University of Pittsburgh, and a B.S. in Foreign Service from Georgetown University. He is a Pittsburgh native and a graduate of Canevin High School. His articles have appeared in the Pittsburgh Post-Gazette, the Journal of Catholic Education, the Journal of Catholic Higher Education, the Newman Studies Journal and other publications.

Kathleen M. Washy is Archivist for the Sisters of St. Joseph of Baden, a position she has held since 2013. Prior to that, she served as Archivist for Mercy Hospital/UPMC Mercy for more than twenty years. Since 1992, she has been a member of the Board of Directors of the Catholic Historical Society of Western Pennsylvania, holding many offices, including her current one of Treasurer. She holds a B.A. in History and Anthropology from Gannon University, a M.A. in History from the University of Toronto, and a M.A. in History and Archival Administration, with a Certificate in Museum Studies, from Case Western Reserve University.
Happenings

In December 2019, Erie Bishop Lawrence Persico announced the opening of the Cause for Canonization of Erie native Dr. Gertrude A. Barber. Monsignor Thomas McSweeney was announced as diocesan postulator for the Cause. Barber (1911-2000), an educator in the Erie City School District, formed the Barber Center in 1952 to address the needs of children with developmental disabilities. In 2003, the center became the Barber National Institute; it currently employs 2,600 in several cities in Pennsylvania.

In mid-March 2020, Carlow University removed the Pennsylvania historic marker honoring Catholic architect John T. Comès, which had stood outside the former St. Agnes Church in the Oakland section of Pittsburgh since 2013. The church, which is neither a designated City of Pittsburgh Historic Landmark nor listed on the National Register of Historic Places, is slated for demolition and replacement by a ten-story university structure.

In March 2020, publication of the Pittsburgh Catholic newspaper was suspended by the Diocese of Pittsburgh. Recognizing the enormous value of the Catholic to Catholic historical research, the Society funded microfilming of the diocesan newspaper beginning in 1950 by Duquesne University, which today provides electronic access to a now-digitized Catholic for the years 1844-2001 through its Gumberg Library Digital Collection: https://digital.library.duq.edu.

On June 23, 2020, the Benedictine monks at Saint Vincent Archabbey in Latrobe elected Father Martin de Porres Bartel, O.S.B., 64 and a former president of St. Vincent College (1995-2000), as the new archabbott. He succeeds Archabbott Douglas Nowicki, who resigned in May after 29 years in the position upon reaching the mandatory retirement age of 75.

A Mass for Blessing of the Twelfth Archabbot was held in the archabbey basilica on July 10, 2020.

In June 2020, the board of directors of the Catholic Historical Society of Western Pennsylvania conferred the title of Emeritus member to John C. Bates in honor of his 18 years of dedicated service to the Society.

Passing

Delma Tallerico, author of a series of volumes on the architects of American Catholic churches, died on August 14, 2020. Her work preserved the architectural history of some of the most prominent Catholic churches in Western Pennsylvania.

Publications

On May 26, 2020, the Sisters of St. Joseph of Concordia, Kansas, announced the publication of the order’s history — Beyond the Frontier:

On June 9, 2020, the Vatican News website published a June 4, 2020 “farewell letter” from Bishop Frank Nubuasah of Gaborone, Botswana, addressed to George Perry Floyd, Jr. (1973-2020). The bishop, who was then a graduate student at Duquesne University in Pittsburgh, met Floyd during a Pirates baseball game at Three Rivers Stadium on the city’s North Side in 1991. Floyd, then on a trip to the Steel City, would die tragically while pressed to the ground by a police officer on May 25, 2020 in Minneapolis, triggering protests and riots around the world calling for the end of systemic racism. The letter may be viewed at the website: https://www.vaticannews.va/en/africa/news/2020-06/botswana-s-bishop-nubuasah-mourns-george-floyd-a-friend.html. Nubuasah resided at the Society of Divine Word Mission Office residence at 207 Lytton Avenue in Schenley Heights in Pittsburgh’s Oakland district during his studies (1990-1992). The residence functioned as the regional headquarters for the Divine Word Fathers who served as chaplains at several hospitals in Oakland and as mission procurators 1960-2012. The property was sold in May 2017 and the order withdrew from the diocese.

Retired La Roche University history professor Edward T. Brett and Donna Whitson Brett authored a new book, Martyrs of Hope: Seven U.S. Missioners in Central America (Orbis Books, 2018) and received Honorable Mention in the biography category from the Catholic Press Association.

RESEARCH

Joseph Mannard of Indiana University of Pennsylvania received a Mother Theodore Guerin Research Travel Grant from the Cushwa Center for the Study of American Catholicism at the University of Notre Dame in connection with his research project on “America’s First Runaway Nun: The Two Lives of Sr. Ann Gertrude Wight, 1799-1867.”

Erica Doss of the University of Notre Dame received a Mother Theodore Guerin Travel Grant to research “Sister Corita Kent and Andy Warhol.” The grant program is designed to support scholars seeking to feature Catholic women more prominently in modern history.

Art historian Sylvia Rhor of the University of Pittsburgh’s art gallery will curate 130 drawings donated to the Society to Preserve the Millvale Murals by Maxo Vanka by Vanka’s granddaughter, Marya Halderman. Vanka made the drawings while planning the 25 murals he painted in St. Nicholas Croatian Church in Millvale in 1937 and 1947 to depict the Croatian immigrant experience.

EVENTS

The Andy Warhol Museum in Pittsburgh staged the exhibition “Andy Warhol: Revelation” from October 20, 2019 through February 16, 2020. It was the first exhibition to comprehensively examine the Pop artist’s complex relationship between his Byzantine Catholic faith and his artistic work” — which frequently included explicit and metaphorical religious motifs from Eastern and Western Catholic art history, reframed within the context of Pop.


TOURS

Father Nicholas Vaskov, director of the Shrines of Pittsburgh, conducted a tour of Immaculate Heart of Mary Church in Pittsburgh’s Polish Hill neighborhood on January 2, 2020 for the National Association of Pastoral Musicians in Pittsburgh. In addition, Dr. Neil Stahurski presented “The Customs and Traditions of Poland.”

Doors Open Pittsburgh sponsored a February 1, 2020 tour of “Houses of Freedom: Black History Tour” that included St. Benedict the Moor Church in Pittsburgh’s Hill District.

RECOGNITIONS

Michael Rizzi’s article on “Catholic Higher Education: Its Origins in the United States and Western Pennsylvania”— published in the 2018 issue of Gathered Fragments”— was recognized in the American Catholic Studies Newsletter (Volume 46, No. 2, Fall 2019) of the Cushwa Center for the Study of American Catholicism at the University of Notre Dame.

In 1946, the Pennsylvania Historical Marker Program was devised to mark notable people, places, and events throughout the Keystone State. On March 10, 2020, the Pennsylvania Historical and Museum Commission announced the addition of 24 new state historical markers to the existing list of 2,600+ markers which included two reflecting Catholic history in Western Pennsylvania: (1) Hysong v. Gallitzin School District — an 1894 court case that allowed the religious garb of nuns to be worn in public schools [Note: In 1895, the Pennsylvania Legislature passed the Garb Law forbidding religious garb
in public schools, thus reversing the court ruling. Pennsylvania remains the only state with such a law still on the books in 2020.] and (2) the Sisters of Charity of Seton Hill, Greensburg, Westmoreland County — this congregation was founded in 1870 and established Seton Hill College (University, today) in 1918.

The medical challenge presented by the COVID-19 pandemic in 2020 serves to highlight a Pennsylvania state historical marker that memorializes the contribution of a Catholic native of Western Pennsylvania, Dr. Lawrence Francis Flick (1856-1938), to the solution of an earlier medical challenge. An eminent doctor who pioneered research in tuberculosis, Flick was born near Carrolltown in Cambria County; his parents were among the early settlers attracted by Father Demetrius Gallitzin. After attending St. Vincent College in Latrobe, Flick attended Jefferson Medical College in Philadelphia. He was a founder of the American Catholic Historical Society of Philadelphia, serving twice as its president. He received the Laetare Medal from the University of Notre Dame in 1920. Flick's name was given to the Lawrence Flick State Hospital in Cresson (1956-1982) and the Lawrence Flick Memorial Center in Philadelphia, a tuberculosis clinic that opened in 1998. The state marker is located just south of Carrolltown on US Route 219 — some 400 yards from Flick's birthplace.

The Spring 2020 (Volume 131, No. 1) issue of American Catholic Studies — quarterly journal of the American Catholic Historical Society of Philadelphia — contains an article by Peter Wash entitled “Retrospective: Leo Francis Stock.” Stock (1978-1954), a native of Gettysburg, taught at the then-Pittsburgh College (Duquesne University, today). He received his Ph.D. from the Catholic University of America and taught there 1919-1941, while also serving on the staff of the Carnegie Institution in Washington 1910-1945. Stock was president of the American Catholic Historical Association in 1928 and an editor of the Catholic Historical Review 1921-1939. Among his many writings are two seminal works: United States Ministers to the Papal States (1933) and Consular Relations Between the United States and the Papal States: Instructions and Despatches (1945). The article reviews Stock’s career and the lasting accomplishments that resulted from his decades of dedicated historical research.

Kathleen Washy’s article on the architectural history of Sacred Heart Church in Pittsburgh’s Shadyside neighborhood — entitled “Designing in God’s Name: Architect Carlton Strong” that appeared in the Fall 2016 issue of Gathered Fragments — was cited by Preservation Pittsburgh as support for its May 2020 nomination of the Gallagher House at 234 North Dithridge Street in Oakland as a City of Pittsburgh Historic Landmark. Patrick Gallagher was president of the construction company that built Sacred Heart Church.
UPDATES TO THE PREVIOUS GATHERED FRAGMENTS

The 2014 Gathered Fragments (with Supplement) published a list and the biographies of the prelates who were natives of, educated in, or served in Western Pennsylvania. Yearly updates have been provided for the list that now totals 152 prelates. The update for 2020 is:

<table>
<thead>
<tr>
<th>Charles Joseph Chaput, O.F.M. Cap.</th>
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<tbody>
<tr>
<td>• Retired: January 23, 2019 as Archbishop of Philadelphia</td>
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<tr>
<th>William Regis Fey, O.F.M. Cap.</th>
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<tbody>
<tr>
<td>• Retired: October 18, 2019 as Bishop of Kimbe, Papua New Guinea</td>
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<tr>
<th>Giorgio Demetrio Gallaro</th>
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</thead>
<tbody>
<tr>
<td>• Appointed: February 22, 2020 as Secretary of the Congregation for the Oriental Churches</td>
</tr>
<tr>
<td>• Appointed: February 22, 2020 as Archbishop ad personam</td>
</tr>
<tr>
<td>• Ceased: February 22, 2020 to be Bishop of Piana degli Albanesi (Italo-Albanese), Italy</td>
</tr>
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<tr>
<th>Edward Charles Malesic</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Appointed: July 16, 2020 as Bishop of Cleveland</td>
</tr>
<tr>
<td>• Installed: September 14, 2020 as Bishop of Cleveland in the Cathedral of St. John the Evangelist by Archbishop Dennis M. Schnurr</td>
</tr>
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<table>
<thead>
<tr>
<th>Franklyn (Frank) Atese Nubuasah, S.V.D.</th>
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<tbody>
<tr>
<td>• Born: July 7, 1949 in Likpe Abozome, Ghana</td>
</tr>
<tr>
<td>• Ordained: July 26, 1980 as a priest of the Society of Divine Word (S.V.D.)</td>
</tr>
<tr>
<td>• Educated: Fall 1990-May 1992 at Duquesne University in Pittsburgh, Pennsylvania, obtaining a M.A. in Formative Spirituality</td>
</tr>
<tr>
<td>• Appointed: June 27, 1998 as Vicar Apostolic of Francistown, Botswana, and Titular Bishop of Pauzera</td>
</tr>
<tr>
<td>• Ordained: November 7, 1998 as bishop by Bishop Boniface Tshosa Setlalekgosi in the open air at Francistown, Botswana</td>
</tr>
<tr>
<td>• Appointed: August 9, 2017 as Apostolic Administrator of the Diocese of Gaborone, Botswana</td>
</tr>
<tr>
<td>• Appointed: October 2, 2017 as first Bishop of Francistown, Botswana (in the Province of Pretoria, South Africa)</td>
</tr>
<tr>
<td>• Appointed: June 6, 2019 as Bishop of Gaborone, Botswana (in the Province of Pretoria, South Africa)</td>
</tr>
<tr>
<td>• Installed: August 17, 2019 as Bishop of Gaborone, Botswana, in the University of Botswana Indoor Sports Arena by Archbishop Dabula Mpaka</td>
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<th>William Charles Skurla</th>
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<td>• Resigned: June 24, 2017 as Apostolic Administrator of Parma (Ruthenian)</td>
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In 1923, at the height of Ku Klux Klan influence in Western Pennsylvania, the mayor of Johnstown (Cambria County) ordered the expulsion of all Mexicans and blacks who had not lived in the city for at least seven years. Facing fines and jail, two thousand people were forced out at gunpoint within twenty-four hours. The Catholic Mexicans had been recruited from Texas and Mexico to fill the insatiable employment demands of the steel mills and manufacturing plants in Johnstown; blacks had been recruited from the Old South. This volume records the long-forgotten story of a civil rights violation based on religious, ethnic, and racial prejudice. It also notes the unsuccessful efforts of Protestant clergymen to convert the “devout” Mexican Catholics.


The contribution of the Irish to the development of Catholicism throughout the world is well known. This volume is a comprehensive modern analysis of the persons who effected that result, based on the author’s ten years of research in over one hundred archives on five continents and his examination of various and competing theories of the Irish diaspora and its transnational impact on societies that include the United States, Canada, Australia, New Zealand, India, and South Africa. Considerable attention is given to the influence of Michael O’Connor, the Irish-born first bishop of Pittsburgh who almost became coadjutor bishop of New York. The Sisters of Mercy receive their just due in the author’s analysis of the development of parochial schools. The author, a history professor at the University of Aberdeen, presents an erudite yet witty examination of Hiberno-Catholicism and his study makes an outstanding contribution to the history of Catholicism in the English-speaking world.


The authors present what some might view as the “definitive” biography of Catholic radical Dorothy Day, due primarily to their weaving of the contradictory strands in the subject’s complex life (hard-drinking, free-loving bohemian to ascetic Catholic activist) into an intimate portrait of Day, while also presenting a history of twentieth century Catholic radicalism that served the poorest of the poor. This biography notes Day’s strong ties to Pittsburgh and her spiritual development under the guidance of Pittsburgh priest Father John Hugo; her Catholic Worker Movement included Pittsburgh’s House of Hospitality. Pope Francis, in his 2015 address to the U.S. Congress, identified Day as one of four “national figures” (the others being Abraham Lincoln, Trappist Thomas Merton, and Martin Luther King, Jr.). This volume, which has received strong critical acclaim, will prove particularly appealing given current views of the government’s role with respect to the poor. The Archdiocese of New York opened the cause for canonization of Dorothy Day, now a “Servant of God,” in 2000.


This comprehensive survey of American Catholic history spans five centuries. The author, a retired history professor at Catholic University of America, explores a range of topics that include lay religious practice, participation in politics and intellectual life, clerical impact on life and culture, the role of women, and the sexual abuse crisis. A strong emphasis on the post-conciliar period brings to the forefront two former bishops of Pittsburgh: John Cardinal Dearden and John Cardinal Wright. This is an engaging history that provides an up-to-date account of American Catholicism.


This biography of the bishop of the first diocese in Texas has interest for Western Pennsylvanians. The volume traces the establishment of subsequent dioceses carved out of Galveston, of which the new Diocese of Dallas was entrusted to a priest of the Diocese of Erie — Thomas Francis Brennan. Consecrated bishop in Erie in 1891, he was installed in his new Cathedral of St. Patrick in Dallas in 1891. Gallagher’s biographer devotes considerable space to the problems created by Brennan in his new diocese and includes from the Propaganda Fide archives a summary of the scathing charges regarding his maladministration of Dallas.
that led to his resignation. This volume presents a sweeping overview of Catholic life in the great state of Texas, with sinners and saints. Definitely worth the read.


This is the new history that traces the development of famed Holy Family parish over its 165 years of existence. Founded in 1854 by Pittsburgh’s first bishop, Michael O’Connor — while Westmoreland County was still part of that diocese — the parish evolved into a full complex, complete with a magnificent church designed by famed Catholic architect John Theodore Comès. Researched over 15 years, with actual production taking almost two years, this well-written and richly illustrated volume sets a new standard for parish histories in Western Pennsylvania.


This is the first English translation of the first biographical portrait of Archabbot Boniface Wimmer (1809-1887), founder of St. Vincent Archabbey in Latrobe, that was composed shortly after his death and published in Gothic German print by Benzinger Brothers of New York in 1891, the then-publisher for the Apostolic See. The author was one of Wimmer’s most trusted protégés.


David Conyngham (1825-1883), an Irish Catholic journalist and Union officer in the American Civil War, authored a manuscript history of the stories of fourteen Catholic chaplains and six orders of female religious who served during the war, both North and South. Hidden away in an archive for more than a century, the work has been annotated and edited for modern readers. This is the fullest nineteenth century record of the Church’s involvement in the war. A chapter is devoted to Pittsburgh diocesan priest-chaplain (to the 78th Pennsylvania Volunteers) Father Richard Callixtus Christy — who was baptized by Father Demetrius Gallitzin in Loretto, studied at St. Michael’s Seminary in Pittsburgh’s Glenwood section, and was ordained a priest by Bishop Michael O’Connor. The Sisters of Mercy figure prominently in Conyngham’s account.


The current and former archivists of the Sisters of Charity in Greensburg have assembled an attractive pictorial and narrative history of the order based at Seton Hill. This is one of the latest in Arcadia Publishing’s series of Images of America books. The Charities’ history is traced from the order’s arrival in Altoona in 1870 (then a part of the Diocese of Pittsburgh) to the present time and includes its expansion to other parts of the United States and to Korea.


The author of this work is a former Dominican priest who obtained his doctorate in liberation theology at the University of Pittsburgh. He came to the Steel City to work as a community organizer at the Thomas Merton Center. His first encounter with the Association of Pittsburgh Priests (APP) took place at an anti-nuclear rally at the Federal Building in downtown Pittsburgh, where Fr. Jack O’Malley addressed participants with a bullhorn. This volume traces the APP’s lobbying for optional celibacy and women’s ordination, and its conflicts with a series of bishops. Readers will recognize the many priests and laity mentioned. This is a significant contribution to understanding the complex history of Catholicism in southwestern Pennsylvania.


This is the first edition of a new biography of the Servant of God Prince and Father Demetrius Gallitzin (1770-1840), prepared with documentation gathered during the process towards his beatification. The author is the Roman postulator for the Cause for the Canonization, who was selected by the bishop of Altoona-Johnstown in 2013 to present the Cause to the Congregation for the Causes of Saints. This work provides an informative historical context for Father Gallitzin’s life story. This is the sixth volume in an ongoing series of books on Gallitzin that will be produced by the postulator. The preceding volumes include: *Demetrius A.*


This definitive history of the legal profession in Pittsburgh examines the role of the Steel City's lawyers in the shaping of American democratic and commercial institutions over a 231-year period (1788-2019). This lively history includes the role of prominent Catholics such as Father James Cox, cathedral rector Monsignor Andrew Pauley, Judge Michael Musmanno, and Judge Ruggiero Aldisert. Institutions such as Duquesne University and St. Paul Cathedral also figure in this lengthy work. The volume's presentation of local political, economic, and development history explains the rise of Pittsburgh to become the wealthiest and most important industrial city in America in the nineteenth century. This is not a boring "legal" history but rather an easily readable account of how local lawyers and others made history!


This is the biography of Sister Theresa Kane, RSM, a native of the Bronx who headed the Sisters of Mercy of the Union from 1977 to 1984 and was president of the Leadership Conference of Women Religious (LCWR) from 1979 to 1980. She is well remembered for asking Pope John Paul II during his 1979 visit to the National Shrine of the Immaculate Conception in Washington, D.C., to open "all the ministries of our Church" to women. This work notes the influential role played by Pittsburgh Sister of Mercy Elizabeth Carroll in Kane's work for women's equality and sketches the historical background of the Sisters of Mercy whose first foundation in the New World was in Pittsburgh. The book documents a critical period in American Catholic history when Kane and other women religious exercised significant leadership roles.


During his almost forty years as auxiliary bishop of Detroit, Thomas Gumbleton became known as one of the strongest episcopal voices for peace and justice. A founding president of Pax Christi USA, he was a key member of the committee that drafted the American bishops’ pastoral letter on nuclear war. His positions on the Vietnam War, the poor and homeless, victims of clergy sexual abuse, welcoming of LGBTQ people, and the role of women in the church attracted supporters and detractors. Of interest to Western Pennsylvanians is the book’s treatment of Gumbleton’s relationship with John Cardinal Dearden, who served as bishop of Pittsburgh before his elevation to the archbishopric of Detroit. Dearden advanced Gumbleton to the episcopacy and served as his principal consecrator in 1968; the relationship was not without its difficulties. The author is News Editor for the National Catholic Reporter.


This latest biography of the controversial now-deceased Seattle archbishop Raymond Hunthausen (1921-2018) presents a partial life story of the prelate. Among the central dramas of Hunthausen’s life was the appointment of Donald Wuerl of Pittsburgh as his auxiliary bishop, with special authority in five areas. A retrospective appraisal of that highly publicized traumatic event, along with other prominent issues, is lacking. Instead readers are treated to an unstinting adulation of the archbishop, avoiding treatment of the prelate’s own culpability and personal flaws that contributed to leadership struggles and ultimately to a premature resignation as archbishop. Hunthausen controlled the book’s narrative by getting the author to withhold publication while the archbishop was alive. The author is a retired college professor and Catholic social justice activist.


This massive volume presents the bicentennial history of the Diocese of Richmond, as told through the stories of each of its parishes and bishops. The diocese originally embraced the original Commonwealth of Virginia, before the separation of its western counties to form the new State of West Virginia. This history recognizes the enormous contribution of the Benedictines of St. Vincent Archabbey in Latrobe (Pennsylvania) who have served the scattered pockets of Catholics throughout rural Virginia through the staffing of parishes and educational institutions from the
mid-nineteenth century to the present. The role of three former Pittsburghers in evangelizing Virginia is also noted: Mother St. Katharine Drexel, Redemptorist Bishop St. John Neumann, and Redemptorist priest Blessed Francis Xavier Seelos. The text is exceptionally well-written; the many color photographs are stunning; the work is an easily readable parish and diocesan history.


These two works constitute the final publications of the recently deceased author (2020), who established her architectural bona fides in her textual writing in the history of St. Paul Cathedral in Pittsburgh (2007). The *American Gothic Catholic* volume presents the biographies of a number of American architects with selected examples of their principal Catholic churches. The *Ecclesiastical Architects* volume is the sixth in her series (the first five were published 2011-2016) that examined American ecclesiastical architecture — focusing on selected architects, artists, and artisans during the 60-year period beginning in 1860. Many photographs enhance the text of both volumes, which include churches in Western Pennsylvania. All of the author’s volumes are available at the website www.blurb.com.


NCSA Literatur, the literary arm of the Indiana German Heritage Society, has published Annamarie Springer’s work, which first appeared as a web book in 2001. She presents the history of German artists who decorated the American “mission” churches of their transplanted countrymen in the nineteenth century. The profusely illustrated book devotes an entire chapter to Benedictine Archabbot Boniface Wimmer. The work also focuses on the construction and artistry of German artists in other Pennsylvania churches — covering everything from altars to pulpits, reredos, murals, stenciling, stained glass windows, and sculpture. While intended for students of art history, Western Pennsylvanians will find this work to be a treasure trove of information and illustration.


This book was authored by a native of Johnstown, who attended Visitation parish elementary school and Bishop McCort High School in his hometown. An involved Catholic, he tackles the broad and local problem of sexual abuse of minors by Catholic priests, taking on former Altoona-Johnstown Bishop Joseph Adamec. The book addresses corruption, clericalism, deviation from Catholic doctrine, and other issues tied to the clergy sexual abuse scandal. This will not be an easy read for many readers, but it will be thought-provoking. It may prove to be a harbinger of additional books authored either by abuse victims or their supporters addressing the crisis in Western Pennsylvania.


An assistant professor at Westmoreland County Community College presciently researched the history of the first pandemic to hit Western Pennsylvania in 1918 and published his work in 2018, just two years before a second pandemic struck in the form of the Coronavirus in 2020. This large volume (473 pages) captures the original pandemic’s impact on the lives of ordinary people — many of them identifiable Catholic immigrant families. This work is a “must” read for those desirous of understanding the long-term impact of medical epidemics in our area.


This volume is a synthesis of modern Catholic church architecture in the United States, placing evolutionary developments within the broad and deep context of Catholic history and demonstrating how church design was linked to the understanding of the Church itself well before Vatican Council II. By the mid-twentieth century, modernity was affecting the tradition-bound Catholic Church, effecting a changing look in church design and furnishing. Father Thomas Coakley, builder of Sacred Heart Church in Pittsburgh’s Shadyside district, figures as a prominent traditionalist who challenged modernist architectural trends. This work is must reading for architects, architectural historians, and students of Catholic culture. The author, a professor at Loyola Marymount University, holds degrees in art history and theology.


This is the light-hearted reminiscence of a boy growing up on Giffin Avenue in Mt. Oliver, the South Hills municipality completely surrounded by the city of Pittsburgh. Central to this autobiography is the outsized role of St. Joseph School and the many Millvale Franciscan sisters the author encountered along the way. A chapter titled “St. Joe’s School: Survival in a Parochial Biosphere” captures the essence of this heartwarming account. The author is a nationally recognized communications consultant — a tribute to the quality of his Catholic education!


The closing of Pittsburgh’s St. Michael’s Seminary in the 1870s witnessed the migration of many seminarians to the Grand Séminaire in Montreal, Canada. The oldest seminary in North America was opened in 1657 by the Society of Saint-Sulpice (Sulpicians) — not a religious order but a society of diocesan priests committed to training men for the seminary. This massive volume reflects the work of more than two dozen contributors, who examine the seminary and its history from every facet. Of interest is the fact that for decades, many Western Pennsylvania seminarians studied in Montreal; indeed, in the latter half of the nineteenth century, Americans constituted fifty percent of the student body. They were attracted by geographical proximity, the institution’s outstanding reputation, and the influence of Irish Sulpician instructor Father Patrick Dowd.


This is the story of Vincentian Father Thomas Judge and his heroic efforts to develop the laity as “apostles” in the evangelization of Catholics in the United States where there was considerable religious “leakage” among immigrants. His work with the lay apostolate evolved into the formation of two religious congregations of priests (the Missionary Servants of the Most Holy Trinity) and sisters (the Missionary Servants of the Most Blessed Trinity). The latter congregation was organized by Margaret Keasey from Butler, Pennsylvania, who took the name of Mother Boniface. It fell to Pittsburgh Bishop J.F. Regis Canevin to assist Father Judge in developing his “mission band” collection efforts by facilitating the introduction of the sisters into the Pittsburgh diocese, much to the surprise of local Catholics who were taken aback at the non-traditional garb used. Bishop Hugh Boyle of Pittsburgh, Bishop John McCourt of Altoona, and Pittsburgh’s Capuchins and the Sisters of Divine Providence figure prominently in this comprehensive biography. The author is a professor in the Department of Religious Studies at the University of Dayton.


This work chronicles the challenges facing Catholic colonials and immigrants in the pre-Civil War period. The author covers a number of issues in Western Pennsylvania history: Father Demetrius Gallitzin, natives and whiskey in the Alleghenies, Captain McGuire’s settlement, frontier missions 1749-1799, Father Heilbron, and St. Vincent Abbey. This work is an overview, not an in-depth account, of the missionary challenges of the period.


A Minnesota journalist has authored an incisive and sharp critique of radical feminism and its impact upon the Catholic Church in the United States. The author spares no punches in her attention to the infiltration of “creation-centered spirituality” and “feminist faith” in retreat programs in Western Pennsylvania, citing St. Vincent Archabbey, the Thomas Merton Center, Villa Maria Community Center, St. Paul’s Retreat House, the Sisters of Divine Providence, and the then-diocesan Department of Religious Education.


The recruitment of Irish seminarians to the Diocese of Pittsburgh began with Bishop Michael O’Connor’s enlistment of several to join him in his initial voyage to his new see in 1843. The principal source of Irish seminarians in the United States would prove to be All Hallows Seminary, established in Dublin in 1842 to serve mission needs. The seminary would produce over 4,000 priests. This volume traces the history of the institution and its students includ-
ing John Tuigg, who spent four years at All Hallows, before departing for Pittsburgh and his final year of formation at St. Michael's Seminary prior to his ordination. Tuigg became the third bishop of Pittsburgh and was instrumental in a continued flow of Irish students to Western Pennsylvania during the last half of the nineteenth century. All Hallows closed in 2016, due to declining vocations, and the enormous seminary complex became a campus of Dublin City University.


While ostensibly an examination of the impact of the National Labor Relations Act on American unions, this work is in fact a penetrating sociological study of the lives of Central and Eastern European immigrants in Johnstown (Cambria County). The critical role of the many ethnic Catholic churches, both Latin and Byzantine, in the lives of these immigrants and their descendants is a not surprising component of this volume. The author is a British professor of sociology, focusing on migration and ethnicity.


The explosive growth of the Catholic population in the United States, primarily by immigration from Europe, coincided with a European missionary spirit. Establishment of the American College of Louvain in Belgium in the mid-nineteenth century was designed to meet the Church's pastoral needs in America. These two volumes — the first authored by the seminary’s history professor to cover its first fifty years, and the second a revision based upon broad research in archives internationally — chronicle the role of Pittsburgh Bishop Michael O’Connor, who while instrumental in establishment of the North American College in Rome, was the principal episcopal impediment to formation of the Belgian seminary. Yet, after his retirement from the see of Pittsburgh, O’Connor supported and visited Louvain.


The first work is one of the mid-twentieth century biographies of prince-priest Demetrius Gallitzin. The author (1889-1955) was a native of the Summit in Cresson (Cambria County) and became a Sister of Charity of Seton Hill in Greensburg. The 1947 volume was an adult adaptation of the author’s earlier 1938 children’s version entitled _The Priest Who Gave His Gold Away: A Story of the Russian Prince, Demetrius Gallitzin, Told for Boys and Girls_, with pen sketches by the author. Between those two volumes, Sister Fides also authored a 1944 work, _The Seton Ballad: A True Story in Verse and Pictures of Mother Elizabeth Seton_. The 1951 volume is a later work comprised of collected stories of the original pioneer families who knew Father Gallitzin. The stories were passed on to the authors by those settlers’ descendants. This collection of memories would otherwise have been lost to Catholic and local history, absent preservation in this volume. The work contains illustrations by Stephen Grout.


This is the centennial history of the Benedictine sisters in Erie, which is a daughter foundation (1856) of the first Benedictine monastery established in North America at St. Mary’s in Elk County (1852) by sisters from St. Walburga Abbey in Bavaria. Opening the city’s first Catholic girls’ academy in 1869, the Erie sisters did not limit themselves to the German Catholic population. This history focuses primarily on the educational and spiritual history of the order, which would later produce the internationally known Benedictine sisters Christine Vladimiroff (president and CEO of Second Harvest National Food Bank, prioress, and president of the Leadership Conference of Women Religious) and Joan Chittister (president of the Benedictine federation, prioress, president of the Leadership Conference of Women Religious, and co-chair of the Global Peace Initiative of Women). The work also provides a history of each parish in which the sisters staffed elementary and secondary schools.


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As he traces the activities of the Society, Bates paints a portrait of Western Pennsylvania Catholicism throughout the decades, a history within a history. Through the meticulously detailed documentation by Bates, this book will serve as an invaluable reference for scholars. In the words of the book’s author:

The history of the Society that emerges in this volume reflects the very beginnings of the Church itself: an uplifting message shared among a small group of believers who had a firm conviction to share that message with others. The Apostles’ evangelization continues today and the Society shares in that calling by its telling of the stories of persons, events, and institutions that have been part of Catholic life in the western half of Pennsylvania since 1754 when the French established Fort Duquesne in what would later become the city of Pittsburgh. The original Gospel writers were historians, sharing faith and history. The story of the Society is that of a small group of Catholics who share a passion for Catholic history that our members have sought to communicate to three generations of Catholics living in Western Pennsylvania and beyond. The number of members of our Society’s board of directors has from its formation in 1940 been small, but that challenge has seemingly empowered those few to continue the mission begun by Father Lambing.

The book is available for purchase as a paperback or ebook through Amazon: https://amzn.to/34NMjNe
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