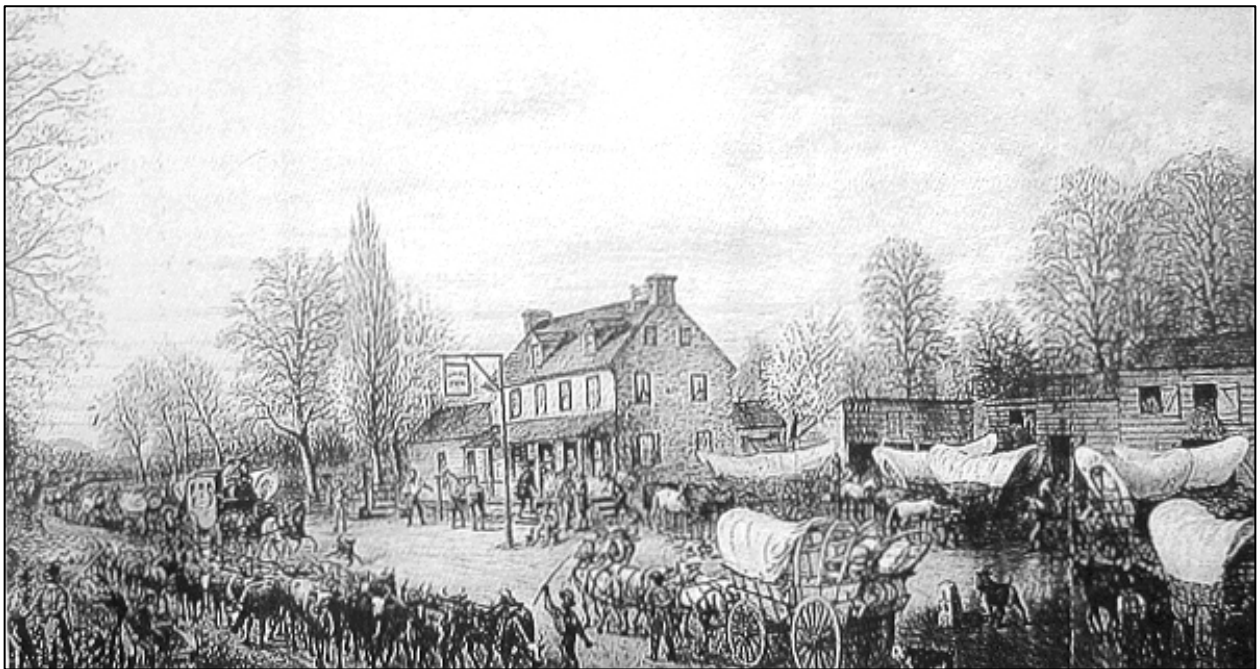


## CHAPTER 8

### WITH SETTLERS ON THE MOVE

Everyone was moving. Americans earned the title of "transients" as they hastened north and west along new roads and canals and rode "the cars" on the first short railroads.<sup>[1]</sup> They traveled with hope and anticipation. At the same time, the families of Indian tribes were also on the move. In sharp contrast to their seasonal migrations of the past, or those caused by intertribal conflict, most tribes were being forced out of their homelands into a tragic future. The Indian Removal Act of 1832 only whetted the appetite of Americans for new land.



**A roadside inn: a welcome site for travelers westward bound**

Dominican men and women did not migrate to obtain land but to reach the people who did. Among the settlers they intended to proclaim the Word of God, teach their children, and help to build their Church. To do so they covered immense distances, as members of the Order had done from the time of Dominic. One circumstance differed, however. Women of the Order in the United States introduced a unique pattern of mobility, virtually unknown among women religious early in the 19th century.<sup>[2]</sup>

For most Americans, including the Dominicans, movement led to settlement. After 1832 the regions through which the pioneers had gone from one clearing to another were dotted with settlements. People of those settlements called for help to build their communities of faith. Together, priests, sisters and laity founded parishes, churches, schools and convents.<sup>[3]</sup> These appeared one by one on the landscapes of Kentucky, Ohio, Michigan Territory, the upper Mississippi Valley and Tennessee.

Seeing the urgent educational needs of the pioneer families, the women of Dominican communities were eager to carry on the teaching mission of the Order, and their work was valued. At St. Mary's Academy in Somerset, for example, Bishop John Purcell of Cincinnati expressed his appreciation in these words:

The system of education is judiciously concerted and far more extensive than even flattering report had taught us to expect. The Catholics and the Protestants of the neighborhood, as well as of Cincinnati, Wheeling, and other distant towns, appear to begin to appreciate it as it merits. We know of few institutions which more successfully aspire to public patronage.[\[4\]](#)

Students in Kentucky and Ohio, impressed with the life of the sisters, asked to join them in increasing numbers. Although beset by the prevailing poverty and illness, the three foundations of Dominican sisters made before 1850 remained sturdy and promising. They were St. Magdalen's, Kentucky; St. Mary's, Somerset; and the new community at Sinsinawa, Wisconsin.[\[5\]](#)

In 1833 the Province of St. Joseph counted fifteen friars. There were thirteen priests and two lay brothers listed in the Catholic Directory as serving in two dioceses:

**CINCINNATI, OHIO**

(centered at St. Joseph, Somerset)

Charles Bowling

James Bullock

John McGrady

Richard Miles

Charles P. Montgomery

Joseph O'Leary

John Baptist DeRaymaecker

Nicholas Dominic Young

**BARDSTOWN, KENTUCKY**

(centered at St. Rose)

Joseph I. Jarboe

Thomas Martin

Bro. Patrick McKenna

Thomas J. Polio

Bro. Patrick Shepherd

William R. Tuite[\[6\]](#)

The ministry of the friars was chiefly spiritual and pastoral: preaching the Gospel; witnessing to poverty and the evangelical counsels; forming parishes, gathering the settlers for worship, and building churches. Until 1850, the two centers of ministry of St. Joseph Province remained St. Rose, Kentucky, and St. Joseph, Somerset, Ohio. Friars were called from one or the other as the missions required. From St. Rose they served at St. Dominic's, Springfield, and Holy Rosary, Manton, as well as St. Magdalen's convent. From St. Joseph they were missioned at Lancaster and Zanesville as well as Holy Trinity, Somerset. In addition, they visited outlying stations.

Critical needs of the people sometimes called the Dominicans beyond their ordinary ministry, as when the 1833 cholera epidemic struck suddenly in Kentucky.

The care given stricken families by the friars at St. Rose and the sisters at St. Magdalen's was praised by Bishop Benedict Flaget of Bardstown in these words:

It is especially in the congregation confided to the Reverend Dominican Fathers [St. Rose] that this frightful scourge has made itself felt and has immolated more victims.

Although the religious of the Third Order of St. Dominic [Dominican Sisters] have always been among the dead and the dying, not one has succumbed to those painful and charitable labors.

The five Dominican Fathers employed in that parish, the most numerous in all Kentucky, have deployed a zeal worthy of the first ages of the church. For more than three weeks, night and day, they were constantly employed in fulfilling their ministry among the sick, taking rest only half-clothed, and I would say almost all their meals on horseback.

When I betook myself to their convent, they were so extenuated and deplorably worn out that it was almost impossible for me to keep back my tears. A holy joy all the same appeared on their visages because their ministry had been blessed by the happiest success both among Catholics and among Protestants.

Two lay brothers of this order have wrought unbelievable good; never would I have known the hundredth part of the merit of these venerable religious, if that frightful scourge had not appeared in the country. God in his mercy has preserved them all, without doubt to give them new occasions of deploying their zeal worthy of all admiration and almost above all praise. I hope that one day I will be able to give an exact account of their works which will certainly be most edifying.<sup>[7]</sup>

One of the victims of the epidemic was William Raymond Tuite, the third of the English friars who had accompanied Edward Fenwick to the United States to found St. Joseph Province.

The two lay brothers cited by Bishop Flaget were the first ones received in the American province. Brother Patrick McKenna was professed in 1830 and remained at St. Rose for the rest of his life. At his death his goodness was praised in these words: "Brother Patrick was a man of exemplary piety and obedience. . . . And being both kind and charitable to his brothers he was truly beloved by all."<sup>[8]</sup> Brother Patrick Shepherd was professed at St. Rose in 1831. When Shepherd died in 1860, he was praised in the press as a stonemason who had worked with the Fathers in the establishment of the Church in Ohio; in Kentucky as a gardener widely known and respected; and among his brethren of St. Rose, a man of ardent prayer.<sup>[9]</sup> Before 1850 the two men would be joined by six other Irish brothers.

In the fall of 1832 the Dominican mission in Ohio was changed dramatically after the death of Bishop Fenwick. His authority in Church and Order was now transferred to three men. John Baptist Purcell, an Irish-born priest and scholar from Mt. St. Mary's College in Emmitsburg, Maryland, succeeded him as Bishop of Cincinnati.<sup>[10]</sup> Some thought that the new bishop should have been chosen from the Order of Preachers.<sup>[11]</sup> With Purcell's appointment the argument ended, but the issue did not die. What relationship would now exist between the bishop and the Dominicans of St. Joseph Province? A second responsibility of Bishop Fenwick was given to

Frederic Rese, his former vicar, who was appointed Bishop of Detroit in 1833. His new diocese covered the remainder of Fenwick's original jurisdiction, the vast Territory of Michigan, reaching to the Mississippi.

#### **Bishop John Baptist Purcell of Cincinnati**



Fenwick's third responsibility, that of Dominican superior, was given to Nicholas Dominic Young, first as vicar provincial.<sup>[12]</sup> He represented the Order at the consecration of Bishop Purcell in Baltimore on October 13, 1833, and from there accompanied the new bishop back to Cincinnati. Purcell appointed him vicar general of the diocese; a move which led to the first dispute between the two men. Because Purcell did not announce the appointment of his vicar, Young published the news himself in the diocesan paper, the *Catholic Telegraph*. Purcell responded with an episcopal scolding.

I can see no occasion for formally announcing your appointment.. . My object in making it in your favor was that in managing the affairs of We churches confided to priests of your order, you may be, *ad aedificatione*, under less restraint. ... These are points of no great moment to men whose calling is to save immortal souls. Let this be our main occupation of mind & heart and life, to We exclusion of minor things such as St. Paul disdained to notice that he may gain Christ.<sup>[13]</sup>

Young replied that he had made the announcement in order to quiet rumors of a break between the bishop and the province.<sup>[14]</sup> But the announcement seemed only to encourage such a break. Within the year Young decided to resign as Purcell's vicar.

Strain continued between bishop and provincial as each upheld his own sphere of authority. One example of opposing perspectives was the manner of dealing with a Dominican priest, Stephen Hyacinth Montgomery, whose misdeeds led Young to restrict his activity.<sup>[15]</sup> The bishop brought Montgomery to live with him. This seemed a flagrant disregard of Young's jurisdiction over the internal affairs of the Order. The crusty correspondence between bishop and provincial revealed a relationship of reluctant admiration and indignant response between two stubborn men who found different ways to serve the Church.<sup>[16]</sup> Nicholas Young was certainly well meaning, and a strong leader in the struggling Province of St. Joseph. Yet he often aroused resistance and frustration among his Dominican confreres as well as others. He demanded from the friars a blind obedience that was incompatible with Dominican spirituality. He seemed not to know how to persuade and lead those of good will.

The ministry of Nicholas Dominic Young among the people was zealous and knew no limits. In Ohio alone no other Dominican was so well known and honored by the earliest settlers, as told in this tribute:

Many were the early Catholic missionary priests whose work in Ohio earned for them appointments to bishoprics, the enduring recognition of historians, and even full-length biographies. No priest was more important, however, to the Catholic people of frontier Ohio than Father Nicholas D. Young, O.P.

This devoted son of St. Dominic must have been known to every Catholic family which lived in Ohio before 1830. There could hardly have been a Catholic family here who did not have at least one child baptized by his hand and voice or one marriage blessed by him for the Church.[\[17\]](#)

Bishop and provincial collaborated in 1833 to negotiate a major transfer of property from the Province of St. Joseph to the Diocese of Cincinnati. The early Catholic settlers, in recognition of the friars' ministry among them, had given Edward Fenwick and the friars the title to properties of the following churches in Ohio:

Trinity in Somerset, Perry County  
St. John, Zanesville  
St. John Baptist, Canton  
St. Paul, Dungannon near New Lisbon  
St. Dominic, Beaver, Guernsey County

St. Barnabas on Jonathan Creek,  
Morgan County  
St. Patrick, Perry County  
St. Mary, Lancaster  
Sapp's Settlement, Knox County

In his will, signed in 1830 and approved by the Holy See, Bishop Fenwick bequeathed these properties to the Province of St. Joseph. This was as the people intended.[\[18\]](#) But there were not enough Dominican priests of that province to care for all nine churches. Thus in 1833, after the execution of Fenwick's will, the province surrendered five church titles to the Diocese of Cincinnati. At the close of 1833 the friars remained only at Holy Trinity in Somerset, St. Mary's in Lancaster and St. John's in Zanesville, as well as at their proto-church of St. Joseph in Somerset.[\[19\]](#) This transfer of churches was not merely a matter of real estate, but related essentially to the parish ministry in each place. The need of the diocese, like that of the Dominican province, was for priests more than for property. Bishop Purcell now had to supply priests for the parishes originally served by the Dominicans, whom he often praised for their faithful mission.

**Nicholas Dominic Young, O.P., Provincial**



Until 1834 the original convent of St. Rose, Kentucky, was the only priory in the province. To the disappointment of the men there, Nicholas Dominic Young had chosen for his residence as provincial the community of friars at St. Joseph's, Somerset. Since the growing Catholic population in Ohio demanded the presence of more priests, an unproductive rivalry began to develop between the two houses and Young had difficulty establishing his authority among the

St. Rose friars. He had to be assured by Olivieri, the master general, of his right to transfer men from Kentucky to Ohio.[\[20\]](#)

On January 18, 1839, the friars' Convent of St. Joseph was made a formal priory and novitiate. While this status was long desired, it would intensify the competition between St. Rose Priory and that of St. Joseph. Their rivalry did not cease until the focus of the province turned to the east, leaving both Ohio and Kentucky at the western extremity of the province.

Meanwhile, on April 22, 1837, the year of widespread financial panic, one event gratified all the friars. As a province, they elected Richard Pius Miles to be their American provincial. It was their first effective election in the province, an indication of its increasing maturity.[\[21\]](#) Following Young, Miles soon became widely respected. As provincial he was mild but firm, just and kind. However, the friars would benefit only briefly from his guidance.

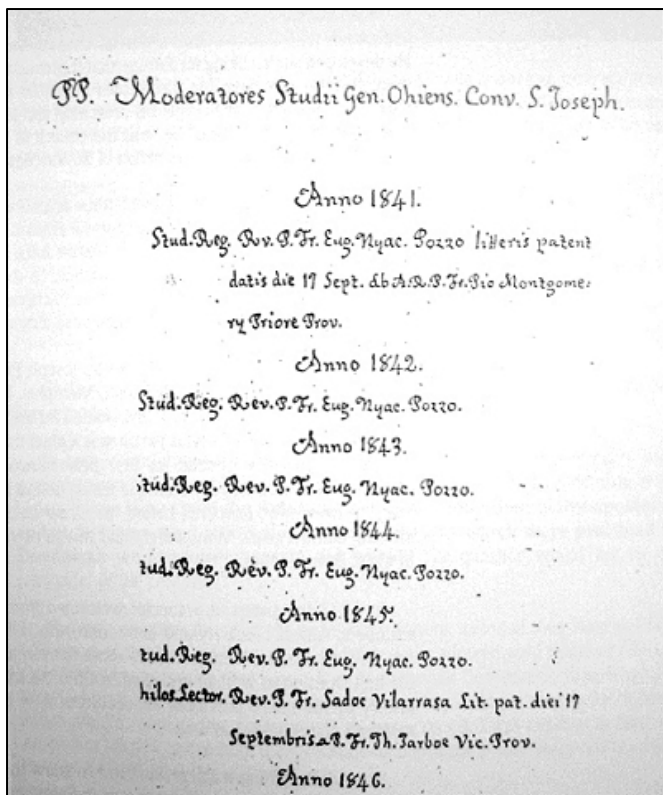
Only six months after his election as provincial, Richard Miles received word that he had been appointed bishop of the newly created Diocese of Nashville, Tennessee. He refused the appointment, citing the needs of the province and his own shortcomings. His American confreres and Dominican officials in Rome joined him in protest, but to no avail. Richard Miles was consecrated Bishop of Nashville on September 16, 1838. The new bishop kept in close touch with the province, and turned to its members for assistance and encouragement. His real need was for priests, since there were none attached to the diocese when he was appointed. Eventually, several Dominican men and women came to his aid.[\[22\]](#)

Before Miles could undertake his episcopal duties, a serious difficulty for the province arose with Bishop Purcell. In an early letter to Miles, the Ohio bishop raised the matter of the annuity owed him by the Dominicans, which he now calculated to amount to \$1500.[\[23\]](#) Province members, including Young, thought the matter was a dead issue. Why Purcell decided to initiate the demand at this time is difficult to understand. He knew that it could not be paid without depleting the limited funds needed for the sustenance of the friars. In addition, the Dominicans felt that they had already benefited the diocese by giving it properties of much greater value than the designated sum. Besides, they continued serving several parishes and missions without expense to the diocese.[\[24\]](#) Charles P. Montgomery, who succeeded Miles as provincial, summed up the feelings of the friars when he wrote Purcell, "Were a person to ask you your advice, whether the payment of a note which had been given under erroneous suppositions could be conscientiously demanded, you would certainly answer in the negative . . . . Where then is the justice of your claim?"[\[25\]](#) The annuity remained a tense issue, involving consultation with Rome until 1852. At that point Robert White, an Irish Dominican visitor of the province, joined Bishop Purcell in bringing about cancellation of the obligation.[\[26\]](#)

To replace Miles as provincial, the master general Angelo Ancarani appointed Charles Pius Montgomery on November 24, 1838.[\[27\]](#) While such a position would not have been Montgomery's ambition, he tried to carry out his duties diligently. By this time there were fifteen priests and three lay brothers in the Province of St. Joseph, of whom six priests and two brothers were at St. Rose, and nine priests and one brother at Somerset.

Before Richard Miles left his responsibilities as provincial, he assigned two young friars to study in Rome: Nicholas Raymond Young, nephew of Nicholas Dominic, and the subdeacon Thomas Langdon Grace of Charleston, South Carolina. The policy of sending students to Rome, rather than bringing European lectors to the United States, had been urged by major superiors to satisfy the need for lectors in the American province. Balancing study with ministry was a fundamental issue for the Americans, as it had been for the Order elsewhere. From the beginning, study was as essential to Dominican common life as liturgical and contemplative prayer. But study and ministry have always existed in tension. Among the early American friars, the tension was unending. Some of the older men cited Fenwick as their model, forgetting that he himself deplored his lack of scholarship, which was a by-product of the French Revolution and its aftermath. They argued that the frontier Church did not require advanced theology, and demands of the missions made impossible any long period of preparatory study. Some friars, led by Eugenio Pozzo and supported by Nicholas Young, Charles P. Montgomery, and George Wilson, countered that contemplation, study, and strict observance of the constitutions of the order were essential. Others insisted that observing the letter of the Constitutions (which had not been officially revised since 1690) was almost impossible for missionaries at locations many miles apart.

**Eugenio Pozzo from Turin leads list of regents of studies of St. Joseph province**



In 1840 the arrival of three well-educated Dominicans from Europe stirred some self-examination on the part of province members. Joseph Sadoc Alemany and Francis Cubero came from Spain, via Italy, to serve the missions. Eugenio Pozzo left his chair of theology at the University of Turin to come to the United States, and effected the most immediate impact. He was made Regent of Studies and placed in charge of the provincial studium, or house of studies at Somerset. He also hoped to bring about stricter observance of the Constitutions and customs of the Order.

The studium offered candidates courses necessary for their ministry of preaching and teaching in the United States. Some of the Somerset students were chosen to continue studies for graduate degrees. Later, Pozzo was assisted in his lectorship by the scholarly Spaniard Francis Sadoc Vilarrasa and some

of the better students, including James Whelan. Coming from the University of Turin, Pozzo must have found the young men from farms or villages of Kentucky and Ohio raw material indeed. He wrote to the master general Vincent Ajello, "I have to work with people who are not capable of forming an idea of the order, the necessity of studies, who are blind to formal and

colorful ideas.[\[28\]](#) Nor did he receive much support from some of the friars, who lent a sympathetic ear to students experiencing difficulties in classes. Pozzo returned to Europe after promoting the Dominican ideal of "assiduous study" among the Americans for nine years.

In the fall of 1842 George A. J. Wilson was appointed provincial on the recommendation of Nicholas Young.[\[29\]](#) He was a recent convert from Methodism and said to have a "fire and brimstone" style with its emphasis on total abstinence. Some considered him a harsh judge of men. He enjoyed the confidence of superiors of the Order to whom he sometimes conveyed a negative picture of the province. In May of 1844, Wilson left for Rome to attend a general chapter and beg for funds for the province. He developed such a liking for Europe that it proved difficult to keep him in the States thereafter. Nevertheless, his travels also benefited the people and the province. In Ohio he was known for his zealous preaching and long, difficult journeys to the sick and others in need. In 1852 he built the church of St. Dominic in the nation's capital, and in 1867 he opened the parish of St. Vincent Ferrer in New York.[\[30\]](#)

In January of 1845, there arrived three friars from Europe who to some extent relieved the shortage of priests. They were Francis Sadoc Vilarrasa from Spain, and Mannes D'Arco and James Aloysius Orengo from Italy. Vilarrasa was immediately appointed novice-master, the post he had held in the convent of strict observance at Quercia in Italy.[\[31\]](#) About the same time, Nicholas Raymond Young and Thomas Langdon Grace returned to the province after almost seven years of study in Italy.

Early in 1845 Bishop Miles offered St. Joseph Province a new site for ministry in the Nashville diocese: St. Peter's Parish, Memphis. He judged it to be the best parish in his diocese.[\[32\]](#) The provincial Wilson called for an interim chapter at which the possible accession of the Memphis parish was a chief matter of business. By accepting St. Peter's the province opened its first new mission since the death of Fenwick. Moreover, that parish had the unique distinction of being self-supporting. There were snags to overcome, however, before the Order could take possession of it.[\[33\]](#) For the interim, Samuel Louis Montgomery and Joseph Alemany were assigned to Tennessee to assist Bishop Miles.

In 1833 the sisters at Somerset welcomed from Kentucky two of their pioneer members, Angela Sansbury and her cousin Ann Hill. They joined the community of six at St. Mary's, including Angela's sister Benven and Ursula Grignon, Sister Mary, the first Dominican woman professed in Ohio. Mobility, which had characterized the history of the men's provinces for centuries, now became an accepted part of the women's communities as well.

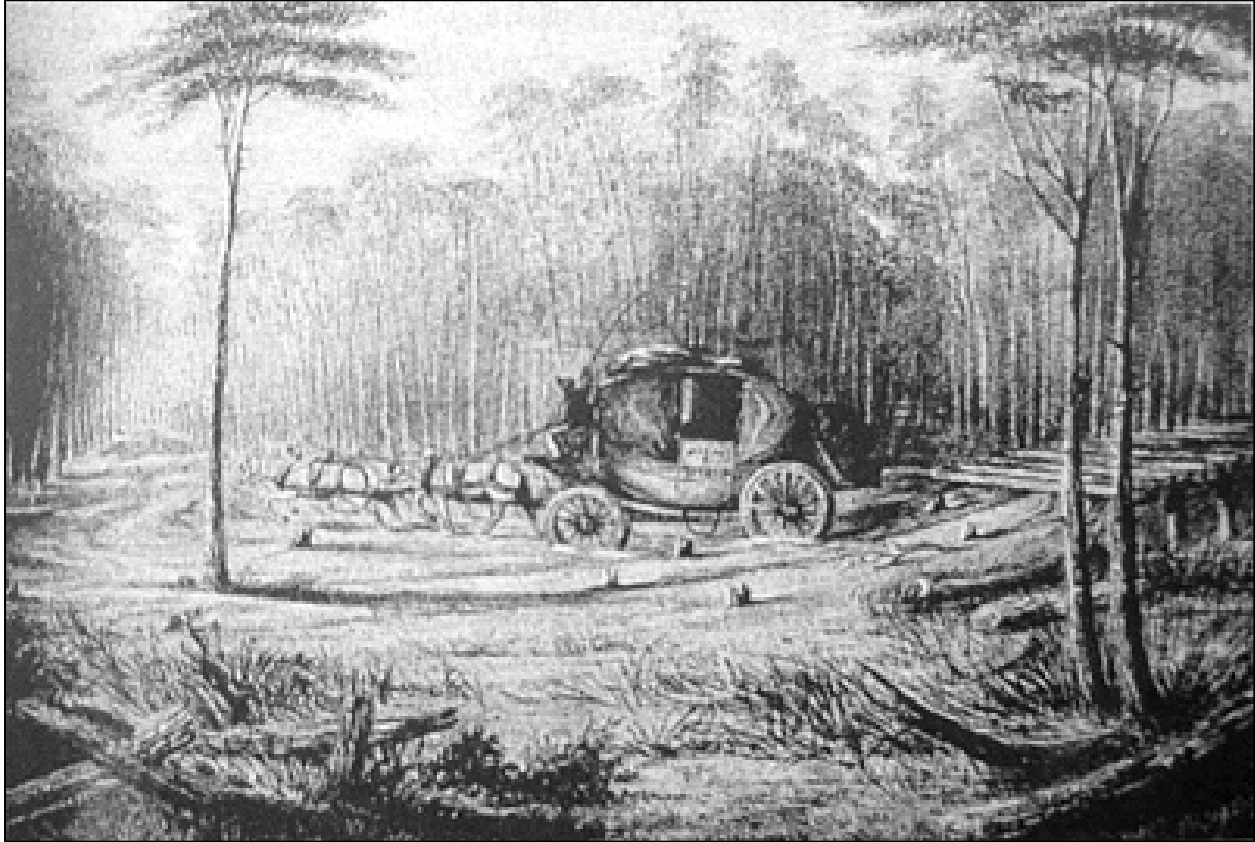
Some of the young women who came to know the sisters in one of the Dominican academies asked to become Dominicans in Somerset or St. Magdalen's. By 1845 the *Metropolitan Catholic Almanac and Laity's Directory* could preface an item about the Somerset academy of St. Mary with this fact: "There are sixteen professed sisters and five novices in this institution." The Spanish missionary Vilarrasa, in a letter to his parents, gave his impression of the Somerset sisters in these words:

In Somerset the majority are Protestants. Here we have a very edifying convent of nuns who devote themselves to the education of little girls, among them being several



Protestants. These nuns observe our constitutions to the letter and wear the habit openly. They are not cloistered and by means of this wise and prudent exception are able to silence the calumnies of non-Catholics.[\[34\]](#)

#### Stagecoach jolting across a swamp on a corduroy road



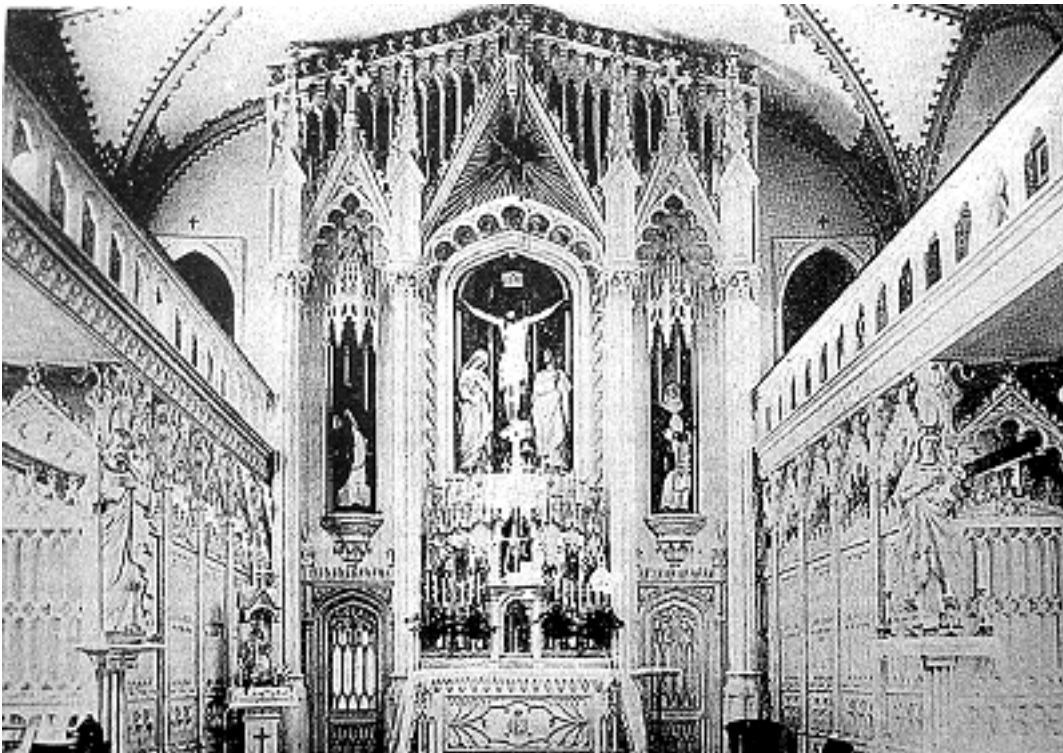
By 1847 St. Magdalen Convent numbered twenty-one sisters and could scarcely accommodate them along with the Academy boarders.

In both communities the growth of membership and expanding ministry were overshadowed by a question that would be crucial to their continued apostolate in the United States: **How could the American sisters continue their active apostolate and at the same time follow the monastic customs which were practiced by Dominican women elsewhere in the world?** The question would last for the remainder of the century.

Monastic practices found in the nuns' constitutions included long fasts and periodic hours of the Divine Office, night and day. They allowed only minimal relationships with persons outside the cloister. But the American Dominicans understood that they had been founded for a more active ministry: to provide schooling for children and youth. To combine that ministry with monastic practice was impossible. Still, the Americans wished to live fully their vocation as members of the Order of Preachers. How could they solve this dilemma?

The sisters of Kentucky and Ohio decided together, with the encouragement of the friars, to present their dilemma to the Pope himself, Pius IX. They wrote a joint letter, signed by every professed member of the two communities of St. Magdalen and St. Mary. They asked, while remaining full members of the Order, to be dispensed from monastic practices which were entirely incompatible with their work of teaching. Their request was very clear, as seen in this excerpt from the letter:

We cannot recite the Divine Office, because the number of those who are capable of teaching being very small, it would consume more time than they could possibly devote to it. Nor can we be enclosed because our Convents are not built in a suitable manner, and we have not sufficient revenues to change their present form. Again, were we enclosed, we should lose our pupils, Catholic as well as Protestants, and would then be deprived of the means of support. Wherefore, submitting these considerations to the wisdom of your Holiness, we join in one common prayer for a dispensation of being enclosed, and allowing us to recite the office of the B. V. Mary instead of the Divine Office and to grant us the favor of making the solemn profession as the Nuns of the second Order of our Holy Father St. Dominick.[\[35\]](#)



**Cloister grilles on either side of the sanctuary at St Magdalen chapel, Kentucky**

The sisters were in fact asking to continue the practice they were following. They wished to belong to the cloistered branch of the Order (Second Order) by profession, and to the active branch [Third Order] in practice.

The letter identifies every professed sister of both convents in Kentucky and Ohio; that is, it was signed by all the existing Dominican sisters in the United States.[\[36\]](#) Their signatures and

given locations in 1848 provide exact information that can be found nowhere else, making this a document of singular significance in the history of American women of the Order of Preachers.[\[37\]](#)

No reply came, probably because the letter could not have reached the Pope before he fled Rome during the 1848 uprising. The sisters' ambiguous status continued, as shown by their erection of a cloister grille in the new chapel at St. Magdalen's. The chapel was dedicated while their July 4 letter was en route to Rome.[\[38\]](#)

By 1847 the friars of St. Joseph Province were sharply divided between those who favored emphasis on study and observance of the 1690 Constitutions, and those who favored moderating study and observance for the sake of the mission. So sharp was their division that in October 1847 an election became impossible and the men had to ask the master general to appoint their next provincial superior. Those who emphasized study, led by Eugenio Pozzo, included Nicholas D. Young, Sadoc Vilarrasa, Charles Montgomery, and George Wilson. They favored the appointment of Joseph Alemany whose formation in the strict novitiate of Quercia, Italy, seemed to align him with their cause.[\[39\]](#) They flooded Rome with demands for Alemany. After their request was granted, they discovered their mistake.

Joseph Alemany was appointed provincial of St. Joseph Province on May 2, 1848. Unknown to his brethren, Alemany's missionary experience in Ohio and Tennessee had modified his views on study and strict monastic observance. He now believed that long intensive study of theology was unnecessary for the work to be done on the frontier. If mission needs conflicted with the requirements of observance, the new provincial would give priority to the good of the Church. When, for example, Vilarrasa protested the absence of James Orenge from his Ohio convent for two years on mission in Tennessee, Alemany gave Orenge permission to remain there with Bishop Miles. He stated that the province should have helped the Tennessee bishop more than it had.

In the fall of 1849 Joseph Alemany delayed calling an intermediate chapter, no doubt realizing that nothing could be accomplished in the current state of divisiveness. Then three men of the province, Fathers Nicholas D. Young, Charles Montgomery, and George Wilson, citing the authorization of seventeenth-century chapters, convoked the chapter themselves! It was to meet in October.[\[40\]](#) Alemany responded officially: "I now use the authority, granted me by the Master General, to cancel the Intermediate Chapter proposed by you and transfer it to the First Sunday after Epiphany, 1850." But the insurgents went ahead with their plans, and imposed six conditions on Alemany which would drastically curtail his power. For example, he was to live at Somerset rather than choose his own place of residence. He could be absent for provincial visitations only three weeks of the year. And he had no power to remove novices from their studies to be sent on mission.

In May 1850, the beleaguered Alemany sailed for Rome to attend a general chapter of the Order. He was accompanied by a friar who regularly opposed his policies, Sadoc Vilarrasa. But on arrival in Rome, they discovered that the general chapter was canceled owing to political upheaval, and the master general Aiello had left Rome. Alemany explained his position to the presiding vicar general, Thomas Cipolletti, who denied the validity of the "interim chapter" acts

of the preceding October. In the midst of negotiations, Cipolletti suddenly died. His vicar sent back the acts of the irregular provincial chapter held in the previous October, but without approval.[\[41\]](#)

If Alemany had returned to finish his term, he probably would have governed with the moderation that was to characterize the remainder of his American apostolate. But while he was in Rome, events back in the United States led to startling changes for him and for the province. When California joined the Union in 1848, the Church was required to appoint an American bishop for the Diocese of Monterey to succeed the Mexican prelate. In 1849 Charles P. Montgomery of St. Joseph Province was named to that office. Because health and disposition made it impossible for him to accept the post, he refused the nomination. Fortunately, Rome could now turn to a perfect alternative, Joseph Alemany, the experienced Spanish-speaking missionary who had already served in Ohio and Tennessee. Because the American bishops insisted that there was no one better for the new post, Alemany was compelled to accept it. While in Rome he was consecrated Bishop of Monterey, California, on June 30, 1850. After trying to gather funds and missionaries in Europe, he went directly to California, accompanied by his former rival, Sadoc Vilarrasa, who was to establish a new Dominican province of friars. With the two men went Dominican women from Paris and Somerset to form a community of richly diverse cultures. All brought the mission of Dominic to the Pacific coast just as the search for gold was reaching its crescendo there. Their beginnings in California are told in Chapter 12.

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#### NOTES

1. See Daniel Boorstin, **The Americans: the National Experience**, Pt. Two: "The Transients" (New York: Vintage Books 1965)
2. There were a few communities of Third Order Dominican women religious working actively in the Church in Europe, but these were not part of the mission of the friars, nor of a network of women's communities, as were those in the United States who were founded first in Kentucky in 1822.
3. Dominican friars and sisters call their houses convents to signify a place of common life for those who move in and out to active mission. The term monastery is properly used for the cloistered nuns of the Order.
4. Bishop John Baptist Purcell to the **Catholic Telegraph**, May 16, 1834.
5. See Ch. 7, "To Michigan, Wisconsin and the Mississippi Valley."
6. Taken from the **Catholic Directory** of 1834. Publishers ordinarily listed the locations of personnel as in the previous year.
7. Flaget to Louis Deluol, S.S., Bardstown, July 5, 1833, Filson Club archives, Louisville, KY (FCA).
8. Words from the Book of Deaths in the Congregation of St. Rose, Oct., 1852, SJP. His obituary was published in the **Catholic Telegraph and Advocate**, Cincinnati, OH, Oct. 30, 1852, Saint Joseph Province Archives (SJP).
9. **The Guardian**, Louisville, KY, July 7, 1860, SJP.
10. Purcell was president of the college when called to the bishopric. He was consecrated on Oct. 13, 1833, and became Archbishop of Cincinnati in 1850. The Dominicans of Somerset were within his jurisdiction until the creation of the Diocese of Columbus in 1868.
11. See the Purcell-Young correspondence of 1834-1837, SJP.
12. Nicholas Young was named vicar provincial of the American Dominicans on Dec. 3, 1832, and began his term on March 1, 1833. He became provincial on May 28, 1834.
13. Cincinnati, Feb. 6, 1834, SJP.
14. Young to Purcell, Somerset, Mar. 11, 1834, University of Notre Dame Archives (UNDA) II 4 e.
15. Stephen Montgomery, dear to Edward Fenwick as one of the first Americans in the Province of St. Joseph, caused him grief when accused of sexual misconduct. The Kentuckian was befriended by Bishop Purcell, who made him pastor of the Cincinnati cathedral parish and assumed all responsibility for him. Later, Montgomery was granted a dispensation from the Order and used his many talents in the dioceses of Louisville, Natchez, and New Orleans. See Purcell-Young correspondence, UNDA II 4 e and f; and SJP 1834-1837, SJP.

16. See the Purcell-Young correspondence of 1834-1837, SJP.
17. Anthony J. Lisska, "Rev. Nicholas Dominic Young, O.P., Early Dominican Missionary in Ohio," **Barquilla de la Santa Maria: Bulletin of the Catholic Record Society, Diocese of Columbus** (Columbus, Ohio (CRS), Dec. 1999) Vol. XIII, No. 12. p. 95.
18. Fenwick Will, Cincinnati, July 3, 1830, Cincinnati Archdiocesan Archives (CAA).
19. Details of the will and its execution are given in John H. Lamott, **History of the Archdiocese of Cincinnati** (New York: Frederick Pustet, 1921) 181.
20. Young to Olivieri, St. Joseph's, Somerset, Nov. 27, 1834, Archives General, Order of Preachers, Rome (AGOP), Mercier file. Copy SJP.
21. As his term was drawing to a close Young asked the master general, now Tommaso Cipolletti, about holding an elective chapter. Cipolletti encouraged this action. He added that, if the one chosen was Miles, as Young predicted, he confirmed the election beforehand. Cipolletti to N.D. Young, Rome, Jan. 15, 1836, SJP
22. See Chapter 9, "Founding the Church in Tennessee."
23. Purcell to Miles, Cincinnati, March 31, 1838, SJP. The origin of the annuity question is described in Chapter 5. Purcell now claimed that he had brought up the matter frequently with N.D. Young, a claim which Young vehemently denied. (See Young to Purcell, St. Joseph's, Apr. 10, 1838, UNDA II 4 g. Copy, SJP.) Surviving evidence supports Young. There is no mention of the annuity in Purcell's earlier letters.
24. In another context Young stated that funds from Propaganda for the Diocese of Cincinnati were never shared with the Dominican parishes in the diocese. Nicholas D. Young to Raymond Van Zeeland, Somerset, Apr. 14, 1840, SJP.
25. C.P. Montgomery to Purcell, Somerset, OH, Sep. 8, 1841, UNDA II 4 g.
26. Robert White to M.A. O'Brien, Rome, Oct. 9, 1852, SJP
27. The friars did not yet have the necessary condition for electing a provincial. See O'Daniel, **Province of St. Joseph** (New York: Holy Name Society, 1942) 89-90.
28. Pozzo to Ajello, Somerset, OH, Jan. 21, 1845, AGOP XIII, 03150, 217, SJP.
29. Because Wilson had not yet completed the twelve years of profession required to hold the provincial office, Charles P Montgomery continued as acting provincial until Sep. of 1843, SJP records, 1843.
30. O'Daniel, **St. Joseph Province**, 175-177.
31. The novitiate at Quercia, near Viterbo, was an early sign of restoration of life in the beleaguered Order at mid-century. There monastic observance was emphasized. Men formed in that tradition included Sadoc Vilarrasa, Joseph Alemany, and Henri Lacordaire, who would soon restore the Order in France; also Vincent Jandel, who was head of the Order of Preachers after 1850. See R.P. Mortier, O.P., **Histoire des Maîtres Généraux de l'Ordre des Frères Prêcheurs**, vol. 7 (Paris: Picard, 1914) 488-495.
32. Miles to Jarboe, Nashville, Jan. 17, 1845, SJP.
33. Dominican practice required that the parish property be deeded to the Order. This was an obstacle for many bishops. Those of the Order, including Alemany in California, proved no less resistant on this score.
34. Francis Sadoc Vilarrasa, S.T.L., in a letter of Apr. 5, 1845, to his parents, SJP.
35. Dominican Sisters to Pope Pius IX, Somerset, Ohio, July 4, 1848, AGOP XIII, 03150, 253, Copy, Archives, Columbus Dominican Sisters (CDS). Full text in Chapter 11.
36. To the west, at Sinsinawa, Wisconsin, several novices had been received into the Order by Samuel Mazzuchelli, O.P., but none made profession until 1849.
37. The personal signatures and titles of major officials in each house have allowed for correction of some accounts of terms of officials, etc.
38. See description and photo in Anna Minogue, **A Hundred Years of Dominican History** (Cincinnati: Pustet, 1921) 82-83.
39. See note 31 above.
40. Young *et al* to Alemany, Somerset, Sep. 1, 1849, SJP. Young, Montgomery and Wilson were joined by Vilarrasa and Pozzo. Cf. Montgomery *et al*, Somerset, Oct. 29, 1849, SJP.
41. The decisions Cipolletti had made were documented by Jerome Gigli, who was Vicar of the Order from July 9, 1850 until Oct. 1, when Vincent Jandel was appointed head of the Order by Pope Pius IX. See the detailed study of related documents by J.B. Walker, SJP and SDA.