As the archdiocese of Cincinnati at the end of the nineteenth and early twentieth centuries became more centralized, it built upon its educational programs and became more actively engaged in community outreach programs. At the same time that it sought to improve the efficiency of parochial schools, it promoted the development of Catholic secondary education, reopened Mount St. Mary’s of the West Seminary, started a preparatory seminary, and launched an ambitious plan for a planned Catholic residential community. The laity and men and women religious, moreover, became more involved in social and charitable work.

Shortly before the Fourth Provincial Council convened in Cincinnati in 1882, Elder, as administrator of the archdiocese, reminded the pastors that the children “are the prize for which the opposing armies of God and the World are contending. The schools are the battle-field.” The day before the opening, a dense crowd filled every available seat in St. Peter’s Cathedral for the Mass. “The only mournful episode,” the Catholic Telegraph wrote, “was the sad sight of the vacant throne of the Most Rev. Archbishop Purcell.” In the absence of the archbishop Elder acted as metropolitan, assisted by the seven suffragan bishops of the ecclesiastical province of Cincinnati. At the time the province embraced more suffragan sees than any other province in the country. At the session the bishops spent most of the time underscoring the importance of Catholic education. In light of the Purcell bank failure ecclesiastical finance also constituted part of its deliberations. The council made clear that no pastor was to owe more than one hundred dollars or incur a debt on behalf of his church, and no new churches, renovations of old ones, repairs or restorations to school buildings were to be started without approval of his bishop.
Building upon Purcell's educational legacy, it was the council’s wish “that the Church and school go hand in hand; that where the one is, there also shall the other be.” Wherever there were sufficient Catholic schools, parents, under serious moral obligation, were exhorted not to send their children to public schools unless excused by the bishop. Poverty was no excuse. If it could be shown that it was absolutely impossible for parents to buy the books used by the Catholic schools, the parish assumed the cost. Whereas Catholics in the first fifty years of the history of the diocese were primarily concerned with the influence of Protestantism in public education, in the latter part of the nineteenth century they worried over a society, including public schools, that was becoming increasingly secular. When the Third Plenary Council convened in Baltimore in November 1884, in response to a directive by the Holy See, it set forth more strongly than ever the necessity of Catholic education, devoting close to one-fourth of its decrees on it. Encouraged by Vatican officials since the issuance of instructions by the Propaganda in 1875, the sixty-nine ordinaries at the council took a strong separatist stance and directed that parochial school systems be developed in every diocese in the country. They required the erection of a parochial school near each church and mandated the attendance of Catholic children at these schools. Schools were also a way of strengthening parish loyalties as well as the religious beliefs of the children.

Concerned about the quality of education the Council Fathers thought they had to mobilize educational resources. They passed legislation stating that sisters had to pass examinations that tested their competency. Each diocese, furthermore, was to form a board of examiners to administer the exams as well as to establish a normal school to train teachers properly. There was concern about the inferiority of parochial schools to public schools. The council also established the famous uniform national catechism known to generations of Catholics thereafter as the *Baltimore Catechism*.

Throughout their administrations Elder and Moeller stressed the importance of parochial education. They argued that religion should be a part of a child's education. Believing that it was not enough to teach reading, writing, grammar, geography, and arithmetic, many Catholics argued there had to be “the careful training and development of the *moral*, as well as the intellectual, faculties.”

Though most Catholics preferred to send their children to Catholic schools for religious reasons, the archdiocese did not oppose the public school system. It believed that all children had a right to the education necessary to fit them for their future stations in life, and that the state had the right to compel parents or guardians to give their children sufficient schooling. Though he acknowledged the state's right to sponsor public schools, Moeller contended that the “chief objection to the public school system is that it is
essentially defective. True education must be based on, directed and guided by religion.” Arguing that the exclusion of religious training in the public schools was “radically wrong,” Catholics sponsored their own separate schools. Catholic parents were generally pleased with the powerful religious and cultural influence of the environment in the parochial schools. In addition to the morning Mass, the opening and closing prayers, the recitations in Christian Doctrine, the presence of sacred images and pictures, and an adequate curriculum, there was an ever-active influence of religious teachers.

When the bishops of the Cincinnati Province met at Elder’s residence in the fall of 1892, they passed a resolution decreeing that the Catholic children not attending parochial schools should receive catechetical instruction during the week. A few weeks later Elder and his episcopal colleagues met at Archbishop Michael Corrigan’s residence in New York. There they declared that the sacraments of the church “should be denied only to such parents as neglect efficient means of having their children taught the Christian doctrine.” It was no longer imperative that it was the duty of Catholic parents to send their children to parochial schools. If unable to enroll them in Catholic schools, they were expected to send them to Sunday schools, generally taught by the sisters—who staffed the parish schools—and lay women volunteers, as well as teach them “the Christian doctrine in their homes.” Wanting to emulate the success of the Protestant Sunday schools, the local church increasingly recruited “ladies of leisure” who had had training in the Catholic teachings in the various convents. Throughout the United States the work of catechizing children was largely given over to women, both lay and religious. During Moeller’s term Pius X promoted the Confraternity of Christian Doctrine (CCD), which helped standardize religious education programs nationally. In the spring of 1921 Moeller authorized the Jesuit John M. Lyons to establish in the archdiocese the Catholic Instruction League, designed to give religious instruction to Catholic children attending the public schools. As before, Catholic women volunteered to teach the children.

Continuing to work to promote Catholic education, the local church sought to improve the efficiency of Catholic schools. By the early twentieth century, local church ordinaries approached the organization and the search for order in the development of Catholic schools in a manner similar to administrators in the public schools. In the summer of 1904 Elder, consistent with the decrees of the Third Plenary Council of Baltimore, appointed a Board of Examiners. The board was authorized to hold an examination annually and issue credentials to qualified teachers. The establishment of boards of education in most dioceses from 1885 to 1920 was the first significant step to standardize as well as establish control over parish schools. For the 1904–1905 school year the archdiocesan board accepted the testimonials
of religious superiors and pastors as to the fitness of members of religious orders and lay teachers. But thereafter the Board of Examiners certified the teachers in the parochial schools. This forced women religious, who did the bulk of the teaching, to upgrade themselves professionally. In addition to their heavy teaching schedules, the large classes, the obligation to teach catechism after school hours to public-school children, and other religious obligations, many had slighted their formal educations. All too often, the young sisters were expected to acquire their teaching skills on the job as well as learn from experienced teachers and mentors in the schools. Notwithstanding their lack of professional training, the teaching sisters compared favorably with their secular female counterparts. The latter's average age was twenty-six years or younger and worked about five years before marriage, whereas the sister-teachers often spent decades of their lives teaching, gaining much experience and expertise. In time more and more women religious took college-level courses and some even received their college degrees. Throughout his priestly and episcopal career, Moeller had a predilection for education. His ideal was having free schools, with modern equipment and standardized training, conducted by fully qualified teachers. To fulfill this ideal, he encouraged the archdiocesan teaching communities of the religious to increase their efficiency by intensive study at normal schools and teachers' institutes. Attempting to enhance the competence of teachers in the parochial schools, Moeller contended that in order to compel parents to send their children to a Catholic school, the parochial school “must be up to the standard of the public school.” A few weeks before the 1904 school year, Moeller urged the pastor of St. Patrick Church in Cumminsville to replace its “unhealthy” school, “so that your people will have no . . . reason for sending their children to the public school.” Consistent with the directives of the Third Plenary Council and instructions from Propaganda, he forbade confessors “to give absolution to parents” who, without his permission, “sent their children to non-Catholic schools.”

To provide for more efficiency in the administration of the parochial schools, Moeller and his staff also encouraged more uniformity in education and better record keeping. In 1906 the archbishop appointed Father Otto B. Auer as the archdiocesan superintendent of schools. The cultural trends of centralization and professionalization, so evident in society and in the church at the turn of the century, influenced Catholic educators. The Cincinnati ordinary and other Catholic leaders were of the opinion that superintendents, like school boards, were important to the future success of the parochial school system. The larger urban dioceses of New York, Philadelphia, and Cincinnati led the way. By 1910 there were school boards in more than 55 percent of parishes across the country and superintendents appointed
in seventeen percent of these dioceses. Whereas throughout much of the
nineteenth century parish schools in the archdiocese of Cincinnati were inde­
pendent of one another, and each pastor was the neighborhood superinten­
dent of schools, the archdiocese by 1906 had a superintendent to oversee the
administration of all the Catholic schools. A school board, consisting only of
clergy, was also organized for the archdiocese. In his first year Auer ini­
tiated a program of school visitation. After personally visiting nearly two-
thirds of the schools, he submitted a report and a list of recommendations to
the school board. The First Annual Report of the Superintendent of the Parish
Schools of the Cincinnati Archdiocese, issued in 1908, showed that there were
110 parochial schools, with an enrollment of 27,233 pupils, in the eighteen
counties of the archdiocese. More than 90 percent of the parishes in Cincin­
nati, and more than 70 percent of the parishes outside the city, supported
their own elementary schools. Twelve years later there were 123 schools
attended by 33,900 pupils. At the time the cost of sending a student to parochial school was estimat­
ed to be from $12 to $17 a year, as against $24 to $45 in the public school sys­
tem. The main reasons for the difference in cost were the facts that some
teaching religious taught without salary and that the few lay teachers in the
parochial schools were paid much less than those in public schools. Moreover,
the pastors, who served as principals of their respective parochial schools,
received no compensation for their supervision. The primary reason that the
parochial schools succeeded financially was because the sisters, who consti­
tuted the bulk of the teaching, subsidized them through their low salaries.
Though at times pastors were displeased if superiors of religious communi­
cies did not grant their requests for sisters in their schools, Moeller cautioned
superiors against yielding to the pastors by sending them novices unqualified
for the tasks. He insisted that novices should have their full novitiate of two
years before being sent out in the community.

During this period Auer and the school board also warned against the
danger of overcrowding the schoolroom, especially in the primary grades.
Overcrowding was a common complaint. Inadequate facilities and large
class size supported the view that the parochial schools were inferior to their
public counterparts. Class size ranged from seventy to one hundred students,
with the lower grades larger than the upper levels. They recommended that
the number of pupils of any one room be fixed at fifty. “It is unfortunate,”
Auer wrote in his second report, “that the importance of the primary grade
is so commonly misunderstood . . . ; for this is the foundation period—the
time for impressions right or wrong.”

Notwithstanding the legitimate concern over class size, by the fall of 1908
the archdiocese had nevertheless made considerable progress in regard to
parish schools. Cincinnati became one of the first dioceses to establish a centralized school system. It had established a diocesan superintendent, a diocesan school board, a system of teachers' examinations, and uniformity of schoolbooks. Moreover, many of the schools had become free schools, new buildings replaced old ones, and a parish without a school was a rarity. In the east end of Cincinnati all the Catholic schools were free schools. Our Lady of Loretto, St. Stephen, St. Rose, and Holy Angels schools charged no tuition and were supported by the ordinary revenue of the respective churches. "We believe the day will come soon," the Catholic Telegraph wrote, "when every parochial school will be a free school, supported by the parish as a most necessary and judicious expense." Some people were hopeful that over time there would no longer be Catholic children in public schools. In July 1920 Moeller ordered that the parochial schools under his jurisdiction become free schools.\textsuperscript{11}

The archdiocese was pleased with the fiscal initiative taken by St. Brigid parish in Xenia in the spring of 1898. Under the leadership of Isaac Hocter, its pastor, and St. Brigid's school board, the parish adopted a new method of raising money for its school. The school board provided sufficient funds to maintain the school without drawing from the ordinary income of the church. It had its own bank account, and the pastor and treasurer of the school board signed all checks. A monthly collection was taken in church for this special school fund. It was also the duty of the board to visit individuals who did not contribute to the fund and try "to induce them" to contribute to the monthly school collection. All moneys collected appeared in the annual church report. This new plan "on the part" of St. Brigid's congregation, the Catholic Telegraph wrote, evidenced "a laudable spirit of lay cooperation."\textsuperscript{12}

As they attempted to build and upgrade the parochial school system, largely financed by working class families, church officials in the archdiocese regarded it as "unjust" that Catholics were forced to support their own schools as well as the public school system. Acknowledging the right and obligation of the state to assist education, they insisted it should do so without violating denomination freedom. By the turn of the century, Catholics were no longer alone in their stand for denominational schools. Many Lutherans, Methodists, Episcopalians, Baptists, and Orthodox Jews insisted that religion be inculcated concurrently with secular instruction. Convinced that the parents and the denomination were the proper determining parties of a child's education, they maintained that the respective churches, and not the state, should have the authority to choose the teachers, the books, and the curriculum. The archdiocese regarded a state-supported denominational system as an ideal solution to its financial difficulties.\textsuperscript{14}

Moeller was always of the opinion that Catholics should receive a share of the Ohio funds for the support of their schools. "My idea," he wrote in
January 1910, "is that the State should give us our share per capita for the children in our schools for their secular education and that we look after the religious part of their education ourselves." When in the summer of 1899 the Cincinnati Board of Education asked for a special appropriation for the purpose of supplying free textbooks to children in the public schools, the Catholic Telegraph opposed it. It countered that "an attempt was made to hold up the Catholics again, and force them . . . to buy irreligious school books for godless schools." There should be "NO TAXATION WITHOUT PARTICIPATION." The diocesan paper urged Catholic voters in Cincinnati to defeat "any candidate for office who favors the free school-book scheme."

As Catholics demanded a fair share of Ohio's school fund, there were several attempts by Protestant ministers and members of the Ohio legislature to obstruct Catholic education. When in the spring of 1915 efforts were made to provide for the compulsory reading of the Bible in Ohio's public schools, Moeller and his episcopal colleagues in the state sent a representative to the public hearing in Columbus to oppose the idea. How would the Catholics and Jews and Protestants agree as to which edition to use? Since children of various denominations and sects attended the public schools, it seemed unlawful to compel children of one denomination to read or listen to the reading of the Bible of another denomination. "I am afraid," Moeller wrote to one of the state senators, "that it might be an entering wedge for a denomination or a sect in the public schools." The Ohio bishops were doubtless pleased with Governor A. Victor Donahey's veto of the bill. When in 1919 a member of the Ohio legislature lobbied for a bill requiring parochial schools to conduct all religious instruction outside of the regular school hours, again the Catholic hierarchy responded. They countered with the argument that there was no evidence religious instruction imparted in the parochial schools interfered "with proper training in the secular branches of learning." The bill was defeated. Four years later when the U.S. Congress debated bills that would create a federal department of education and grant federal aid to public schools, Moeller opposed the legislation. He and other church leaders feared that by excluding religious or privately owned schools, the proposed legislation would strengthen the public schools at the expense of the private institutions. Catholics also argued that they would be made to pay more taxes to implement the new legislation.

SECONDARY SCHOOLS AND HIGHER EDUCATION

When Moeller became archbishop in 1904 Catholic secondary education in the archdiocese, as in the public sector, was still in its infancy. Most of the education of Catholic as well as Protestant children in the United States in
the nineteenth century had centered on primary grades. Although the Jesuits, the Sisters of Charity, and the Notre Dame Sisters had secondary schools, they generally charged tuition. Most Catholic families could not afford to send their children to the schools. These schools, moreover, were mainly college preparatory schools for men and finishing schools for women. In response to the need for greater education for a larger number of students, about a dozen of the parishes began adding secondary courses to the curriculum of the existing parochial schools. At the same time, however, the nineteenth-century pattern of combining secondary and collegiate training in one school gradually disappeared. As part of the move in American education toward standardization and uniformity, Catholic educators recommended more secondary schools. In the first half of the twentieth century the modern Catholic high school, though not as extensive as the elementary school, became an integral part of the archdiocese's educational enterprise.  

The trend of parochial high schools serving only one parish seemed unrealistic and impractical to Moeller. He proposed instead that Catholics from several parishes pool their resources and build modern, well-equipped high schools. In the summer of 1909 pastors and lay Catholics of six parishes in Hamilton, Ohio, helped organize Hamilton Catholic high school for boys on Sixth and Dayton Streets, the first central Catholic high school in the archdiocese and in Ohio. Since 1889 Notre Dame Academy in Hamilton had been offering secondary education for girls. Until the establishment of the new Catholic high school, there were no such opportunities for Catholic boys in the city. Throughout the country most graduates of Catholic or public secondary schools before 1914 were mostly female. The new Hamilton school, under the charge of the Brothers of Mary, opened in the fall of that year with an enrollment of sixty-three students. The Catholic central high school concept, first established in Philadelphia in 1890, proved so successful in Hamilton that the chancery urged priests elsewhere in the archdiocese to consider the same.  

It took almost thirteen years, however, before another central high school opened in the archdiocese. In 1920 Moeller decreed that in the larger cities in the diocese a central high school for several parishes should be built, thus providing greater administrative efficiency. He intended the central high school to become the norm in the archdiocese. At the time there were more than a dozen central Catholic high schools in operation in the country. When in 1920 the parishioners of Price Hill and vicinity realized that St. Lawrence High School could no longer handle the increasing student population, they formed a corporation for the purpose of erecting a new high school. The following year pastors representing eleven parishes on the west side of Cincinnati met to plan for a central high school in their area. The new school,
dedicated to Archbishop Elder, began its operations in the fall of 1922. It used St. Lawrence school and a nearby Knights of Columbus hall as temporary facilities until the permanent school was completed in 1923.\textsuperscript{18}

Following a meeting with his consultors in the summer of 1924, Moeller in his July circular insisted on two central Catholic high schools in Hamilton County, Elder on the west side and Purcell High School in Walnut Hills. Pastors and parishioners on the east side to Walnut Hills had been making plans for a central high school for about two years. Elder and Purcell High Schools became free schools in the sense that the expense was paid pro rata by the parishes assigned to them. No tuition was collected from the pupils. Sensing that many Catholic parents did not feel the same sense of urgency to send their children to Catholic high schools as they did to the primary grades, Moeller argued that they were “even more necessary for the preservation of the faith” of the children than the elementary schools. Though the archdiocese had initially intended to build a third high school in the heart of Cincinnati, Moeller and his staff were dissuaded to do so because it was believed by some that two high schools would be sufficient to accommodate the Catholic children in the high school grades. Besides, they thought the inner city was not a desirable locality for a central high school. It was thought that the preponderance of poor Catholic families would not have been able to support a high school.\textsuperscript{19}

In the late nineteenth and early twentieth centuries the archdiocese also continued to promote institutional separatism in education by urging Catholic young men and women to attend Catholic colleges. Both Elder and Moeller, like their conservative episcopal colleagues, argued that religion should permeate the education of the children from kindergarten up to the university. But the number of Catholics in secular colleges grew during this period. A national survey taken in 1907 of Catholic students in college revealed that approximately two-thirds of them were enrolled at secular institutions. Throughout this period the two Cincinnati ordinaries expressed concern over the secular teachings at the University of Cincinnati. During Elder’s administration, the diocesan paper portrayed the University as “a sectarian Protestant seat of learning,” guilty of spreading a “materialistic philosophy.” Moeller personally viewed the University of Cincinnati as a fortress of atheism. He privately criticized the University officials for trying to raise money through tax levies and putting an unfair “burden . . . on the tax payers . . . for boosting . . . the infidel University of Cincinnati . . . .” He suggested, moreover, that if the tax levy for the University were ever put to a vote, it “ought to be objected to by every Catholic congregation.”\textsuperscript{20}

When in 1908 Charles W. Dabney, president of the University of Cincinnati, invited Moeller to give the benediction at its commencement, he
declined. Though he had another engagement that evening, he pointed out that he did "not approve of some things taught in the University and I fear I would compromise my position by attending." Moeller never visited the University of Cincinnati, fearing that he might inadvertently create the impression among the Catholics that he approved of it. Concerned over the University's secular teachings, Moeller encouraged Catholics taking classes there to "take down verbatim the statements of those conceited and half-baked professors." He encouraged the students to "be alert and write out accurately the unsound teachings of the professors, giving their names and the date of their utterances." The archbishop's posture toward the University of Cincinnati was consistent with the request of officials in Rome that the American church limit its contact with modernism and secular culture.

SEMINARIES

In the early days of Catholicity in Ohio the theological and preparatory departments of Mount St. Mary's of the West Seminary operated as a single unit. Though plans for a preparatory or minor seminary, separate and distinct in location and administration from the theological seminary, had been discussed, not until 1889 were the plans realized. Every year officials in the archdiocese had argued "more pressingly" the need for one. When Purcell in 1853 was offered a farm of 320 acres and about $10,000 worth of property for a "petit seminaire," he declined the offer largely because of his preference for a "mixed" college. As more and more students of the preparatory grades were admitted to Mount St. Mary's of the West Seminary in the early 1870s, again plans were discussed for a college and preparatory seminary. Father Bernard H. Engbers, who was a strong advocate for a separate preparatory seminary and later became pastor at St. Rose Church, suggested to Purcell the formation of a preparatory college where the students who intended to live in the community would be educated. "It is said," he wrote, "that our young men do not know life and its realities, that they are unacquainted with the world, [and] know nothing of business and practical undertakings." Plans for a preparatory seminary, however, were again shelved. But at the Third Plenary Council of Baltimore in 1884, however, the bishops saw the need to help develop qualities for the priesthood from boyhood and adopted legislation calling for a minor seminary.

The first time that Elder met Archbishop Purcell after his arrival in Cincinnati in 1880, the elderly archbishop pleaded with him to try to open Mount St. Mary's of the West Seminary, which had been forced to close due to the financial disaster of 1878, as soon as possible. Elder saw obvious advantages to reopening the seminary, but the bankruptcy of the archdiocese
caused him to evaluate his options. Bishop John Lancaster Spalding of Peoria, Illinois, proposed to Elder in 1880 the purchase of Mount St. Mary's Seminary for $125,000. Spalding hoped to acquire a set of buildings at a reasonable price for the "opportunity," he wrote, "to make a beginning towards founding a Catholic University." He hoped to use the property as a national "theological high school." Though Elder was warm to the idea, Cardinal McCloskey of New York and Archbishop Gibbons of Baltimore opposed it. The matter was subsequently dropped. Elder needed no persuasion on the merit of the seminary. "A diocesan seminary," Elder later wrote to the clergy and laity, "is the nursery, we might say, for all other institutions of religion." Although the churches, schools, asylums, and hospitals were the work of all the faithful, "they only become realities," he argued, "when there are priests to lead the way." Like Purcell, he thought it was advantageous to educate most of the students in the diocese. The pastors would have an opportunity to know the seminarians, and they in turn would become more familiar with the local needs of the people. On September 12, 1887, Mount St. Mary's of the West Seminary, after having been closed for eight years, was reopened due largely to the generosity of Reuben Springer, a longtime benefactor. Springer was an avid supporter of Catholic institutions, the arts, Music Hall, and other public institutions in Cincinnati. In his will he bequeathed to Elder the sum of $100,000 for the education of priests. Springer's bequest made possible extensive repairs to the building, which had suffered the physical effects of having been closed. In the first year of its reopening, twenty-seven students enrolled, fifteen of whom came from the archdiocese. "It cheers our hearts and revives energies," Elder wrote, "to see the lights of science and piety again burning in those halls." Within six years of its reopening, sixty-three priests completed their theological studies at the seminary. By 1897 enrollment reached 152.21

Shortly after the reopening of Mount St. Mary's of the West Seminary and inspired by the impetus for opening minor seminaries stemming from the legislation of the Third Plenary Council, Elder in 1889 revived discussion for a preparatory seminary. He commissioned Engbers to prepare a class of students at Holy Trinity school. Elder also approved the plans of his vicar general, John C. Albrinck, to purchase, with the bequest of Reuben Springer, fifty-seven and one-half acres of land for $5,625 at Cedar Point, now Mount Washington. Approximately ten miles from downtown Cincinnati, the location seemed ideal for seminary purposes. "[I]f an imposing building were placed on it," Albrinck wrote, it "would show well far and wide and would give the inmates a grand panoramic view in all directions." In the fall of 1891, St. Gregory's minor seminary, exclusively for residential students, opened its doors with an enrollment of twenty-three young men. Albrinck
served as president until the appointment in the summer of 1892 of Father Henry Brinkmeyer as rector. Throughout its twelve years existence as a boarding school, the seminary’s annual enrollment numbered between eighty-five and one hundred students. The seminarians represented the dioceses of Cincinnati, Columbus, Covington, Grand Rapids, Louisville, Vincennes, Nashville, and Detroit.

Operating a second seminary, however, compounded the financial woes of the archdiocese. As early as 1892 Elder conferred with some prominent businessmen in the city regarding the local church’s financial difficulties. A few years later the archdiocese’s Auditing Committee reported that the chancery was “laboring under a great and ever increasing difficulty in its financial connection with the Seminaries.” The expenses of keeping up both seminaries proved too great. In spite of the collections from the parishes, which some parishes had trouble making, the seminaries got deeper into debt to the chancery “with little, if any hope of ultimate repayment.” Remembering the Purcell bank failure, the committee feared that if this practice continued it would “hamper the chancery seriously, and in a possible case of panic among the depositors[,] history may, to a certain extent at least, repeat itself.” Two viable options seemed opened to the diocese: Combine both seminaries and place them under one management, which would have required keeping the preparatory students separated from the theologians, or keep the two seminaries separated and make the preparatory seminary a day college. After much consultation the archbishop chose the latter course.

In the summer of 1904 Elder found it necessary economically to transfer the theological seminary from Price Hill to the Mount Washington property and move St. Gregory’s to West Seventh Street, where it operated as a day college. But from the start this arrangement met resistance from a number of faculty and pastors. The faculty wanted a boarding school for the preparatorians in a rural setting where they could more closely supervise them. Many parents who lived outside the city were also reluctant to send their boys to the city to board with private families. As a consequence, attendance at St. Gregory’s was small and the plan of the day school was eventually abandoned. Though it was suggested once again that the theological and preparatory seminaries be united under one management, Archbishop Moeller and his consultors took exception. After corresponding with the rectors of several seminaries, who all favored a separation of the preparatorians from the theologians, Moeller in 1907 closed “St. Gregory Seminary for a time” while the archdiocese raised enough money “to erect a preparatory seminary at Norwood,” northeast from the downtown area. For the next sixteen years the archdiocese had no preparatory seminary. Local aspirants to the priesthood received their college education at St. Xavier College, University of Dayton,
or St. Joseph College in Indiana. Meanwhile, the Mount Washington property, which now housed Mount St. Mary's of the West Seminary, was remodeled. With the addition of a new wing the building could now accommodate one hundred and twenty-five students. The old and attractive seminary building in Price Hill was sold to the Good Shepherd Sisters. There they consolidated the operations of their Baum Street and Bank Street convents under the title of “Mt. St. Mary Training School for Young Girls.”

THE NORWOOD HEIGHTS PROJECT

Early in his administration Moeller began a grandiose building program for a planned Catholic residential community, built around a new cathedral, bishop's residence, and theological seminary. Concerned over the deterioration of the west end of Cincinnati, he thought there was need for a new location for the cathedral. Having been connected with the cathedral for more than twenty years, Moeller knew personally that attendance and receipts were getting smaller. In 1880, when he was an assistant at the cathedral, it was necessary to have six Masses every Sunday, two of these in the basement, in order to accommodate the parish. All these Masses were crowded. Twenty-five years later the basement was no longer used, and only five Masses were said, with smaller numbers of people in attendance. In 1881 the cathedral membership numbered eight hundred families. By the turn of the century the number had dropped to six hundred. Moeller had seen during his work at the chancery more and more Catholics leave the west end and move to the suburbs while more and more businesses and blacks moved in. Seeing no end in sight to the falling off in attendance and receipts, in 1905 Moeller asked Vatican officials to extend the cathedral's boundary limits in order to draw more parishioners. Generally predisposed not to extend territorial boundary lines, the pope said, “No.”

The following year Moeller appointed a committee of priests to consider a new location for the cathedral. After considering several sites, the committee settled on approximately 156 acres in Norwood Heights in Norwood, a suburban community completely surrounded by the city of Cincinnati. To help finance the project the archbishop and a group of close friends organized a private company, the Norwood Heights Company, a real estate development corporation. To raise capital to finance construction, then sell lots, the company offered its stock to the priests and laity of the archdiocese with the assurance that the accruing profits would become the “personal property of the shareholder.” From the start Moeller and several priests became the largest stockholders in the company. As more and more factories were moving to Norwood and employing substantially more people, Moeller and his
staff hoped that the new facilities would entice Catholics to move into the area and thus create a boom in the sale of lots. The Norwood Heights Company deeded approximately sixteen acres of its acquired property to the Cincinnati ordinary. The transfer was made on the condition that within twenty years a seminary and episcopal home were built on it and, if conditions warranted it, also a cathedral.28

Though Canon Law required a bishop to build his cathedral within the territorial boundaries of the episcopal city, Moeller was hopeful that in the near future the city of Cincinnati would annex Norwood. The addition would make Norwood Heights the “center” of Greater Cincinnati, thus providing an ideal location for the cathedral. But Norwood fought for its independence, and Cincinnati never annexed it. That forced Moeller to give up his dream of building a cathedral there. The Catholics of Norwood subsequently built St. Peter and Paul Church on property acquired from the archbishop. For the remainder of his tenure Moeller kept an eye on the cathedral parish, resolving never to allow neighboring congregations because of their declining numbers “to incroach [sic] on the Cathedral in order to keep alive.”29

On the subject of a new episcopal residence in Norwood, Moeller had no doubts that a larger house was needed for the archbishop of Cincinnati. He felt that the honor and needs of the archdiocese called for one. “Priests and [l]aity, when visiting Cincinnati,” he wrote, “have often expressed to me their surprise that the Archbishop of Cincinnati has not a larger and more commodious residence.” The archdiocese needed a residence spacious enough to accommodate the bishops of the province who met in Cincinnati from time to time as well as to have adequate meeting and reception rooms to conduct diocesan business. Moeller also had a personal reason for wanting his new residence in Norwood. For years he had suffered from a “delicate throat” and his physicians recommended that he remove himself from “the smoke of Cincinnati” and move to the suburbs. In 1908 a new archiepiscopal residence, the fifth such residence in the history of the archdiocese, began to be built at Norwood Heights. The large palatial Italian renaissance building was ready for occupancy in 1911.30

The main reason the archdiocese acquired the Norwood Heights property was to build a new seminary. From the beginning, however, the seminary project encountered problems. Besides a depressed real estate market, there were rumors that the directors of the Norwood Heights Company were speculating for their own personal gains. As sales of the lots declined, the directors grew uneasy and tension among them increased sharply. Eventually Moeller himself accused some lay directors of being in the project “simply to get all the money out of it” they could. When some of the investors suggested that Moeller should bail them out, he became more indignant and
regretted that he had joined the venture. Along with other stockholders Moeller lost money in the project.\textsuperscript{11}

Notwithstanding the fact that the building project failed to live up to its expectations, Moeller kept his promise to build a new seminary and residence in Norwood Heights. The new diocesan seminary, which adjoined Moeller’s new residence, was completed in September 1923. Upon its completion the theological faculty moved to Norwood and St. Gregory Preparatory Seminary reoccupied the Mount Washington property. Mount St. Mary’s of the West Seminary opened with 182 students. Costing slightly more than one million dollars, which was more than double the original estimate, the new seminary was a most imposing structure, combining classical and renaissance elements. It contained four classrooms, a lecture hall, a chapel in the center, five small chapels at the rear of the sanctuary, and enough room to accommodate 180 students. By the end of Moeller’s term the two diocesan seminaries, the new episcopal residence, along with the hundreds of church steeples throughout the archdiocese constituted an impressive visual presence. As Cincinnati Catholics manifested greater self-confidence, it was a matter of pride to have magnificent buildings.\textsuperscript{12}

The celebration of the one hundredth anniversary of the founding of the diocese was delayed two years so that the celebration of Mount St. Mary’s
could be joined with it. On October 21, 1923, the centenary was observed. Two days later the new seminary was dedicated. The double celebration was fitting. More than one hundred years earlier, the protobishop of Cincinnati, Edward Fenwick, had dreamt of a school to train candidates for the priesthood. Archbishop Peter Fumasoni-Biondi, the apostolic delegate to the United States, officiated at both ceremonies. At the banquet following the dedication of the seminary, Moeller thanked the many priests and people who had contributed to the building of the seminary. St. Raphael parish in Springfield alone had raised $10,000 for the new seminary. In addition to contributions from the various parishes and individual donors, the Knights of Columbus Councils from Cincinnati, Norwood, Dayton, Celina, Versailles, among other places, made generous gifts. Moeller, who had hoped to have the seminary entirely paid for before its dedication, realized his wish. He was pleased to announce there was a balance of slightly more than $100,000 in the seminary fund.  

In the midst of the celebration, however, the new theological seminary in Norwood had its share of critics. Instead of transferring the preparatory seminary to Norwood, as the archbishop had originally intended, the local church transferred the operations of Mount St. Mary's of the West Seminary from its rural and spacious setting in Mount Washington. A number of people criticized the move, arguing that a major seminary needed more than the twelve acres of land adjoining the archbishop's residence. The critics that annoyed Moeller the most, however, were those who questioned the quality of instruction at Mount St. Mary's. From the beginning the archbishop had high hopes that the bishops in the Cincinnati Province as well as in the neighboring provinces would send their students to his seminary. He was disappointed to learn that Bishop Ferdinand Brossart of Covington sent his philosophy students to the seminary in Baltimore. Having heard negative remarks about the quality of instruction at Mount St. Mary's, Brossart felt it his "sacred duty," he wrote to Moeller, to secure as good an education for the priests as possible. Moeller was hurt and disappointed by Brossart's remarks. It was unlikely that other bishops would support the provincial seminary if the bishop in its own backyard did not send his students there. There was nothing, Moeller wrote to Brossart, "that has given me more pain as the information that you intend to discriminate against Mt. St. Mary Seminary. I all along flattered myself with the belief that the Bishop of Covington would be one of the staunch supporters of the Cincinnati Seminary." When Brossart became ill a year later and could not ordain his deacons to the priesthood as scheduled, he asked Moeller to perform the ceremony for him. The archbishop refused, declaring that he "could not in good conscience ordain men that he regarded as not prepared for the sacred ministry."
Chapter Eight
REFORM OF CHARITY AND SOCIAL WORK

Like other urban centers, Cincinnati in the late nineteenth and early twentieth centuries witnessed a quarter-century of humanitarian and social reform. Like many Americans, Catholics were caught up in the spirit of urban reforms. A group of bishops, clergy, religious, and lay social thinkers inaugurated a movement to restructure the philanthropic sector at both the national and diocesan levels. In the archdiocese of Cincinnati the Catholic crusade for charity intensified and the local church became more of a force in the community’s social and economic life. Responding to increasing immigration, industrialization, and urbanization, it developed an extended network of institutions and services aimed at taking care of those people in need. Various religious and lay communities established hospitals, homes for the aged, remedial institutions, orphanages, industrial schools, and homes for working boys and girls. As in other urban dioceses at the time, modern medical and social facilities of the religious and ethnic institutions were anchored in the traditional Catholic subculture. As they intensified their care for the poor, the sick, the elderly, and the orphaned, the growing Catholic population and continuing influx of immigrants strained the church’s resources to its limits. In particular, Elder and Moeller, like their confreres, looked to the communities of women religious to assume the greatest share of the burden of attending to the physical and spiritual needs of the people, especially Catholic immigrants. Their spirituality, training, and lifestyles affected positively the lives they touched.¹⁵

By far the most impressive aspect of the local church’s response to the social problems of the period was the founding of homes for the aged, hospitals, and orphanages. This response involved more women than previously. Sisters of various religious orders were the main support of the charitable work of the archdiocese and were, in many ways, as one historian put it, “the force holding the Church together.” They “exercised the major influence on the growing immigrant population, and bore the economic brunt of selfless service.” In the early 1880s fourteen Little Sisters of the Poor operated Cincinnati’s St. Joseph Home, which accommodated 220 elderly inmates, men and women more than sixty years of age. Three years after building a new home on Dayton Street, the order bought a piece of land on Riddle Road in Clifton for a second home. Upon completion of St. Peter’s Home for the Aged in 1889, which sheltered about 185 elderly, the Dayton Street home was turned over to the Dominican Sisters of the Poor. By 1890 more than thirty Little Sisters of the Poor in the two homes watched over the elderly, providing them with food, clothing, and medicine.³⁶
In August 1910, under the direction of Mary Shanahan, the St. Teresa’s Home for the Aged was opened at Estelle and Auburn Avenues in Cincinnati. Unlike St. Joseph’s and St. Peter’s Homes, St. Teresa’s was established as a diocesan institution. Shanahan, with the assistance of a lay board, managed the institution for six years without the assistance of a religious community. The home permitted membership upon payment of $500 to $1,000, for which the residents were to receive care for their remaining days. Twenty years later a number of the older residents still received care at the home. Though the newer residents were charged more realistic monthly rates, Archbishop Moeller appealed for assistance in covering the expenses of the earlier residents, whose initial payments did not meet the growing expenses. By the end of Moeller’s term, Cincinnati Catholics had four homes for the aged: St. Joseph, St. Peter, St. Teresa, and St. Francis of the Poor in Fairmount.

On the Feast of the Sacred Heart, June 22, 1882, Elder dedicated the Sacred Heart Home for Working Girls, the third of its kind in the United States. Under the direction of Margaret McCabe, a pioneer of social work among the Catholic laity of Cincinnati, a four-room house was rented on Sycamore Street for the young, homeless, working girls of the city. By the fall the boarding home had ten inmates. Opened to young girls of all denominations, the home was not a charitable institution in the ordinary sense. McCabe frowned upon the word charity and referred to it as a “hateful sound.” Those individuals who could pay for board or lodging could do so, and those who could not were just as welcomed. “Our . . . purpose,” McCabe wrote to Elder, “is the protection of the most exposed and endangered class of the community, . . . young girls who come from a distance to secure work in a strange city.” In less than two months after its founding the house was found too small, and a house with twelve rooms was rented. This too became overcrowded, and a twenty-room house on Sycamore Street was purchased. By August 1887 the home was transferred to a four-story building on Broadway. For eleven years McCabe, assisted by ten lay women, guided the destiny of Sacred Heart Home.

In February 1893 eight of the women applied to the mother superior of the Sisters of St. Joseph at New Orleans for affiliation as a group to the religious community. McCabe had written to Elder several times, hoping that her “little community” would become religious. The following month Elder supported their request. He was “very much satisfied,” he wrote to the archbishop of New Orleans, “with their work, . . . with their conduct, and the spirit of religion and humility which they manifest.” By June four Sisters of St. Joseph came to Cincinnati to take charge of the home and to open a novitiate. Within six months the sisters had some forty girls in residence. In
addition, about eighty working girls from factories joined them for dinner. Over the years Sacred Heart Home sheltered thousands of girls.39

The limitations of the home for a novitiate, however, led the community of sisters in the fall of 1893 to purchase a house and seventeen acres in Mount Washington. The previous year thirteen Catholic families had helped organize Guardian Angels parish in the area. When the sisters arrived, they responded to the needs of the congregation. Prior to the completion of Guardian Angels Church in 1893 there had been no church in the locality. Catholics of Cedar Point, as Mount Washington was then called, had to travel to distant churches to attend Mass, and their children’s nearest schools were also several miles distant. The sisters arranged their apartments in the convent as classrooms for the accommodation of the children. With the assistance of a benefactor they erected a small frame schoolhouse, Guardian Angels school, across the street from their property. As the number of children increased, the new school no longer sufficed and work on a new building began in the fall of 1914. St. Joseph Academy was ready for occupancy a year later. This was the sixth academy established in the Queen City.40

In addition to the work of the Sisters of St. Joseph, Sisters of Charity, and Sisters of Mercy, who also managed Cincinnati’s Mount Carmel Home for young working girls and women, three Dominican Sisters of the American Foundation at Albany, New York, arrived in Cincinnati in the summer of 1912. With the assistance of Josephine Schwind, the three sisters established their community in Dayton, where they opened the “Dominican House of Retreats” and provided a home for working girls. Women in Dayton joined the newly formed “Auxiliary Loretto Guild,” paying $1.20 annually in support of the home. Five years later they established the “Loretto Guild” for employed women. Sisters of the Second Order of St. Dominic, more popularly known as the Cloistered Dominican Sisters, came to Cincinnati in 1915 and conducted the Holy Name Monastery in Walnut Hills for perpetual adoration of the Blessed Sacrament.41

In December 1885 the Jesuit John N. Poland, with the able assistance of his father and Margaret McCabe, opened the Home for Working Boys on East Fifth Street in Cincinnati. The following year it was turned over to McCabe to manage. In five years’ time, the home, which opened with 25 inmates, cared for more than 780 boys. It accommodated a group of youngsters that the orphanages and children’s homes could not reach. As enrollment increased the Boys’ Home moved three times over eight years, always to larger accommodations. It settled on Sycamore Street in 1893. The young boys, some of them newly arrived immigrants, were sent to the parochial schools where they could stay until they were fifteen years old. Volunteers in the newly established Mission of Our Lady of Pity worked for the support of
the Boys' Home. Each month the home published its paper, The Homeless Boys' Friend.\textsuperscript{42}

In February 1915 Charles F. Baden, chaplain of St. Mary Hospital, and some prominent lay people in Cincinnati visited Moeller and proposed the idea of establishing a Catholic young men's club similar to the Y.M.C.A. Baden had conceived the plan. He hoped to provide a home where self-supporting Catholic young men would have opportunities to avail themselves of Catholic teachings and activities. Moeller enthusiastically endorsed the idea. About a month later three hundred Catholic laymen attended a meeting at a local hotel. This meeting laid the groundwork for the establishment of the Fenwick Club on Broadway on March 19, 1915. Named in memory of the first bishop of Cincinnati, its membership was limited to Catholic men between the ages of seventeen and thirty. The Fenwick Club was the first institution of its kind under Catholic auspices in the United States. It served as a model for other cities in the country.\textsuperscript{44}

The following year the Boards of Trustees of the Fenwick Club and of the Boys' Home of Cincinnati decided to build a new Fenwick Club and Boys' Home. The latter's building, which accommodated thirty-five members, proved too small. During Margaret McCabe's able administration the Boys' Home had been the haven for more than five thousand homeless boys. In 1915 feeble health had caused McCabe to relinquish the management of the Home. Baden was then appointed chaplain and manager. On April 28, 1918, Moeller dedicated the new Fenwick Club and Boys' Home on Pioneer Street, east of Broadway, within three blocks of the heart of the city. In addition to a gymnasium, recreation facilities, and a classroom for a night school with practical courses, the six-story building had 150 rooms for the Fenwick Club. The dormitories of the Boys' Home accommodated about one hundred. During the next two decades approximately 10,000 young men annually entered and resided in the Fenwick.\textsuperscript{44}

During his administration Elder also emphasized the necessity of religious instruction for the deaf. In the 1880s interest in educating Catholic deaf children of the diocese grew, especially after an intimate friend of Archbishop Purcell had in the 1870s a son, Edward Cleary, who lost his hearing at the age of six years. Not having a Catholic school for the deaf in the community, the child attended a local day school for the deaf. After class hours he received religious instructions from Father John M. Mackey, pastor at St. Patrick Church. By the fall of 1887, the Springer Institute, the first Catholic School for the Deaf in Ohio, was opened on Eighth and Plum Streets in Cincinnati. It opened as a free school in the cathedral parish and later moved to the rectory. Within a year there were thirteen pupils on the roll. The school operated for only three years. In 1890 the Sisters of Notre Dame de
Namur opened a day school for the deaf in their academy on East Sixth Street. They attended to the deaf for more than thirty years, teaching them both by sign language and by vocal sounds and lip reading. Alexander Graham Bell praised the instruction when he visited the school in 1893.45

Notwithstanding the early efforts made by the Springer Institute and the Sisters of Notre Dame, there was still in the 1890s a large percentage of deaf-mute Catholic children in the city and surrounding communities who were not receiving the benefit. This was because of "the inability of parents," Edward Cleary wrote to Elder, "to bear the expenses of bringing them to the school and paying for the board." The archbishop urged the pastors and the parishes to do what they could to identify those who needed assistance. When the Jubilee Committee of Elder's ordination reported a surplus of $2,000, Elder suggested it be used for the education of the deaf. By the end of the nineteenth century Jesuits and Franciscans also conducted programs of religious instruction for deaf-mute children.46

Building upon the work of his predecessor, Moeller thought a permanent home "for the deaf mutes" was necessary. In 1907 the archbishop urged all the parishes under his jurisdiction to assist in the establishment of a deaf-mute school. Five years later Father Henry J. Waldhaus, assistant pastor at St. Philomena Church on Third Street in Cincinnati, took up the work. He and some of his parishioners sponsored a bazaar to help raise funds for a school. In the spring of 1914 the Catholic Mission for the Deaf, with an efficient corps of willing workers under Waldhaus's direction, was opened on West Fourth Street in Cincinnati.47

After visiting nearly all the Catholic schools for the deaf in the country, Waldhaus recommended a farm in the country as the most advantageous spot for the new school. Moeller supported the idea. A farm, they thought, would give the children an "opportunity to learn the art of farming, stock-raising, poultry-raising, [and] truck-gardening." In the summer of 1915 Moeller and his staff selected a picturesque site along the Glendale-Milford Highway, thirteen miles from downtown Cincinnati. The money set aside by Elder on the occasion of his priestly Jubilee, coupled with funds raised in local ceremonies and the annual collection, made possible the opening of the internationally renowned St. Rita School for the Deaf in Cincinnati. It opened as a boarding school with an enrollment of eleven children. The following year, the number increased to twenty-four. Because a rule of the order prevented the Sisters of Notre Dame from operating a boarding school of any sort, the Sisters of Charity agreed to take on the charge. Two sisters, along with a number of Catholic lay women and men, assisted Waldhaus, who was named director of the school. Lack of accommodations, however, prevented the acceptance of more than thirty children at a time. According-
ly, plans were drawn for a new building. The First World War, together with a disastrous fire that destroyed the barn and other outbuildings, delayed the realization of these plans until the fall of 1921 when William Hickey, vicar general of the archdiocese, laid the cornerstone of the new school. Three years later, on Labor Day, clergymen from various parts of the United States and laity attended the dedication of the St. Rita School for the Deaf at Lockland. The institution, with its four main buildings, was one of the finest of its kind in the country. When parents were unable to pay the price to send their children to the school, arrangements were made through the pastors and Waldhaus to take the children “without discrimination and without humiliation.”

In the 1880s the Sisters of Notre Dame in Cincinnati alone taught in ten German-speaking schools, conducted their new academy on Sixth Street, and were in charge of the six hundred boys and girls attending St. Xavier's parochial schools. Anticipating the need for more commodious quarters for the religious community and school on Sixth Street, the Sisters of Notre Dame secured on East Walnut Hills a tract of land overlooking the Ohio River. In 1890 they began construction of a new convent and academy, known as “Our Lady's Summit,” on Grandin Road. The sisters also expanded their work by building academies in Dayton and in Hamilton, Ohio. By the end of the decade, Notre Dame Academy in Hamilton offered secondary education for girls. These institutions played an important role in the history of education in the archdiocese of Cincinnati.

During this period, religious and lay persons also became increasingly more involved in social work. By the 1880s there was a marked increase in the involvement of laywomen in charitable activities. In 1899, Emily Callaghan and other Catholic lay women met at the Boys' Home and helped organize the Visitation Society. These women comforted the sick and the dying and helped prepare the room for the priest when he came to administer the sacraments to them in their homes. Moreover, women religious expanded their ministry in hospital work. Two days after Christmas in 1888, the Sisters of the Poor of St. Francis opened St. Francis Hospital on Queen City Avenue, their second hospital in Cincinnati. The ground had been donated to the Sisters of the Poor two years earlier by St. Peter's Cemetery Association. Planned as an extension of St. Mary Hospital, the new hospital took care of the aged, infirm, and chronically ill, especially those suffering from tuberculosis, cancer, and incurable diseases. In the latter part of the nineteenth century it earned the distinction of being the only hospital west of the Appalachians to receive patients suffering from cancer. As the number of long-term patients increased, two additions to the hospital became necessary within the next decade.
In 1890 the Sisters of Charity erected an addition to Cincinnati’s Good Samaritan Hospital, which was larger than the original building. At this time the community of the Sisters of Charity consisted of about five hundred sisters, under whose care were thirteen parochial schools, five hospitals, two orphan asylums, one infant asylum, and two academies. In 1881 the religious community had purchased property adjacent to the novitiate in Delhi Township for a new motherhouse. In May 1884 the motherhouse, built of blue limestone on the high bluff overlooking the Ohio River, was completed. A year later the sisters began construction of an east wing to house the boarding school that was subsequently transferred from Cedar Grove. On July 16, 1885, a fire destroyed the new motherhouse. The limestone burned quickly and little could be salvaged. As Mount St. Mary’s of the West Seminary was closed at this time on account of financial troubles, Elder offered the premises to the sisters. There the novitiate was continued for a year until the new building at Mount St. Joseph in Delhi was ready for occupancy. This new location would serve the sisters well, providing religious training and professional education to many of them.51

In 1915 Good Samaritan Hospital was moved from its initial location on Sixth and Lock Streets to a new building on Clifton Avenue across from Burnet Woods Park. Almost a decade earlier, Moeller and Mother Superior of the Sisters of Charity, M. Blanche, had discussed the advisability of erecting a new Good Samaritan Hospital. The old neighborhood no longer served its purpose, thought Moeller, as it was “occupied by many negroes, by factories and Rail Roads.” At the turn of the century the order also opened Seton Hospital on West Eighth Street, later moved to West Sixth Street. But the hospital was short-lived. In December 1924 the sisters found it necessary, largely due to the “disreputable neighborhood,” to close the hospital. It subsequently merged with Good Samaritan Hospital. In 1891 the Sisters of Mercy, on the invitation of the priests and people of Hamilton, Ohio, opened Mercy Hospital. They converted a fifteen-room house on Dayton Street into the hospital. Two years later they acquired additional property, increasing the number of beds by twelve to thirty-six. As the number of patients at the hospital continued to increase, totaling two thousand in its first ten years, the old buildings were torn down and a much larger hospital was completed in 1905. By 1915 three additional houses were acquired, forming an annex to the hospital.52

During the administrations of William Henry Elder and Henry Moeller the archdiocese made vast strides in the amount of charity it provided. In the fall of each year it had a collection for St. Joseph Orphan Asylum in Cumminsville. The diocesan orphanage, which averaged in the 1890s about 375 English-speaking children annually, was almost entirely dependent for its
maintenance on the annual collection and the proceeds of the Fourth of July Picnic held on its grounds. The orphanage, which extended its benefits not only to orphans but also to children neglected by their parents, accepted children between the ages of four and twelve of whatever nationality. At times crowded conditions forced the children at St. Joseph to sleep two in a single bed. In need of additional financial support, Elder formed a committee of clergymen to develop a remedial plan that led to the establishment of the St. Joseph's Orphan Asylum Association. Its membership consisted of the clergy and three lay delegates for every three hundred families from each parish in the archdiocese. To widen the base of financial support, the Association initiated a contributing membership enrollment in every parish, making it the duty of the lay representatives to collect the dues. During this time St. Joseph Orphanage in Dayton, which traced its beginning to the organization of the St. Joseph Orphan Society in 1849, fell under the supervision of the Sisters of the Precious Blood. St. Aloysius Orphan Asylum in Bond Hill, conducted by the Sisters of Notre Dame since 1877, continued to care for the German orphans from Hamilton County.

The two decades after 1900 saw Catholic charitable projects and social work agencies increase rapidly. St. Joseph Infant Asylum in Norwood took boys up to age four and girls up to age six. Mount Alverno Protectory continued to attend to dependent boys from twelve to eighteen. The Boys' Home cared for dependent and working boys, fourteen to twenty years of age. During Moeller's first year as archbishop, the Brothers of the Poor of St. Francis bought the property of the Good Shepherd Sisters on Bank Street and opened St. Vincent Home for delinquent boys seven years or older. The archbishop and the brothers had become concerned at the prospect of Catholic boys being sent to the Ohio State Reformatory. When a disastrous fire swept the Mount Alverno Protectory in the spring of 1906, destroying all the buildings, St. Vincent Home became the haven for more than two hundred boys and brothers made homeless by the incident. Three years later the Franciscans organized on Vine Street, opposite St. Francis Monastery, the Friars' Athletic Club for boys. For the next half-century the brothers cared for more than ten thousand boys and young men in the archdiocese. The Good Shepherd Convent in Carthage received black girls and white juvenile delinquents who needed protection. Mount St. Mary's in Price Hill admitted delinquent girls, whether orphans or not, usually five years of age or older. The Sisters of Mercy ran the House of Mercy for dependent children.

Throughout his tenure Moeller strongly encouraged the laity to become involved in social and charitable work. "A layman, who truly loves his Church, . . . and is concerned about the salvation of his neighbor," Moeller wrote, "will give his time, his talents to anything and everything
that promotes these purposes.” There were also Catholics, like Ernest F. DuBrul, one of Cincinnati’s leading manufacturers, who thought that lay Catholics had “shirked their work” and shifted their responsibility to the clergy. Very much concerned over the rift between those at the top of the economic ladder and those at the bottom, Moeller urged personal service by the more affluent in society. “It is true beyond all doubt,” he said, “that there is a rather strained feeling today between those who live in comfort and those who have to struggle for every scrap they eat. This yawning abyss is becoming wider and deeper, day by day, and threatens to subvert all in a dreadful catastrophe. The imperative thing to do is to bring these two classes closer together; and this great good the rich can effect by generously giving their personal service to the alleviation of those, who are in dire poverty or sore distress . . . . Let the poor see that you have a heart that feels for them.”

Notwithstanding the amount of charity provided by various Catholic organizations, many poor Catholics turned to the Salvation Army for assistance. In December 1914 Brigadier David E. Dunham informed the archbishop that “65% of the families that apply to us for assistance are Roman Catholics.” He hoped the local Catholic organizations would attend to these families who were “in a starving condition. . . . We are not making any complaint to you, Reverend Sir,” he wrote, “for we understand there are difficulties in every organization. . . . I believe your big heart will make a response to this letter and you will investigate it. . . .” To help remedy the situation, Moeller established in 1916 the Bureau of Catholic Charities of Hamilton County, with Father Francis A. Gressle as director.

By that time most large cities in the country had diocesan bureaus of charities. Ever since the founding in 1910 of the National Conference of Catholic Charities, which stated its intent to conduct “a war on the causes of poverty” and to accommodate the expanding urban and suburban communities, charity bureaus were considered a necessity to deal with modern social conditions. There was also a demand for Catholic charities to become better organized. Big city ordinaries, and Moeller was no exception, became consolidating bishops. Like corporate developments in American business, labor, and government in the progressive era, centralization and efficiency became the watchwords in welfare work in the archdiocese of Cincinnati. As the local church looked upon its field of service among the poor as essential, more and more Catholic leaders saw the need for better coordination and organization of relief efforts. It was assumed that the parish was no longer an adequate unit for the care of the poor. “We realized,” Moeller wrote, that “in order to take proper, efficient and effectual care of all charity cases, it would be absolutely necessary to establish also in Cincinnati a Central Bureau of Charity.” As Moeller took up the drive for consolidation, he
assumed direct control of diocesan charitable organizations and services. The bureau helped coordinate and systematize the many and varied activities of the institutions and parish societies engaged in charitable work throughout the archdiocese. It provided Catholics a sense of solidarity in responding to social issues. Working in conjunction with the various agencies, the Bureau of Catholic Charities served as a "clearing house" for the charitable organizations.7

A close union developed between the Bureau of Catholic Charities and the St. Vincent de Paul Society, whose spiritual director also was Father Gressle. Founded in France, this benevolent society was first organized in America in St. Louis in 1845. Forty years later St. Francis de Sales parish in Walnut Hills in Cincinnati instituted a Conference of the Society of St. Vincent de Paul to assist the poor in their area. The parish was the center around which neighborhood charitable societies were developed. Though the Society had been initially founded in the St. Xavier parish in 1870, after about ten years of work the conference was discontinued. Following the lead of St. Francis parish, St. Xavier revived its conference in 1886. The laymen of the two conferences collected money and visited the homes of the poor, providing them with food, clothing, fuel, and religious assistance. Four years later the St. Xavier and St. Francis Conferences applied to the Superior Council in New York for the institution of a council composed of the presidents and vice presidents of the two conferences. In 1892 parishioners at the cathedral also established a conference. There was a quickening interest in charity work among a small group of Catholic men. By 1900, when the St. Vincent de Paul Society had become the major charitable agency in the church, there were thirteen conferences of the Society serving the poor of the city. That year alone the conferences distributed more than $7,000 among the needy and supplied clothing to more than five hundred persons. Among the societies in the Catholic Church at the turn of the century, the Conference of St. Vincent de Paul merited "to be ranked," Elder wrote, "among the first in dignity [and] in the importance of its work." It was the best expression of the lay ministry in the archdiocese at the time. It had expanded its operations and developed into a prime source of aid for individuals in economic need. Moeller urged every pastor to do his utmost to establish a conference in his parish. "[H]ow can the priest better display . . . sentiments toward the poor," he wrote, "than by securing for them all the assistance possible, both as to body and soul?" The conferences, which drew their members largely from the ranks of the Catholic middle and upper-middle classes, were largely English-speaking and were concentrated largely in the Irish parishes. Those cases that could not be handled by the forty-five conferences in the city were turned over to the Bureau of Catholic Charities. Among the German
and Eastern European parishes, the mutual benefit society provided comparable relief in times of economic need.\(^58\)

Moeller continually exhorted the parishes "to take a deep and active interest in the poor." Parishes that had not yet established a St. Vincent de Paul Conference were asked to do so without delay. "Any further procrastination in this matter is inexcusable," he said, "and will be taken cognizance of." In 1921 Vincentians made 4,694 visits to needy families in Cincinnati, disbursing approximately $20,000 worth of supplies. The expansion of the work of the Bureau of Catholic Charities necessitated the establishment of a branch in Dayton. By the end of Moeller's administration the bureau had evolved into a major diocesan institution divided into four departments: a family department, a children's department, a department of protective care, and a recreational and community work department. All Catholic charitable institutions were placed under the supervision of the bureau's central office on East Ninth Street in Cincinnati.\(^59\)

A year after its founding the Bureau of Catholic Charities became a member of the Hamilton County Community Chest. The local church fully endorsed the Community Chest Drives to raise funds for promoting charity and welfare work in Cincinnati. It urged Catholics to contribute according to their means. "As citizens of the Queen City of the West," Moeller wrote, "we should take particular pride in showing that we are members of one large family." Not only did some of the Catholic agencies benefit financially by being connected with the Community Chest, but it also enabled them to relate more with secular and other denominational organizations. Though archdiocesan social programs, like Catholic philanthropic works nationally, had always existed for the common good and had never been totally denominational, avoiding the acute separatism that characterized education, they now welcomed even more intergroup relations. Many American bishops and Catholic charity workers alike argued that greater cooperation with mainstream organizations would help enhance the image and work of the American church. As the century progressed an increasingly heavier proportion of the archdiocese's charities budget would come from public sources.\(^60\)

During the First World War Catholics, like their religious counterparts in the community, not only fought in the war but also supported and participated in a number of war-related activities. Catholics nationally constituted a larger proportion of the armed forces than they did of the general population. The war aroused the mass of Catholics to a sense of their immense resources and gave them an opportunity to demonstrate their patriotic Americanism. When the United States entered the war in the spring of 1917, Moeller made a strong plea for loyalty to the country. The time had now come "when we must put aside our personal and private views," Moeller
wrote, "and . . . generally assist in carrying out the national designs of our government." Like their Catholic counterparts during the Civil War and Spanish-American War, Catholics once again rallied to their nation's support. They placed American flags in churches, sang the "Star Spangled Banner" after Mass, bought war-savings stamps, and became involved in war-bond drives, fund-raising rallies, and recruiting-drives for the military. "In Red Cross activities, in preparing bandages, in knitting and sewing," the Catholic Telegraph wrote, "our women and girls labored with a diligence that was unsurpassed by any others in the great civil army of volunteers." At home and overseas the Knights of Columbus, a national Catholic fraternal organization founded in 1882, rendered commendable service. It was the preeminent Catholic lay organization during the War. First established in the archdiocese in 1898, the local chapters provided assistance to Catholics in the armed forces. Moeller praised the work of the Knights of Columbus for "the moral uplift and spiritual good of the soldiers" at the cantonments, on the battlefield, and in the hospitals. Catholics also sent contributions to the Cincinnati Catholic Women's Association, which numbered 16,000 persons. "These self-sacrificing women," Moeller wrote, "are doing splendid work, for they are preparing various articles most necessary for the comfort and relief of the stricken soldiers." They sent their articles to the Cincinnati Red Cross, which shipped more knitted garments for the Catholics than did any other chapter in the country. Sensitive to the charges of disloyalty, the war afforded Catholics the opportunity to affirm their Americanism. As local parishes conserved food during wartime, children in the parochial schools participated in 1918 in a School Tagging Day to encourage economy in the use of coal. They tagged shovels with the slogan "Save a shovelful a day for Uncle Sam." These wartime experiences doubtlessly helped Catholics become more fully integrated into the larger society.

On November 29, 1918, Cincinnati witnessed one of the most memorable Thanksgiving Day exercises ever held in the city. An immense throng of people attended Music Hall, thanked God for the victory for American arms, and participated in Cincinnati's first ecumenical expression. Clergymen, representing Judaism, Catholicism, and Protestantism, delivered patriotic addresses. "Bigotry and prejudice," the Catholic Telegraph wrote, "were forgotten; and rabbi, priest and minister were roundly and impartially applauded." William D. Hickey, dean of the Cincinnati Deanery, was the Catholic representative on the program. "How naturally and fittingly then today," he said, "that Jew and Protestant and Catholic of this fair city, forgetting their differences, laying aside prejudices, united in love and adoration of one God." After the war local Catholics also generously helped war orphans in Europe. A number of laymen banded together and formed the Hamilton
County European Relief Committee to aid Father Francis Gressle in collecting clothing and food for the war sufferers, especially the women and children in Central Europe.\textsuperscript{62}

The archdiocese by the 1920s was engaged fully in educational, social, and charitable programs. Throughout their administrations Archbishops Elder and Moeller stressed the importance of education and social work. Through various religious and lay activities and organizations, the local church figured more prominently in the community's social and economic life. Moreover, Catholics worked more closely with secular and other denominational agencies.
"Fortin undertakes an extremely important work in narrating the history of one of the country's most influential archdioceses, Cincinnati."

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