FATHER PATRICK J. RYAN
A model of charity in action.
Pastor of Saints Peter and Paul Church
Chattanooga, TN - 1872-78
Died on September 28, 1878
Caring for yellow fever victims.
Inscription on his grave at Mt. Olivet Cemetery:
'The just shall be in everlasting remembrance.'

LET US PRAY: Heavenly Father,
May our lives model in some small way
The charity of Father Patrick J. Ryan
As we remember him and as we ask that:
Eternal rest grant unto him O Lord, and
Let perpetual light shine upon him, may his soul
And the souls of all the faithful departed,
Through the mercy of God rest in peace.
We ask this in the name of Jesus, Your Son
Who lives and reigns with You and
The Holy Spirit, one God forever and ever,
Amen
Reverend Patrick J. Ryan
CATHOLIC CEMETERY.

THE BEAUTIFUL NEW BURIAL GROUND 
TO BE CONSECRATED.

The Remains of Rev. Father Ryan, the 
Hero of the Yellow Fever Scourge, to 
be Removed to Their Final Resting 
Place Next Thursday—Interesting 
Ceremonies.

The beautiful new Catholic cemetery, 
which has been just laid out two miles 
est of the city under the shadows of 
Missionary ridge, will be formally con-
secrated next Thursday. The ceremonies 
attending the consecration will be the 
most interesting ever witnessed in the 
city. T

The forty-hour services begin at the 
Catholic church tomorrow (Monday) 
morning, with high mass. The hours of 
adoration will continue until Wednesday 
morning. Rt. Rev. Bishop 
Rademacher of Nashville and a 
number of reverend clergy 
will be present and these services will be 
conducted by Fathers Veale of Memphis 
and Benedict of Huntsville.

After the devotion there are to be par-
ticular solemnities, which will recall a 
sad but glorious past. With that past 
in these services will be intertwined the 
name of Rev. Father Patrick Ryan, who 
was stricken down while at his post of 
duty, during the yellow fever scourge in 
Chattanooga in 1878. Since that time 
his remains have reposed in the church 
lot on Gilmer street, and from thence 
they will be transferred on 
Thursday next. The remains of 
the deceased pastor will be the first inter-
ted in the beautiful new burying 
ground. The cemetery will be conse-
crated by Bishop Rademacher Thursday 
morning, with the usual impressive cere-
monies. High mass will then be cele-
brated over the remains of Father Ryan, 
after which the funeral oration will be 
delivered by Rev. Father Walsh, one of 
the most eloquent pulpit speakers in the 
South.
The Catholic Cemetery Formally Dedicated.

Father Ryan, the Honored, Martyred Priest Reinterred, Followed to His New Resting Place by Hundreds of Loving Friends.

SOLEMN CEREMONIES IN HONOR OF THE NOBLE DEAD.

The imposing ceremonies of yesterday under the auspices of the Catholic church, conducted by the representative clergy and participated in by many of our best citizens without the pale of this church, had a two-foldsignificance—the opening up and consecration of Mount Olivecet, the new Catholic cemetery on Mission Ridge, and the removal of the remains of Father Patrick Ryan to their final resting place in this burial ground, with appropriate and due celebration of his fame. Some description of the cemetery which is now hallowed by the grave of this noble man is given below. The selection of the ground could not have been more wisely made and while now some distance out, a very few years will bring the city limits to the gate of this garden of death.

No more fitting occasion could have been chosen for the paying of tributes of honor and affection won by this martyr priest in those days of black fever and languishing pain and sudden death; when "one was taken and the other left," when the "doors were shut in the streets," when "fears were in the way, because man goeth to his long home and the mourners go about the streets." These were days that tried men's souls, and because this man of God was true and faltered not and did not fail when many "fled to the mountains," leaving the sick to die and the unbaptized dead to rot; because of these things our hearts honor him, and our city's presence went out yesterday to show forth her loving reinterment of Father Patrick Ryan. The great con-

course gathered at the church, following his coffin to the grave, and standing with uncovered head and many a moistened eye about the spot in Olivet where his dust now rests, testified by their presence and their mien that though the years have passed since his death, the people have been faithful to his memory, as he was to their welfare. And this heart honoring him would most prize. Above high sounding eulogium and he strove for man's good will and God's reward, else his untimely death would not have been tendered thousands of hearts; his martyrdom would not have stamped him a hero and blazoned his name in undying glory. In his eloquent eulogy Father Walsh has reviewed the life of Father Ryan, and touchingly reminded all of his example for their guidance and emulation.

AT THE CHURCH.

At 12 o'clock yesterday morning a large congregation filled the church to overflowing gathered at the Catholic church. Owing to the admirable arrangements of the committee on arrangements, etc., everything was carried out in the most perfect order and in perfect harmony with the occasion. As the clock tolled the hour of eight the Right Reverend Bishop Rademacher and the attending clergy entered from the rear and the first Mass of Requiem was begun.

The Mass is the central object of all the grand liturgy of the Catholic church. Catholics look upon it as a continuation of the Mass. They date the Holy Mass from the Last Supper of the Divine Redeemer, with his disciples. There, Jesus Christ, according to the Sacred Scripture, took bread and wine, and all united in unison, and in the name of the Father and of the Son and of the Holy Ghost. And so did they perform a sacrifice, and the Mass is the fulfillment of the promises of the old. The words are substantially found in each of the four Gospels. As the influence of the church extended and spread, a service was formed which added much to the solemnity of the Mass, and the manner in which it was to be celebrated. Catholics look upon it as the essential part of their worship, and, as explained in the discourse of Father Walsh given below, it is desirable for the dead as well as for the living. When offered up for the dead it is called a "requiem mass," and the vestments used are black. When celebrated by a bishop, with a number of other clergy, it is called a "pontifical high mass," which is the most solemn service of this venerable old church. The Mass is recited in the Latin language, but is found in English in the ordinary manual of Catholic devotion. The vestments used are of different colors. The black was used yesterday, it being the proper color for the occasion. The ordi-

(over)
It was 1 o'clock before the services commenced, though the remains had reached the place of interment a half hour earlier. The bishop with other clergy in sacred vestments then began the services with a chant. Burning candles were held before them by boy attendants, while the coffin was brought from the hearse and lowered into the vault, followed by prayer in Latin by the bishop and attendants. The bishop then threw the first dirt into the open grave. He delivered a short discourse on the life and works of the deceased, asking prayers of all for the repose of his soul. Father Ryan was a martyrs to charity and love of his fellows, and his memory should be cherished and his noble life and example imitated.

Prayer was then offered in English in which all engaged, and the solemn service was over. Near the grave and elevated above it was an inscription, "Blessed are the dead who die in the Lord." The new cemetery in which Father Ryan's remains are interred is to be known as "Mount Olivet." It is fully three miles from the city limit, in a beautiful location covering about forty acres. Two perfectly rounded hills stand in the center. The locality is a primeval forest, the soil being loose and gravelly, and covered with a growth of rugged oaks with pines scattered through. It is capable of high improvement, and will doubtless be made beautiful by cultivation and adornment. At the entrance gate overhead is this inscription: "Benedictus qui venit in nomine domini."

Latter in the afternoon a number of burial lots were auctioned off. Mr. Pat Fleming crying out the bids. They were very choice lots and were taken readily at $250, $250, $175 and like figures.
Dear Sirs and Brothers:

The preservation of the history of our Council has been of great concern to me. Hoping to preserve our heritage, and drawing on the actual research of our good friend, Rt. Rev. Msgr. George T. Planagan, I hereby present to the Council,

**BIOGRAPHY OF FATHER PATRICK J. RYAN**

**FATHER PATRICK J. RYAN, BORN IN 1846, NEAR NENAGH, COUNTY TIPPERARY, IRELAND, WAS PASTOR OF STS. PETER AND PAUL'S PARISH FROM JULY 10, 1872, UNTIL HIS DEATH IN THE YELLOW FEVER EPIDEMIC ON SEPT. 28, 1876, AT AGE 30.**

Patrick J. Ryan was reared in New York and entered St. Vincent's College, Cape Girardeau, Missouri, in 1866, and was ordained a priest in the Cathedral in Nashville, Tennessee, in 1869 by Bishop P. A. Feehan. The Ryan and Feehan families were neighbors in Tipperary, which probably influenced Father Ryan to serve in the Nashville Diocese.

For three years he served the missions of Clarksville, Cedar Hill and Edgewood Junction and built a church at Gallatin, Tennessee, which served the congregation for many years.

When Father Ryan assumed his duties in Chattanooga in 1872, the city was growing rapidly, as evidenced by the census record for the decade, 1870 to 1880—the population increased from 5,093 to 12,892. The church, built in 1864, soon proved inadequate and the pastor enlarged it by 30 feet, and this structure was in use until construction of the present edifice in 1888.

For the first two years Father Ryan had no assistant, yet the parish baptismal records lists such cities as Winchester, Tracy City, Cleveland and Shelbyville, indicating that he must have traveled widely.

Being determined that his parish maintain a first class school, he soon built a new building so the old one could be converted into a school, and persuaded the St. Cecilia Congregation of the Sisters of St. Dominic in Nashville to send out their first foundation to Chattanooga. Father Ryan and the good Sisters opened Notre Dame de Lourdes Academy on January 6, 1876, and the Academy is now the oldest private school in the city.

The young priest and growing city faced many difficulties such as a cholera epidemic in 1872, a major flood in 1873, and in 1878 the city was seized by yellow fever, claiming 1/4 of the population. But Father Ryan, along with others, worked tirelessly for relief of sick and weary until he was forced to bed with the fever on September 28.

He expired on September 28 after receiving the last rites from his younger brother, Father Michael Ryan, who was visiting him. His attending physician was Dr. Luke Blackburn, later the governor of Kentucky.

Father Ryan was buried in the churchyard at a semi-private funeral, but was reinterred in Mount Olivet Cemetery when it was opened on November 11, 1886. On this occasion, Bishop Badeiner sang the first pontifical requiem mass ever celebrated in Chattanooga, and reports say that the church was filled to overflowing, with crowds in the yard an hour before the service, and that the procession to the cemetery was more than a mile long. Many laudatory notices appeared in the Chattanooga Times, with the following editorial appearing in the November 12, 1886, issue:

"The jubilant of Father Ryan yesterday rose into the realization of the terrible scenes of September and October, 1876, in the retrospect view of all who were his co-workers in that trying season;

"The brave and faithful priest literally laid down his life in the cause of humanity. Only the morning before he was stricken with the dread scourge, the writer met him on his rounds of mercy in the most infected sections of the city, cheerfully, but resolutely, he was going from house to house, trying to find out what he could do for the sick and needy.

"Then the work of the Destroyer was upon him, but he looked like one whose spirit had conquered the flesh, like one so opposed to the danger and afflictions of his fellow man, that he was unconscious of personal suffering, un wearied of personal evil.

"We shall never, to the hour he closed our eyes for the last time, forget the unselfish and efficient work of Father Ryan.

"It was peculiarly meet and very touching, the respect shown the dear father's remains yesterday, by many of the chief survivors of that terrible fall. This was without regard to religious connections, as it should be. They were on a level then, the yellow scourge had no respect of creeds, thus the city felt about Father Ryan.

Father Ryan's name was inscribed on one of the memorial windows in the new church, erected in 1888, and when the Knights of Columbus Council was formed in 1901, the council was named for Father Patrick J. Ryan, and by his ideals, devotion to duty, spirit of sacrifice for his flock and his city, seemed to exemplify best the aims and purposes of the order.

Respectfully Submitted.

Frank J. McNulty, Jr.
Grand Knight
NATIONAL COUNCIL

Knights of Columbus

To whom it may concern: Greetings,

Whereas, it having been made known to the Officers of the National Council of the Knights of Columbus, that a sufficient number of eligible men residing in the City of Chattanooga in Hamilton County, State of Tennessee, having duly petitioned that they be chartered and authorized to organize and maintain a Council of said order under said Chattanooga, and it appearing to be for the benefit of said order that their petition be granted,

Therefore be it known that the duly authorized officers of the Knights of Columbus, by and with the consent of said National Council hereby authorize and direct the following named gentlemen to assemble and work as a regularly constituted Council of the Knights of Columbus to be designated by the name

Chattanooga Council No. 610.


And we do hereby grant to said brothers above named to receive members and perform all work of the Order, applicable to the purposes of the Knights of Columbus, to exist from their own funds and fees as they shall judge necessary for the support of that Council, and the regular payment of all constitutional dues and to observe with due regard all orders emanating from the National Council of the Knights of Columbus.

In testimony whereof, we have hereunto affixed our names under the seal of the National Council.

Chattanooga Council No. 610

James E. Johnson, Supreme Knight

[Signature]

This the sixth day of October, 1877.
REWARD

For the Apprehension of Yellow Fever Refugees or for Those Haboring Them in Chattanooga.

NOTICE TO THE PUBLIC.

A reward of $25 will be paid by the city of Chattanooga for information leading to the apprehension and conviction of any person discovered in Chattanooga or vicinity who has, within fifteen days prior to reaching Chattanooga, been in a yellow fever district or exposed to yellow fever within same time from such a district, or for the arrest and conviction of any one who harbors such a person.

J. B. Nicklin, Mayor.
Chattanooga, Tenn., Sept. 21, 1888.

NOTICE TO REFUGEES.

A Severe Penalty for Offenders Against the Quarantine Ordinance.

To Refugees From Infected Points, or Points Against Which Chattanooga Has Quarantined:

Chattanooga cannot, and will not, harbor you. Our health and security must be preserved, as it is of the greatest importance to you not to start for this city, because you will in no case be admitted to the city limits. If by any chance you should get in, and your identity should become known, which will surely be the case, you will be arrested and detained for fifteen days in a quarantine station; and suffer the severest penalty of the city ordinances. And further, all parties in the city who may harbor such refugees will also be isolated and quarantined for ten days and fined. This rule is absolute, and will not be suspended on any account.

Chattanooga has now instituted quarantine against all reported yellow fever infected districts.

J. B. Nicklin, Mayor.

Chattanooga Daily Times
Oct. 1, 1888

YOU CAN PREVENT YELLOW FEVER

Returning SKABURY'S SULPHUR CANDLES in your rooms, closets, cellars, out houses, chicken coops, barn- yards, stables, and all places where disease germs are likely to congregate and develop. These CANDLES are made of the purest, strongest, Sicilian sulphur, highly volatile; are neat, clean, and free from danger. Doctors and health boards recommend them, and insurance men insist on them. Ask your druggist for SKABURY'S SULPHUR CANDLES. Skabury & Johnson, sole in Trs., New York.

Chattanooga Daily Times
Oct. 16, 1888 p. 2

QUARANTINE RAISED.

Inspectors to Be Taken From All Trains Coming Into the City Except Possibly the Memphis & Charleston.

The Chattanooga board of health acting in harmony with the state board, at a meeting held yesterday decided that Chattanooga was now in a position to raise the rigid quarantine that has been in vogue now nearly two months. All inspectors will be removed from trains, except perhaps on the Memphis & Charleston, the situation at Decatur not having yet become sufficiently hopeful to admit refugees from there into the city.

It is now a fact that no refugees are abroad, and the near approach of extreme weather justifies, in the view of the health board, the removal of all restrictions to travel.

The employment of these inspectors is a source of expense which it is now thought to be unnecessary.

Chattanooga Daily Times
Oct. 17, 1888 p. 4
REV. PATRICK RYAN.

A native of Tipperary, Ireland, became the priest in charge of the Catholic Church at St. Peter and Paul in this city on July 30, 1872, and remained in charge till his death, which occurred September 24, 1872, from the yellow fever prevailing in this city. Father Ryan, like most of the ministers of religion, remained at his post of duty. He died in the harness. A pleasant experience, and one illustrating the good feeling between churches in this generation, and in our city, was that of one of the Catholic priests speaking recently in language of warm eloquence of a well-known Protestant clergyman, who had visited Father Ryan in his last illness.

Father Ryan was succeeded by Father John Herne, of whom a notice appears elsewhere.

Some years after Father Ryan's death his remains were removed to the Mount Olivet cemetery, the members of the yellow fever relief committee marching on foot in the procession as far as the city corporation line.
The CENTENARY

STS. PETER AND PAUL’S PARISH
FATHER HENDERICKX

After Father Brown’s death (April 14, 1870), Father Molloy, his assistant, was in charge of the parish for a few weeks until the arrival of the Rev. P. L. Henderickx. (This priest’s name is spelled differently in various books, but the way we have given it is the way he signed all parish records.) Although other priests had been temporarily in charge of the parish in Father Brown’s absence, Father Henderickx was the second priest regularly appointed to that office and is listed as the second resident pastor of the parish. But he was here only one year, May, 1870, to May, 1871. We have been able to find very little information about him. Sadlier’s Catholic Directory says that he was stationed at St. Mary’s, Carondelet, Missouri, in 1860.

Father Henderickx’s first record of Baptism in Chattanooga—that of Elizabeth McMahon—is dated June 15. During his tenure of office here he officiated at 18 Baptisms and six marriages. Two of the baptisms are recorded as having taken place at Winchester and Shelbyville, which would indicate that he was also taking care of the out-missions, Father Molloy no longer being here. But in January of 1871 the Rev. J. B. Baasen came to Chattanooga and took charge of the surrounding missions.

A strip of land 20 feet wide was added to the south end of the church lot in June, 1870, as a result of a bequest in Father Brown’s will. Bishop Feehan also came to Chattanooga on Aug. 25 on business connected with closing the estate of Father Brown and, before his departure, was “serenaded at the home of Father Henderickx.”

The city and the parish were recovering from the effects of the war and expansion was rapid. In 1870 the five-story Stanton house, with its 100 rooms, was erected at a cost of $200,000. In the same year the three-story Read house was also built. About the same time the Chattanooga Fire Brick company was organized. Newspapers of that day tell us that six-room cottages could be rented at from $8 to $10 a month!

From Chattanooga Father Henderickx went to the Middle Tennessee missions. After untiring efforts to raise funds he built a church at Pulaski—St. Augustine’s—which Bishop Feehan dedicated Oct. 20, 1871. In 1873 he was listed as pastor of Columbia.

FATHER P. J. O’BRIEN

Father Henderickx’ successor at Sts. Peter and Paul’s, the Rev. Patrick J. O’Brien, also spent just one year in the parish. His first record in the parish books is dated June 24, 1871, and his last, June 23, 1872. He witnessed 25 Baptisms but only three marriages. After Father Baasen left in the fall of 1871, Father O’Brien also attended the out-missions such as Cleveland, Tracey City, Shelbyville, Murfreesboro, Alpine, and Etna.

Father O’Brien was born in the parish of Cahercomlish, County Limerick, Ireland. He had been stationed at McEwen for two years before coming to Chattanooga. From here he went to Clarksville and then to Memphis, where he was pastor of St. Patrick’s for a short time. From 1878 to 1884 he was in charge of Jackson, introduced the Sisters, established a school, and purchased the cemetery. In the yellow fever plagues in 1878 and 1879 he did heroic work attending the stricken at Brownsville, Humboldt, Milan, Grand Junction, and other places in West Tennessee.

Never of strong constitution, Father O’Brien’s health began to fail after the arduous years on the missions, and he applied for admission to the Archdiocese of Chicago. Archbishop Feehan, his personal friend, received him gladly in the Immaculate Conception parish. In 1886 he was placed in charge of Lakeview, and built Our Lady of Mt. Carmel church there. Here he struggled against many odds characteristic of the pioneer days and was much beloved by his people. In the summer of 1893 he went home to Ireland with the hope of regaining his health, but he died in Misericordia hospital, Dublin, in October, 1895.

FATHER RYAN

Father Patrick Ryan, pastor of Sts. Peter and Paul’s parish from 1872 to 1878, was a shepherd who gave his life in ministering to his flock. He died a martyr’s death in the yellow fever epidemic of 1878 when he was only 35 years old.

In the six years that he was here, he enlarged the little frame church, built a rectory on Georgia avenue, and zealously tended his flock. The accomplishment for which the parish will ever hold his name in benediction was the opening of Notre Dame academy under the direction of the Dominican Sisters.

A magnificent tribute was paid the noble priest in 1886, when his remains were reburied in Mt. Olivet cemetery. One of the longest corteges ever seen in Chattanooga followed his body to the new graveyard.

Patrick Ryan was born in 1845 near Nenagh, County Tipperary, Ireland. He came of a good family, but his parents were evicted from their home by a ruthless landlord and forced to emigrate. They settled in New York, where Patrick grew to young manhood.

In pursuance of his desire to be a priest he entered St. Vincent’s college, Cape Girardeau, Mo., in October, 1866. Although he was no genius, says one of his schoolmates, he was one of the soundest and most reliable students in the seminary and was noted for his common sense. He excelled in athletics, and few could equal him in handball.

He was ordained a priest in the summer of 1869 at the Cathedral in Nashville by Bishop P. A. Feehan. The Feehan and Ryan families were close neighbors in Ireland and possibly this was the reason that young Ryan decided to join the Nashville diocese.

After his ordination, Father Ryan was appointed pastor of Clarksville and its missions. For three years the young priest faithfully ministered to the people of Clarksville, Cedar Hill, Edgefield Junction, and the surrounding territory. At Gallatin he built a church, which served the congregation for many years.

About this time, Chattanooga, in the race for commercial prosperity, threatened to outstrip all the second-class cities of Tennessee.
Bishop Feehan, cognizant of the prudence and priestly zeal of Father Ryan, transferred him to the larger field of labors in Chattanooga. He took charge on July 10, 1872. He is described as almost impetuous in his efforts to make his parishioners practical as well as professing Catholics. Having recovered somewhat from the ravages of war, Chattanooga was growing by leaps and bounds. In the decade 1870-1880, the population increased from 6,093 to 12,892.

In this period the Etna Foundry and Machine Works were established, the Chattanooga Iron Works were organized with a capital stock of $250,000, and the street railway put four cars in service on the mile of track on Market street.

The little frame church on A street, which Father Brown had completed in 1847, proved too small for the growing congregation, so Father Ryan added 30 feet to the building thus making it 80 feet long and 20 feet wide. This enlarged church served the parish until the present stately edifice was erected in 1888.

The first two years Father Ryan was in Chattanooga he had no assistant and had to take care not only of the city but also of most of the southeastern part of the state. Tracy City, Winchester, Shelbyville, Etna Mines, and Cleveland are some of the places recorded in the baptismal register where the hard-working priest administered the sacraments.

Soon after his ordination in the summer of 1874, Father William Walsh, who in later years was to become another famous pastor of Chattanooga, was sent to assist Father Ryan. When Father Walsh was transferred to Memphis in 1876, the Rev. Bernard J. McNally, who was to succeed Father Ryan as pastor of Chattanooga, was sent here. He spent almost all his time on the missions.

Early in 1875 a unique character, Dan Hogan, died and left his valuable estate to the Church. The United States Senate had passed a bill for reimbursing the Church for the destruction of Hogan's stone church in 1863. Father Ryan, therefore, felt justified in beginning a much-needed expansion program in the parish.

BUILDING NEW RECTORY

In anticipation of the coming of the nuns to staff the new school, Father Ryan built a new rectory, thus leaving the old presbytery on Gilmer street for use as a school and convent. The new rectory was of brick and faced Georgia avenue, where the YMCA building stands today. This building was used as the priests' home until 1908, when the new convent was built and the priests returned to the old frame structure on Gilmer.

The parish, since the beginning, had always maintained a school for its children under the supervision of the priests. But this was a makeshift affair where all grades were taught by one lay man or woman in the basement of the church. Father Ryan was now determined to have a first-class school taught by the nuns. He prevailed on the Dominican Sisters of the St. Cecilia congregation, who had been established in Nashville 16 years previously, to send out their first foundation to Chattanooga.

MARTYR IN THE FEVER EPIDEMIC OF 1878, Father Patrick Ryan established Notre Dame School.
On Jan. 6, 1876, occurred an event that was to have profound and far-reaching effects on the upbuilding of Catholicity in Chattanooga. On that day four Dominican Sisters arrived and immediately began preparations for the opening of Notre Dame de Lourdes academy, now the oldest private school in Chattanooga.

Mother Angela Robinson, the first superior, was accompanied by Sisters Ann Hanlon, Teresa Fritch, and Dominica Hoffman, all teachers of wide experience.

The sisters really conducted two schools. "In addition to the parochial school," Father Ryan said to them on arrival, "you will find it necessary to carry on a select school, otherwise you will not make support, few as are your needs. My people are numerically small and also they are poor; the exceptions consist of only two or three families."

The parish or free school was continued in the basement of the church, but it took on new life under the care of the nuns.

Notre Dame de Lourdes academy, a select school for girls, "a higher institute than the parochial school," was housed in the former rectory, which also served as a home for the sisters.

This frame structure, with its turrets and more than seven gables, built by Father Brown in 1854, "was renovated and adorned, within and without. Some of Chattanooga's most influential citizens were patrons of the new institution, and teachers of marked ability worked to give the school a high standard.

YELLOW FEVER EPIDEMIC

The future of the parish seemed exceedingly bright and Father Ryan was happy. But the school had been in operation for little more than two years when it had to be converted into a hospital and orphanage. The yellow fever scourge had come to Chattanooga.

Father Ryan had already faced many difficulties in his administration of the parish. When he arrived the city was just recovering from a series of disastrous fires that had destroyed much of the business district. A cholera epidemic threatened the population in 1873. In 1875 came another big flood. And now the horrible "yellow jack" appeared on the scene.

Because it had escaped previous visitations of the plague, Chattanooga considered itself protected by its mountains. In offering hospitality to people of neighboring cities, where the fever had broken out, it gave refugees a chance to introduce the scourge within its own limits.

On Sept. 18, 1878, when Dr. R. N. Barr said that one of his patients had yellow fever, the city refused to believe it. Father Semmes, a cousin of Admiral Semmes, who happened to be visiting his sister, Mrs. P. A. Brawner, at the time, was called to look at the patient. This distinguished priest had been a practicing physician before being ordained and had had experience with yellow fever in the Deep South.

After examining the patient, Father Semmes said the case was unmistakably one of yellow fever, and he was sorry to have to advance his opinion that the patient would be dead within 24 hours. His diagnosis and opinion were sustained by the facts as they developed in rapid order.

Within a few days the fever was declared "epidemic," and four-fifths of the population began to hurry from the stricken city. Before the deadly work was past, 366 citizens lost their lives.

Father Ryan and Dr. Jonathan W. Bachman, pastor of the First Presbyterian church, were among the 1,800 people remaining in the city. They were good friends, and when Father Ryan was stricken he was visited by Dr. Bachman.

Father Ryan is described by an eyewitness as "going from house to house in the worst-infected section of the city to find what he could do for the sick and needy." He continued ministering to his flock after he himself had contracted the dread disease—to within 48 hours of his death.

He was stricken on Sept. 26. On the morning of the 27th, he was reported much worse, but the evening of that same day he was visited by Dr. Luke P. Blackburn (afterward Governor of Kentucky), who reported that everything seemed to favor his recovery.

"He was cheerful and chatty," said Dr. Blackburn, "and remarked that Bishop Feehan had telegraphed asking how he was. I told him if he wished I would send a dispatch to the Bishop on reaching the telegraph office. This I did, saying 'Father Ryan is much better and will recover, I think.' When I heard of Father's death, it astonished me more than an earthquake would have done."

A MARTYR'S DEATH

The heroic priest died Sept. 28, after having received the last sacraments from the hands of his younger brother, the Rev. Michael Ryan. Father Michael, who had just been ordained, had come to Chattanooga a few days before to spend a short vacation with his brother. The shock of his brother's tragic death so undermined the young priest's health that, after a few months' service in Nashville, he retired to St. Louis, where he died shortly afterwards.

The news of Father Ryan's death was carried by the press wires, and within a few hours the Rev. John Bertazzi came from Savannah, Ga., to do what he could. Father John, as this volunteer Italian priest was usually called, conducted the funeral, and Father Ryan's body was buried in the church yard.

"Bury me in Chattanooga among my people," was Father Ryan's last request. For eight years his grave was a hallowed spot, kept beautiful by the hands of those who revered the memory of the martyr priest.

When Mt. Olivet cemetery was formally opened Nov. 11, 1886, Father Ryan's remains were carried in solemn procession to the new graveyard. It was a fitting occasion to pay the tribute of honor won by the martyred priest who stuck to his post in the time of trial.

The church was filled an hour before services were scheduled to start. Bishop Rademacher, officiating at the first Pontifical Requiem Mass ever sung in Chattanooga, was assisted by Fathers Scannell, Gleeson, and Abbot of Nashville, Veale of Memphis, Benedict of Huntsville, Ala.; and Cliford of Dalton, Ga.
Father William Walsh in his sermon spoke of the self-sacrifice and generosity of the deceased priest, and read a letter he had received from Father Ryan early in September, 1878, in which the latter expressed the wish that he might come to Memphis to help out in the epidemic that was then raging there.

When the procession left the church it was more than a mile long. It consisted of more than 100 carriages, and, as the cortege passed along Market Street, hundreds stopped on the sidewalks to gaze respectfully at the hearse. Father Gleeson had invited Dr. Bachman and other members of the relief committee of 1878 to a place of honor in the procession.

Others taking part were the Catholic Knights of America, the Chickamauga Guards, the Sisters of Notre Dame academy, members of Sts. Peter and Paul's congregation, and other citizens. Pallbearers were Joseph Ruobs, J. F. W. Monning, J. R. Ryan, J. T. Cahill, Pat Fleming, Dr. H. S. Thacher, P. A. Brawner, Michael Timothy, Joseph Friedel, and J. J. Sullivan.

The noble priest's remains were interred at the highest spot in the cemetery, on Priests' Mound, where they remain to this day. The simple monument over the grave is inscribed: "Rev. P. Ryan. Died Sept. 28, 1878 during the epidemic. 'The Just Shall Be In Everlasting Rememberance.'" The inscription is surmounted by a carving of the Cross and Crown.

Father Ryan's name was inscribed on one of the memorial windows in the new church in 1890. In 1901 when the Chattanooga council of the Knights of Columbus was organized, it was named the Father Patrick Ryan council in honor of the priest who, by his high ideals, his devotion to duty, his spirit of sacrifice for his congregation and his city, seemed to exemplify the aims and purposes of the new order.

"BRAVE AND FAITHFUL PRIEST"

Perhaps no better eulogy of Father Ryan could be written than that which appeared in an editorial in the Chattanooga Times Nov. 12, 1886:

"The reburial of Father Patrick Ryan yesterday roused into vivid realization the terrible scene of September and October, 1878, in the retrospective vision of all who were his co-workers in that trying season.

"The brave and faithful priest literally laid down his life in the cause of humanity. Only the morning before he was stricken with the deadly pestilence, the writer met him on his rounds of mercy in the worst-infected section of the city. Cheersfully but resolutely he was going from house to house to find what he could do for the sick and needy.

"Then the work of the destroyer was upon him, but he looked like one whose spirit had conquered the flesh, like one so absorbed in the dangers of afflictions of his fellow men that he was unconscious of personal suffering, unmindful of personal evil.

"We shall never, to the hour we close our eyes for the last time, forget the unselfish and efficient work of Father Ryan and his elder eminent brother, Father John.

"It was peculiarly meet and very touching the respect shown the dead father's remains yesterday by many of the chief survivors of that terrible fall. This was without regard to religious connections, as it should be. They were on a level then. The yellow scourge was no respecter of persons or creeds."

FATHER BERTAZZI

After Father Ryan's death, St. Peter Paul's parish was in the charge of the Rev. John Bertazzi, an elderly Italian priest from Georgia who had volunteered his services to the hard-pressed Nashville diocese. Although this good priest labored for only a few months in Tennessee his name will long be remembered by the people of Chattanooga. Although he is not listed as a yellow fever martyr, he deserves to be, as he came to the aid of the stricken city in her hour of need, taking up where Father Ryan had left off, and, suffered a breakdown as a result of which he died the following year.

A native of Italy, Giovanni Bertazzi had volunteered for the American missions and in the 1870s served in San Fernadina, Fla., and Savannah, Ga., in the fall of 1878 when he learned that Tennessee had lost 10 priests in the last few weeks in the yellow fever epidemic then raging in Memphis. Having obtained his superior's permission he rushed to Nashville to offer his services to Bishop Feehan. About the time he arrived in Nashville word came that Father Ryan had been stricken in Chattanooga and the Bishop asked Father Bertazzi to go there. He arrived in Chattanooga just a few hours after Father Ryan died.

His first official act was to conduct the funeral of the martyr priest. It was a quiet affair in the little frame church on A street and Father Ryan's remains were buried in the church yard with only a few parishioners present. Although advanced in years the zealous priest plunged into the work with all his might and main. His time was taken up almost entirely with visiting the sick and dying and burying the dead. October 4 he began a novena of prayers in order to obtain from Almighty God a cessation of the scourge. October 7 the hospital under the direction of Sister Bernadine, Sister Angela, and other Dominican Sisters opened and Father John in his instruction to the workers told them that there were no "Protestants" among the sick—nobody but suffering men, women, and children. About the same time the school building was converted into an asylum to house the many children who became orphans during the epidemic. Father John went about the city begging clothes for these poor children, some of whom were practically naked when received into the orphanage. Father John was also made a member of the Citizens Volunteer Relief committee.
After recounting these and other events of the yellow fever epidemic, Goodspeed's *History of Tennessee* (page 887) says, "The Catholics did noble work in caring for the sick." This is a remarkable tribute in a book which gives very little attention to things Catholic and singles out no other group for praise in connection with the epidemic.

Father Bertazzi, in his white cassock, was a familiar figure on the streets in those days and he made friends with everybody. Because some people had difficulty pronouncing his last name he told them to call him "Father John." He and Dr. Jonathan Bachman met often in making their rounds of visiting the sick, and they became fast friends. "John and Jonathan," it was said, "are almost inseparable."

Early in December Father John suffered a breakdown as a result of his unceasing work. Father B. J. McNally took over the work of the parish. As soon as he was able to travel Father John returned to Savannah, where he died May 19, 1879. At the time he was still listed as belonging to the Diocese of Nashville.

**FATHER McNALLY**

The Rev. Bernard Joseph McNally, seventh pastor of Sts. Peter and Paul's church, spent eight of his 10 years as a priest in Chattanooga. When he took charge of the parish, late in 1878, it was decimated and impoverished as a result of the epidemic, but in the six years he served as pastor the population of the city doubled and the parish grew in proportion. Father McNally presided at the first graduation held in Notre Dame school. Before he could carry out plans to build a new church his health failed and he retired to Ireland, where he died in 1886.

Father McNally was a native of County Londonderry, Ireland, and was ordained June 24, 1876, at All Hallows college, Dublin, for the Nashville diocese. He served for a few months in Nashville at the Cathedral and then (October, 1876) succeeded the Rev. William Walsh as assistant to Father Ryan in Chattanooga. He was put in charge of the out missions and the parish registers show that in the next two years he officiated at Baptisms or marriages in the following places: White's Creek, Cincinnati and Southern Railroad Bridge, Tracey City, South Pittsburgh, Smith's Crossroads, Ryan's Tunnel, Cowan, Winchester, Fayetteville, Lavergne, Murfreesboro, Normandy, Sewanee, and Cleveland.

About Sept. 1, 1878, Bishop Feehan recalled Father McNally and he was again stationed at the Cathedral. The reason for this move, no doubt, was that in the last few days of August the diocese had lost six priests in the yellow fever epidemic in Memphis and replacements had to be sent out from Nashville. Father McNally was therefore in Nashville when the fever scourge hit Chattanooga and this was fortunate as his weak health would not have stood up under the strain of the work among the fever victims.

In December, however, when Father Bertazzi's health broke, Father McNally was sent back to Chattanooga—this time as pastor—and

SEVENTH PASTOR OF PARISH, Father Bernard J. McNally had to give up plans for new church and resign because of ill health.