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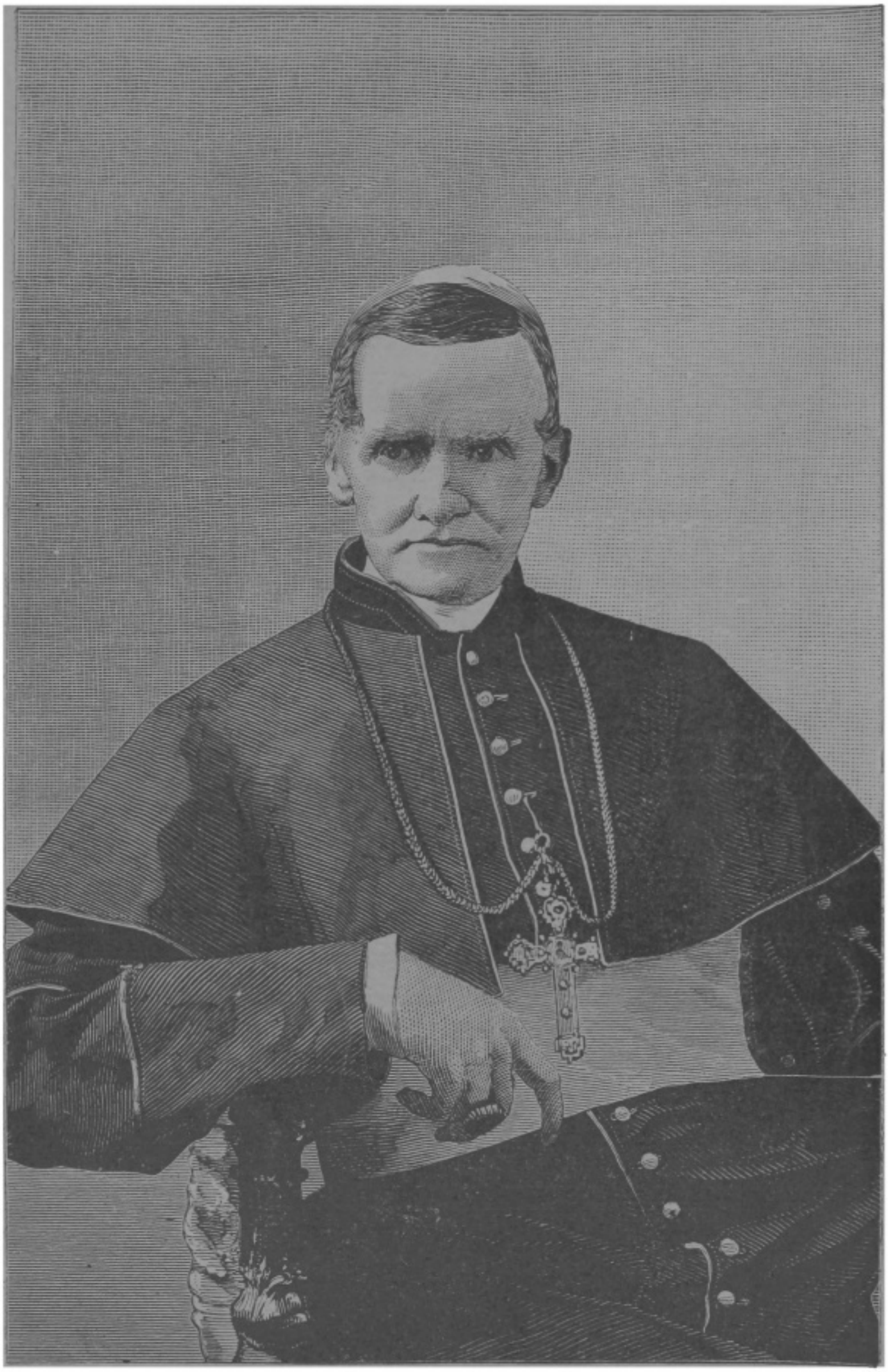

HIS EMINENCE JOHN McCLOSKEY,

Cardinal of the Holy Roman Church, and Archbishop of New York.

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HISTORY

OF THE

CATHOLIC CHURCH

IN THE

UNITED STATES:

FROM THE EARLIEST SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME. WITH BIOGRAPHICAL SKETCHES, ACCOUNTS OF RELIGIOUS ORDERS, COUNCILS.

BY

HENRY DE COURCY and JOHN GILMARY SHEA.

3381

WITH THE APPROBATION OF HIS EMINENCE,

JOHN, CARDINAL McCLOSKEY,

ARCHBISHOP OF NEW YORK.

NEW YORK:
P. J. KENEDY,
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PREFACE.

THE present work, in its original form, relating mainly to the origin and early progress of the Church in this country, has been for many years the only work affording the reader any general view of the advancement of our holy faith.

It has been referred to as authority on numberless occasions, and its general accuracy admitted by all. To render it still more valuable, this edition is enlarged so as to give a distinct account of the Church in every part of the United States.

The present history gives the origin of the Church in this country somewhat fully, but treats of every diocese, from Maine to Florida—from the Atlantic to the Pacific—and is the only work from which the reader can derive any complete idea of what has been achieved, in God's providence, by His Church in this portion of the American continent.

Though the preparation of this volume required patient collection and extensive research, other writers have copied it without due credit, and often added injustice to plagiarism.

We trust to the honor and uprightness of our people that they will not encourage anything so dishonorable.

JOHN GILMARY SHEA.

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CONTENTS.

CHAPTER I.—THE EARLY INDIAN MISSIONS.

Missions of the Norwegians in the ante-Columbian times—Spanish Missions in Florida, New Mexico, Texas, and California—French Missions among the Indians in Maine, New York, Michigan, Wisconsin, and the Valley of the Mississippi..... 11

CHAP. II.—THE COLONIAL CHURCH.

Maryland—Settled by Catholics—Their persecution—Their emancipation—From the year 1634 to 1774..... 22

CHAP. III.—THE CHURCH IN THE REPUBLIC.

Maryland—Father John Carroll—How the United States granted liberty of conscience to the Catholics—Mission of Father Carroll to Canada..... 36

CHAP. IV.—THE CHURCH DURING THE REVOLUTION.

Father Carroll and Father Floquet—Father Carroll at Rock Creek..... 47

CHAP. V.—THE CHURCH IN THE REPUBLIC.

Maryland (1776-1790)—Negotiation for the erection of an Episcopal See..... 54

CHAP. VI.—DIOCESE OF BALTIMORE.

Consecration of Bishop Carroll—Jesuit College at Georgetown—Sulpitian Seminary at Baltimore—The French Clergy in the United States—Bishop Neale coadjutor—Reorganization of the Society of Jesus—Importance of French immigration 63

CHAP. VII.—THE CHURCH IN MARYLAND.

The Carmelites—Poor Clares—Visitation Nuns—Sisters of Charity—Baltimore an ecclesiastical province with four suffragans—Death of Archbishop Carroll..... 76

CHAP. VIII.—DIOCESE OF BALTIMORE. (1815-1828.)

Most Rev. Leonard Neale, second Archbishop—Most Rev. Ambrose Maréchal, third Archbishop—Difficulties of his administration—Progress of Catholicity—Bishops appointed for New Orleans, Charleston, Richmond, and Cincinnati—Labors of the Sulpitians—Death of Archbishop Maréchal..... 93

CHAP. IX.—DIOCESE OF BALTIMORE. (1828-1829.)

Most Rev. James Whitfield, fourth Archbishop of Baltimore—The Oblates of St. Frances and the colored Catholics—The Association for the Propagation of the Faith and the Leopoldine Society—First Provincial Council of Baltimore, and a retrospect on previous synods of the clergy..... 113

CHAP. X.—DIOCESE OF BALTIMORE. (1829-1834.)

Second Provincial Council—Decrees as to the election of bishops—Decrees for confiding to the Jesuits the Negroes and Indians—The colony of Liberia and Bishop Barron—The Carmelites—Liberality of Archbishop Whitfield—His character and death..... 129

CHAP. XI.—DIOCESE OF BALTIMORE. (1834-1840.)

Most Rev. Samuel Eccleston, D.D., fifth Archbishop of Baltimore—The Brothers of the Christian Schools—The Redemptorists—The German Catholics—The Lazarists—Third Council of Baltimore—New Episcopal Sees—Fourth Council of Baltimore—Bishop Forbin-Janson in America..... 141

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CHAP. XII.—DIOCESE OF BALTIMORE. (1840–1846.)

Decrees as to ecclesiastical property—Fifth Council of Baltimore—Decrees against divorce and mixed marriages—Subdivision of the dioceses—Sixth Council of Baltimore—Decree as to the Immaculate Conception—Labors of the Society of Jesus in the United States 152

CHAP. XIII.—DIOCESES OF BALTIMORE, RICHMOND, WHEELING, AND WILMINGTON. (1846–1878.)

Election of Pius IX.—Popularity of the Sovereign Pontiff in the United States—Peter's Pence—Seventh Council of Baltimore—Division of the United States into six ecclesiastical provinces—Death of Archbishop Eccleston—Most Rev. Francis P. Kenrick, sixth Archbishop of Baltimore—National Council of Baltimore and new Episcopal Sees—Most Rev. M. J. Spalding—Most Rev. J. R. Bayley—Most Rev. J. Gibbons—Church in Virginia—Diocese of Richmond and Wheeling—Diocese of Wilmington. 164

CHAP. XIV.—PENNSYLVANIA. (1680–1810.)

First mission at Philadelphia, Goshenhoppen, Conewago, Lancaster—Influence of French intervention in securing respect and toleration for Catholicity—The Augustinians in Pennsylvania—The Franciscans—Schism in the German Church of the Holy Trinity—Foundation of the episcopal See of Philadelphia 197

CHAP. XV.—DIOCESE OF PHILADELPHIA. (1810–1834.)

The Right Rev. Michael Egan, first bishop—Very Rev. Louis de Barth, administrator—Right Rev. Henry Conwell, second bishop—Schism of St. Mary's Church—Very Rev. William Mathews, Administrator—Right Rev. Francis P. Kenrick, coadjutor, then third bishop—Religious condition of the diocese in 1834 214

CHAP. XVI.—DIOCESE OF PHILADELPHIA. (1833–1844.)

Commencement and progress of the anti-Catholic agitation—Various manœuvres of the Fanatics—The Native party—The Philadelphia riots 230

CHAP. XVII.—DIOCESE OF PHILADELPHIA. (1844–1878.)

Division of the diocese—State of Delaware—The Ladies of the Sacred Heart—The Sisters of the Visitation—The Sisters of Notre Dame—Father Virgil Barber and his family—Works of Bishop F. P. Kenrick—His translation to the metropolitan See of Baltimore—Right Rev. John N. Neumann—Most Rev. J. F. Wood—Diocese of Scranton—Diocese of Harrisburg 248

CHAP. XVIII.—PENNSYLVANIA. (1750–1840.)

Diocese of Pittsburg—The Recollects at Fort Duquesne—The Rev. Father Brauers—Sketch of Prince Demetrius Gallitzin 265

CHAP. XIX.—DIOCESE OF PITTSBURG—DIOCESE OF ERIE. (1792–1878.)

The Abbé Flaget at Pittsburg—The Rev. F. X. O'Brien and Charles B. Maguire—The Poor Clares—The Colony of Asylum—The Chevalier John Keating—Colony of Harman Bottom—Episcopate of the Right Rev. Dr. O'Connor—Sisters of Mercy—The Brothers of the Presentation—The Franciscan Brothers—The Benedictines—Passionists—Early missions at Erie—Bishop Flaget—Bishop Domenec—Bishop Tuigg at Pittsburg—Bishops Young and Mullen at Erie—See of Allegheny 280

CHAP. XX.—STATE OF NEW YORK. (1642–1708.)

Missions among the Iroquois—Father Jogues—Father Bressani—Father Le Moyne—Emigration of Christians to Canada—Close of the Jesuit Missions in New York. 307

CHAP. XXI.—DIOCESE OF NEW YORK. (1640–1760.)

The Dutch—The English occupation and Governor Dongan—First Colonial Assembly in 1683—Jesuits at New York—Revolution, and persecution of the Catholics—Pretended negro plot, and execution of the Rev. John Ury 326

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CHAP. XXII.—STATE OF NEW YORK. (1776-1786.)

Constitution of the State—The English Party and Protestantism—Commencement of Catholic worship in the city of New York—St. Peter's Church—Father Whelan and Father Nugent—A trustee of St. Peter's in 1786..... 337

CHAP. XXIII.—STATE AND DIOCESE OF NEW YORK. (1787-1813.)

Father O'Brien and the yellow fever in New York—The negro, Peter Toussaint—The Abbé Sibourg—Fathers Kohlmann and Fenwick—Erection of an episcopal See at New York—Right Rev. Luke Concannen, first bishop—His death at Naples—Father Benedict Fenwick, administrator—The New York Literary Institution—Father Fenwick and Thomas Paine—Father Kohlmann and the secrecy of the confessional..... 347

CHAP. XXIV.—DIOCESE OF NEW YORK. (1815-1842.)

Right Rev. John Connolly, second Bishop of New York—Condition of the diocese—Sketch of the Rev. F. A. Malou—Bishop Connolly's first acts—His clergy—The Rev. Mr. Taylor, and his ambitious designs—Conversions—The Rev. John Richard—Spread of Catholicity—Death of Bishop Connolly—Very Rev. John Power, administrator—Right Rev. John Dubois, third Bishop of New York—Visitation of his diocese—His labors for the cause of education—Controversies with the Protestants—Very Rev. Felix Varela—Rev. Thomas C. Levins—Difficulties with trustees—German immigration—Conversion of Rev. Maximillan Œrtel—Appointment of a coadjutor—Death of Bishop Dubois..... 375

CHAP. XXV.—DIOCESE OF NEW YORK. (1838-1856.)

Right Rev. John Hughes, Coadjutor, and then Bishop of New York—He overthrows trusteeism—The school question—Bishop Hughes before the Common Council—St. John's College—The Ladies of the Sacred Heart and Madame Gallitzin—The Redemptorists—The Tractarian movement and the conversions resulting from it—The French Church and Bishop of Nancy—Appointment of the Right Rev. John McCloskey as Coadjutor—The Sisters of Mercy—Reorganization of the Sisters of Charity—Division of the diocese—Brothers of the Christian Schools—Progress of Catholicity in other parts of the diocese—New York erected into an Archiepisopal See—Erection of the Sees of Brooklyn and Newark—First Provincial Council—Most Rev. John McCloskey—New Cathedral—Elevation to the Cardinalate..... 402

CHAP. XXVI.—DIOCESES OF ALBANY, BUFFALO, BROOKLYN, AND NEWARK.

Diocese of Albany—Early Catholic affairs—Church and mission of the Presentation at Ogdensburg—St. Regis—Chaplains at Ticonderoga and Crown Point—Rev. Mr. de la Valinière and his church on Lake Champlain—Church at Albany—Early pastors—Increase of Catholicity—Appointment of the Right Rev. John McCloskey as first bishop—His administration—Institutions—Religious Orders—Right Rev. J. J. Conroy—Right Rev. F. McNeirney.

Diocese of Buffalo—French chaplains at Fort Niagara—Early Catholic matters—Appointment of the Right Rev. John Timon as bishop—The Jesuits, Redemptorists, Franciscans, Christian Brothers, and Ladies of the Sacred Heart—Sisters of Charity, Sisters of St. Joseph, Sisters of St. Bridget and of Our Lady of Charity—Right Rev. S. V. Ryan.

Diocese of Brooklyn—Catholicity on Long Island—First Church in Brooklyn—Progress—Right Rev. John Loughlin first bishop—Visitation Nuns—Sisters of Charity—Sisters of Mercy—Dominican Sisters—Little Sisters of the Poor—Priests of the Mission—Priests of Mercy.

Diocese of Newark—Catholicity in New Jersey—Its progress—Appointment of Right Rev. James R. Bayley first bishop—Seton Hall—Right Rev. M. J. Corrigan..... 447

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CHAP. XXVII. (1853-1854.)

Mission of the Nuncio, the Most Rev. Archbishop Bedini, to the United States..... 496

CHAP. XXVIII. (1854-1856.)

Reaction against the Catholics—Organization of the Know-Nothings..... 498

CHAP. XXIX.—THE CHURCH IN NEW ENGLAND.

Early history—French missions in Maine—Chapel in Vermont—The Revolution—Part of the Diocese of Baltimore.

Diocese of Boston.—Right Rev. John Cheverus—Right Rev. B. J. Fenwick—Division of the Diocese—Right Rev. J. B. Fitzpatrick—Most Rev. John J. Williams, first archbishop.

Diocese of Hartford.—Right Rev. William Tyler—Right Rev. B. O'Reilly—Right Rev. F. P. McFarland—Division of the diocese—Right Rev. Thomas Galberry.

Diocese of Burlington.—Right Rev. L. de Goesbriand.

Diocese of Portland.—Right Rev. D. W. Bacon—Right Rev. James A. Healy.

Diocese of Springfield.—Right Rev. P. T. O'Reilly.

Diocese of Providence.—Right Rev. T. F. Hendricken. 506

CHAP. XXX.—THE CHURCH IN THE SOUTHERN STATES.

Diocese of Charleston.—Early Spanish ground—Erection of the see—Right Rev. J. England—Sisters of Our Lady of Mercy—Ursulines—Bishop Clancy, coadjutor—Right Rev. I. Reynolds—Right Rev. P. N. Lynch—The civil war—Destruction of Catholic property.

Diocese of Savannah—Early history of the Church in Georgia—Erection of the see—Right Rev. F. X. Gartland—Right Rev. John Barry—Right Rev. A. Verot—Right Rev. I. Persico—Right Rev. W. H. Gross—Pio Nono College—Vicariate-Apostolic of North Carolina—Right Rev. J. Gibbons, V. A.—Progress of the Faith..... 525

CHAP. XXXI.—THE CHURCH IN THE WEST: KENTUCKY.

Diocese of Bardstown.—Early history—English and French—Extent of the diocese—Rev. S. F. Badin—Dominican Fathers—Bishop Flaget's coadjutors—Right Rev. J. M. David—Right Rev. G. I. Chabrat—Right Rev. M. J. Spalding—Division of the diocese—Dr. Spalding, Bishop of Louisville—Bloody Monday—Right Rev. P. J. Lavialle—Right Rev. William McCloskey.

Diocese of Covington.—Right Rev. G. A. Carrell—Right Rev. A. M. Toebbe..... 537

CHAP. XXXII.—STATE OF TENNESSEE.

Diocese of Nashville, 1837.—Right Rev. R. P. Miles—A bishop without a church or priest—Progress—Right Rev. J. Whelan—Right Rev. P. A. Feehan..... 544

CHAP. XXXIII.—STATE OF OHIO.

Diocese of Cincinnati, 1821.—Early Jesuit Mission at Sandusky—Father Bonnecamp on the Ohio—Rev. Mr. Badin—Father E. Fenwick—The Dittoes—F. Fenwick made Bishop of Cincinnati—Dies of Cholera—Most Rev. J. B. Purcell, second bishop, first archbishop.

Diocese of Cleveland, 1847.—Right Rev. A. Rappe—Right Rev. R. Gilmour.

Diocese of Columbus, 1868.—Right Rev. S. H. Rosecrans..... 546

CHAP. XXXIV.—STATE OF INDIANA.

Diocese of Vincennes, 1834.—Early history—Right Rev. S. G. Bruté—Right Rev. C. de la Hailandiere—Right Rev. J. S. Bazin—Right Rev. J. M. M. de St. Palais—Right Rev. F. S. Chatard.

Diocese of Fort Wayne, 1857.—Right Rev. J. H. Luers—Right Rev. J. Dwenger..... 559

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CHAP. XXXV.—STATE OF ILLINOIS.

Diocese of Chicago, 1841.—Early history—French and Indian missions under Bishops of Quebec—Marquette and Allouez—Quebec priests—Rev. Dominic Variet—Sale of churches—In Diocese of Baltimore—Under Bishop Flaget—Vincennes and St. Louis—See erected—Right Rev. W. Quarter—Right Rev. J. O. Van de Velde—Right Rev. A. O'Regan—Right Rev. J. Duggan—Right Rev. J. Foley.

Diocese of Quincy, 1853.—Diocese of Alton, 1857—Right Rev. H. D. Junker—Right Rev. P. J. Baltes.

Diocese of Peoria, 1877.—Right Rev. J. L. Spalding.. 566

CHAP. XXXVI.—STATE OF MICHIGAN.

Diocese of Detroit, 1832.—Early history—First Cross in the West—Sault Ste. Marie, Mackinac, Detroit—A Recollect sheds his blood—F. Potier the last Jesuit—Rev. G. Richard—See of Baltimore—Bardstown—Cincinnati—See of Detroit—Right Rev. T. Résé—Right Rev. P. P. Le Fevre—Right Rev. C. H. Borgess.

Diocese of Sault Ste. Marie.—Right Rev. F. Baraga—See transferred to Marquette—Right Rev. I. Mrak 579

CHAP. XXXVII.—STATE OF WISCONSIN.

Diocese of Milwaukee, 1844.—Early History—Father Allouez—Rev. S. T. Badin—F. Mazzuchelli—Right Rev. J. M. Henni—Seminary—Capuchins—Archbishop.

Diocese of Green Bay, 1868.—Early History—Right Rev. J. Melcher—Right Rev. F. X. Krautbauer.

Diocese of La Crosse, 1868.—Prairie du Chien—Right Rev. J. M. Heiss..... 592

CHAP. XXXVIII.—STATE OF MISSISSIPPI.

Diocese of Natchez, 1837.—Early history—A Capuchin Mission—Massacre—Under Spanish rule—Precarious ministry—Right Rev. J. M. J. Chanche—Right Rev. J. Van de Velde—Right Rev. W. H. Elder—Yellow fever of 1878..... 601

CHAP. XXXIX.—STATE OF LOUISIANA.

Early religious history—Under bishops of Quebec—Divided between Carmelites, Capuchins, and Jesuits—Troubles—Colony ceded—Suppression of the Society of Jesus—Churches razed—Spanish regime—Bishop auxiliar—Bishopric of Louisiana erected—Right Rev. L. Penalver—Right Rev. W. Dubourg—Right Rev. Dr. Rosati.

Diocese of New Orleans, 1824.—Right Rev. L. de Neckere—Most Rev. A. Blanc, archbishop—Most Rev. J. B. Odin—Most Rev. J. N. Perche.

Diocese of Natchitoches, 1853.—French and Spanish—Ven. F. Margil—Right Rev. A. Martin—Right Rev. F. X. Leray..... 608

CHAP. XL.—STATE OF ALABAMA.

Diocese of Mobile, 1829.—French and Spanish days—Right Rev. M. Portier, V. A., 1825—Bishop of Mobile, 1829—Right Rev. J. Quinlan..... 623

CHAP. XLI.—STATE OF MISSOURI.

Diocese of St. Louis, 1827.—Right Rev. W. Dubourg—Right Rev. J. Rosati—Right Rev. P. R. Kenrick, coadjutor, succeeds—Archbishop—Right Rev. P. J. Ryan, coadjutor.

Diocese of St. Joseph.—Right Rev. J. J. Hogan..... 627

CHAP. XLII.—STATE OF ARKANSAS.

Diocese of Little Rock, 1844.—Right Rev. A. Byrne—Right Rev. E. Fitzgerald..... 633

CHAP. XLIII.—STATE OF IOWA.

Diocese of Dubuque.—Right Rev. M. Loras—Right Rev. C. Smyth—Right Rev. J. Hennessy 636

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CHAP. XLIV.—STATE OF MINNESOTA.

Diocese of St. Paul, 1850.—Right Rev. J. Cretin—Right Rev. T. L. Grace—Right Rev. J. Ireland, coadjutor—Vicariate-Apostolic of Northern Minnesota—Right Rev. R. Seidenbush..... 639

CHAP. XLV.—STATE OF KANSAS.

Vicariate-Apostolic of Indian Territory.—Right Rev. J. B. Miege—Right Rev. L. M. Fink—See of Leavenworth—Right Rev. L. M. Fink..... 645

CHAP. XLVI.—STATE OF NEBRASKA.

Vicariate-Apostolic, 1851.—Right Rev. John B. Miege—Right Rev. J. O'Gorman—Right Rev. J. O'Connor..... 649

CHAP. XLVII.—COLORADO.

Vicariate-Apostolic, 1868.—Right Rev. J. P. Machebœuf..... 651

CHAP. XLVIII.—IDAHO.

Vicariate-Apostolic—Right Rev. L. Lootens..... 652

CHAP. XLIX.—STATE OF OREGON.

Diocese of Oregon.—Vicariate, 1843—Most Rev. F. N. Blanchet, 1844, Archbishop, 1846. 655

CHAP. L.—WASHINGTON TERRITORY.

Diocese of Wallawalla—Diocese of Nesqually.—Right Rev. A. M. A. Blanchet..... 660

CHAP. LI.—INDIAN TERRITORY.

Prefecture-Apostolic—Right Rev. Dom Isidore Robot—Review..... 662

CHAP. LII.—STATE OF FLORIDA.

Diocese of St. Augustine.—Early history—Dominicans—Church at St. Augustine—Indian missions—Jesuit and Franciscan—Episcopal visitation—Resident bishop—Country ceded to England—Catholicity restored—Sold to the United States—Under Bishop of Louisiana—Vicar-Apostolic of Alabama—Bishop of Mobile—Right Rev. A. Verot, V. A., 1857—Bishop of St. Augustine, 1870—Right Rev. John Moore, 1876.. 663

CHAP. LIII.—STATE OF TEXAS.

Diocese of Galveston.—Early Franciscan missions—Labors and martyrdom—Prefecture-Apostolic, 1840—Vicariate-Apostolic of Texas, 1843—Right Rev. John M. Odin, Bishop of Galveston, 1847-1861—Right Rev. C. M. Dubois, 1862.

Diocese of San Antonio.—Right Rev. A. D. Pellicer, 1874—Vicariate-Apostolic of Brownsville—Right Rev. D. Manucy, 1874..... 671

CHAP. LIV.—TERRITORY OF NEW MEXICO.

Diocese of Santa Fe.—Early history—Franciscan missions—Subject to Bishops of Guadalajara and Durango—Right Rev. John B. Lamy Vicar-Apostolic, Bishop of Sante Fe, Archbishop..... 680

CHAP. LV.—TERRITORY OF ARIZONA.

Vicariate-Apostolic of Arizona, 1869.—Early history—Jesuits—Franciscans—Right Rev. John B. Salpointe..... 686

CHAP. LVI.—CALIFORNIA, NEVADA, AND UTAH.

Diocese of Both Californias.—Early missions—Right Rev. Francis Garcia Diego.

Diocese of Monterey, 1850.—Right Rev. F. S. Alemany—Division of the diocese—Right Rev. Thaddeus Amat—Right Rev. Francis Mora.

Diocese of San Francisco, 1853.—Most Rev. F. S. Alemany.

Vicariate-Apostolic of Maryville, 1861.—Right Rev. Eugene O'Connell, Bishop of Flaviopolis—Bishop of Grass Valley, 1868..... 689

Conclusion..... 699

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THE CATHOLIC CHURCH

IN THE UNITED STATES.

CHAPTER I.

THE EARLY INDIAN MISSIONS.

Missions of the Norwegians in the ante-Columbian times—Spanish missions in Florida, New Mexico, Texas, and California—French missions among the Indians in Maine, New York, Michigan, Wisconsin, and the valley of the Mississippi.

THE missionary spirit is inherent in the Catholic Church, and it dates from the moment when our Lord said to his apostles, "Go and teach all nations." Before St. Paul had left Asia Minor, missionaries had already penetrated to Italy and Spain, and from their day to our own, each succeeding age has produced her heroes, devoting their lives to the greatest of human enterprises —the conversion of souls. When the still pagan Northmen discovered Iceland in the eighth century of our present era, they found on the shore crosses, bells, and sacred vessels of Irish workmanship. The island had therefore been visited by Catholic missionaries, and the Irish clergy may with justice lay claim to the discovery of the New World.

The Northmen, after founding a colony in Iceland, pushed their discovery westward, and soon discovered a part of the western continent, to which, from the agreeable verdure with which it was covered, they gave the name of Greenland. When these hardy explorers returned to Norway, they found the idols of

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Scandinavia hurled to the dust. The king had embraced the true faith, and the whole people had renounced paganism. A missionary set sail in the first vessel that steered towards the new-found land, and ere long the little colony was Catholic. Iceland and Greenland soon had their churches, their convents, their bishops, their colleges, their libraries, their apostolic men. The explorers Beorn and Leif having coasted southerly along the Atlantic shore towards the bays where the countless spires of Boston and New York now tower, missionaries immediately offered to go and preach the gospel to the savage nations of the South; and it is certain that in 1120 Bishop Eric visited in person Vinland, or the land of vines. The colonies of the Northmen on the west coast of Greenland continued to flourish till 1406, when the seventeenth and last Bishop of Garda was sent from Norway: those on the eastern coast subsisted till 1540, when they were destroyed by a physical revolution which accumulated the ice in that zone from the 60th degree of latitude. Thus, a focus of Christianity not only long existed in Greenland, but from it rays of faith momentarily illumined part of the territory now embraced in the United States, to leave it sunk in darkness for some centuries more.

But the great Columbus, by discovering another part of America, soon drew the attention of Europe to the New World, and the navigators of Spain, Portugal, France, and England explored it in every direction. All were animated by the same spirit, and, despite national jealousy, actuated by the same motive. The adventurer, the soldier, and the priest always landed together; and the proclamation made to the natives by the Spaniards bears these remarkable words: "The Church: the Queen and Sovereign of the World." The Protestant citizens of the United States boast of the Puritan settlement in New England as the cradle of their race: but long before these separatists landed at Plymouth in 1620, and while the English settlers hugged the Atlantic shore,

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too indifferent to instruct in Christianity the Indians whose hunting grounds they had usurped, other portions of the continent, and even of our territory, were evangelized from north to south and from east to west. These missions are divided into three very distinct classes: the Dominicans, Franciscans, and Jesuits of Spain share between them the south from Florida to California; the Recollects and Jesuits of France traverse the country in every direction from the mouth of the St. Lawrence to the shores of the Pacific, and from the Gulf of Mexico to Hudson's Bay; and finally, the English Jesuits plant the Cross for a time amid the tribes of Maryland, during the short period of Catholic supremacy in that colony.

The Spaniards were the first to preach the gospel in the territory now actually comprised in the United States. Sebastian Cabot had, indeed, under the flag of England, explored the Atlantic shore in 1497, but Ponce de Leon was the first to land with a view of conquest. From 1512, the date of the discovery of Florida, numerous expeditions succeeded one another, and all were attended by missionaries; but the savage inhabitants offered their invaders a more effectual resistance than the natives of Hispaniola or the sovereigns of Mexico. In Florida the Spaniards met disaster after disaster, and from 1512 to 1542, Leon, Cordova, Ayllon, Narvaez, and Soto, successively, with most of their forces, perished in Florida or the valley of the Mississippi. / Of the expedition of Narvaez, Cabeza de Vaca escaped almost alone, and after almost incredible hardship and danger, pushed through from the Atlantic to the shores of the Pacific, thus acquiring the glory of having first traversed North America from east to west. He was hospitably received by the Spaniards of Mexico at their outposts in Sonora, and there his account inflamed the zeal of Friar Mark, of Nice, who in 1539 resolved to bear the Cross to the inland tribes. His religious enterprise failed, but his attempt remains as the hardiest exploration yet attempted of unknown

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regions. In 1542 another expedition left Mexico, commanded by Coronado, and turned towards the northeast. After reaching the head-waters of the Arkansas, he turned back to the Rio Grande, in the present diocese of Santa Fé. Here the commander resolved to return to Mexico, but such was not the idea of the Franciscan missionaries in his party. They had come to preach the Gospel, and would not retreat from the field they had chosen. They accordingly allowed their companions to depart, and while Coronado and his soldiers resumed the route to Mexico, Father Padilla and Brother John of the Cross prostrated themselves to offer humbly to God the sacrifice of their lives for the salvation of the Indians. Their offer was accepted, and while on their way to the town of Quivira, they were both pierced with arrows, victims of their charitable devotedness. Such are the first martyrs of the Church in the United States, and their death is only fifty years subsequent to the discovery of the New World by Columbus.

After an interval of forty years, the Franciscans penetrated into New Mexico, which now forms the diocese of Santa Fé. Many sank beneath the Indian torture, but their places were filled up by new missionaries, and their labors resulted in the conversion of whole tribes. Before the English had formed a single settlement, either in Virginia or New England, all the tribes on the Rio Grande were converted and civilized; their towns, still remarkable for their peculiar structure, were decorated with churches and public edifices, which superficial travellers in our day ascribe to the everlasting Aztecs. In the next century the incursions of the fierce nations of the plains, the wild Apache and the daring Navajo, destroyed most of these towns: the weakness of the Spanish government allowed the ruins to extend; but the inhabitants are still Catholic, and are now the object of a spiritual regeneration. New Mexico having been conquered by the United States in 1845, the Holy See was enabled to exercise jurisdiction without embarrassment; and a bishop—the Rt. Rev. Dr. Lamy, a French-

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man by birth—aided by several clergymen of his own land, governs the diocese of Santa Fé, where he has already revived the faith, restored discipline, and repaired many of the devastations of years.

While the children of St. Francis of Assisi were thus in the sixteenth century carrying on the spiritual conquest of New Mexico, the Dominicans pursued their missions in Florida, though not without constant persecution. They first call to their aid the Jesuits, then yield the field to the Franciscans, and these three religious orders bedew with their purest blood the country now embraced in the dioceses of Savannah and Mobile. At last the ardent zeal of several generations of martyrs receives its recompense, and the natives of Florida embraced Christianity. Villages of neophytes gathered around the Spanish posts. Devotional works were translated and printed in the Mobilian dialects, and the *Doctrina Cristiana* of Parejà, in Timuquana, is the oldest published work in any dialect of the natives of the United States. The convent of St. Helena, in the city of St. Augustine, became the centre whence the Franciscans spread in every direction, even to the extremities of the peninsula and among the Appalachian clans. The faith prospered among these tribes, and the cross towered in every Indian village, till the increasing English colony of Carolina brought war into these peaceful realms. In 1703 the valley of the Appalachicola was ravaged by an armed body of covetous fanatics; the Indian towns were destroyed; the missionaries slaughtered, and their forest children, their neophytes, sharing their fate, or, still more unfortunate, being hurried away and sold as slaves in the English West Indies. Fifty years after, the whole colony of Florida fell into the hands of England: the missions were destroyed, the Indians dispersed, and St. Helena, the convent whence Christianity had radiated over the peninsula, became a barrack, and such is that venerable monastery in our own days. Driven from their villages and fields, which the English seized,

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the unhappy Floridians were forced to wander in the wilderness and resume the nomadic life of barbarism, from which Christianity had reclaimed them. Buried in their pathless everglades, without spiritual guides, they took the name of Seminoles, which in their own language means *Wanderers*, and have gradually lost the faith, and have become the scourge of the whites. In vain have the English and our government since, by long and expensive wars, endeavored to expel them. Under Jackson's policy, the government attempted to deport them beyond the Mississippi, as well as most of the other tribes; but the Seminoles, so gentle under the paternal care of the Franciscans, had become ungovernable when their uncultivated nature was no longer under the check of religion. The Florida war, which cost the United States twenty thousand men and forty million dollars, and lasted from 1835 to 1842, produced no result. The Seminoles do not number over a thousand, yet diplomacy and force, promises and threats, alike fail to draw them from their native land. Their chieftain, Billy Bowlegs, is the terror of the frontier, and the American people held in check by a handful of Indians will thus long atone for the iniquity of their fathers. But the restoration of the Catholic missions, which began with the peace of Europe in 1814, and to the success of which the Association for the Propagation of the Faith has so powerfully contributed, has been felt in Florida as in the rest of the world. The first bishop of Mobile was a native of France, and the mission of St. Augustine took new life under the Fathers of Mercy, of whom Father Rauzan was the venerable founder.

California, which now forms the ecclesiastical province of San Francisco, was also evangelized in the time of the Spaniards: the flourishing missions of the Jesuits in the peninsula of California do not, however, fall within our limits, as they existed on a territory still subject to Mexico.

Upper California, conquered by the United States in 1845, was

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visited by the Franciscans in 1768; and from that date down to 1822 they founded along the coast twenty-one missions, the chief of which were San Diego, Monterey, and San Francisco. In these missions the Fathers directed seventy-five thousand converted Indians, providing for their clothing, food, and instruction. But in 1825, in consequence of the revolution by which Mexico was severed from the mother country, the Spanish missionaries were driven from California, and the Catholic Indians were deprived of most of their pastors.

The same result took place in Texas, where the Franciscans announced the Gospel at the close of the seventeenth century, and where their noble foundations, the missions of San Antonio, San Francisco, and a host of others, among the Adayes, the Cenis, the Tejas, the Aes, after having been levelled by wars and revolutions, and watered with the blood of martyrs down to the present century, have begun to revive since the erection of Texas into a Vicariate Apostolic in 1842, and the subsequent establishment of the Episcopal See of Galveston, over which the Rt. Rev. Dr. Odin presided.

Such is a rapid sketch of the former missions in the countries subject to the Spanish crown. The southern part of the United States was the theatre of these holy attempts; and we must now pass to the North to describe those to which the Jesuits and Recollects of France devoted their lives with such heroic zeal. Canada had been known since the reign of Francis I., and attempts at colonization had been made under Henry III.; but it was only under Henry IV. that permanent settlements were formed in North America, at Quebec and Port Royal. Then the ladies of the Court, encouraged by Father Coton, became merchants and ship-owners in order to enable the missionaries selected to reach those distant shores. The Marchioness de Guercheville, who had declared herself protectress of the Indians of New France, devoted her fortune to the work of colonization;

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and two Jesuits, after a short stay in Acadia, whence they were driven by persecution, founded in 1612 the Mission of St. Saviour, on Mount Desert Island, off the coast of Maine, and in the present diocese of Portland. Thus at the North, no less than at the South, Catholicity had taken possession of the American soil before the Puritans had given Protestantism a home at Boston. England then possessed only a few scattered houses in Virginia, whose inmates sent a fleet of fishing craft each year to Newfoundland. As this fleet, escorted by the infamous Argal, approached St. Saviour's and heard of its existence, they resolved to attack the settlement. One of the missionaries was mortally wounded by the invaders, his companions carried off as prisoners, and the seeds of the faith which Father Biard had planted in the hearts of the Indians were to germ only in happier times.

This harvest waited till 1646. At that time a converted Algonquin from Canada having visited the Abenakis, a tribe occupying the present State of Maine, these latter suddenly found themselves touched by grace, and a deputation of their principal chiefs set out for Quebec to beg most earnestly for a *Blackgown.* Father Druillettes was sent to them, and his labors, followed by those of the two Bigots, La Chasse, Loyard, Sirenne, and Aubry, of the Society of Jesus, and Thury and Gaulin, of the Seminary of Quebec, effected the conversion of the powerful tribe of the Abenakis, or Taranteens, as the early English settlers called them. The mission long maintained its zeal and fervor, and the Indians on all occasions acted as brave and faithful allies of France. But when Acadia was lost, the English in Massachusetts pursued with cruel vengeance the red man's attachment to Catholicity and France. Expedition after expedition spread fire and death through the villages of the Abenakis; the missionaries were driven out or slain, the churches destroyed, and the Indians deprived of all the consolations of the faith. Yet they had been too well grounded in Catholicity to waver: they remained true to the faith, and

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joining the Americans in their revolution, immediately petitioned for a French priest. Down to our day they have resisted the preachers of Protestantism, and the remnants of this powerful tribe, who still occupy five villages in Canada and Maine, are all Catholics, as their forefathers have been for two centuries.

After Maine, the country now embraced in the State of New York was first visited by our missionaries. This territory was inhabited by the celebrated confederation of the Five Nations or Iroquois, who waged a perpetual war with the Hurons of Canada. The Hurons, many of whom had embraced the true faith, beheld the inveterate hatred of their enemies redoubled; and after a struggle of twenty-five years, from 1625 to 1650, after cutting off nine Jesuits, the Iroquois could boast of having destroyed the Hurons. Father Jogues, taken captive by the Mohawks and led to their castles, was the first missionary who bore the Gospel to the State of New York, then a Dutch colony. After remaining a prisoner for fifteen months, subjected to the most cruel torture, Father Jogues was delivered by the Dutch, and sent home to France. But the mutilated hero at once asked to be sent back to his Indians, and had no sooner entered their castles, in 1646, than he was cut down by a tomahawk. Such a fate could not, however, dismay the associates of Jogues, and soon after, Father Le Moine, in his turn, braved the cruelty of the Five Nations. After many vicissitudes, after trials of every kind, the Jesuits at last touched the breast of the Iroquois, and founded a church glorious in the annals of Christianity,—a church with its apostles, its martyrs, its holy virgins,—a church which even in our day has been the instrument of converting the distant tribes of Oregon. All these wonders were achieved in the short period of eighteen years, for after that the English succeeded in exciting the pagan Indians against the missionaries, whom they expelled from the cantons of the Iroquois. Fortunately, however, the Catholic Indians had already begun to emigrate to the Catholic colony of Canada.

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The mission at Caughnawaga, on the Mohawk, had been the most flourishing of all; and this was not surprising: it occupied the spot which had been bedewed with the blood of Father Jogues and his companions, Goupil and Lalande. Harassed in the practice of their religion, the Catholics of Caughnawaga, led by their great chieftain, resolved to emigrate to Canada, and these pilgrims for the faith founded near Montreal a new Caughnawaga, which still exists. The once powerful league of the Iroquois has disappeared from the territory of New York. Protestant civilization destroyed or expelled them, to seize their forests and hunting grounds. But the descendants of the pilgrims of 1672 have preserved in Canada their nationality and their faith, under the protecting shadow of the Cross. Three Iroquois villages exist in that colony, one containing about two thousand souls, and furnish striking proof of the solicitude of the Church for the salvation of the human race.

Other parts in the interior of the United States, west of the English colonies, on the shores of the Atlantic, were in like manner visited by missionaries from France, and the first nucleus of a settlement in many States, as Ohio, Indiana, Illinois, Michigan, Wisconsin, gathered around the humble chapel of the Jesuit missionary.

Protestant writers have done justice to the wonderful fecundity of a religion which covered a whole continent with its missionaries; and Bancroft, after giving a magnificent picture of the labors of the Jesuits, whose early exploration of the wilderness, even in a scientific and commercial view, must win the admiration of all, adds: "Thus did the religious zeal of the French bear the Cross to the banks of the St. Mary and the confines of Lake Superior, and look wistfully towards the homes of the Sioux in the valley of the Mississippi, five years before the New England Eliot had addressed the tribe of Indians that dwelt within six miles of Boston harbor."

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Eliot was a Protestant minister, almost the only one who devoted himself to evangelize the Indians of New England, and from the lips of the American author, this contrast between the widespread missions of the Jesuits in 1640, and the labors of Eliot near Boston, is a striking homage to Catholicity. In 1661 Father Ménard projected a mission among the Sioux, west of Lake Superior, but perished amid the forests in what is now the Vicariate Apostolic of Upper Michigan. Father Allouez soon took up the labors of Ménard, and all the country around the great lakes, Huron, Michigan, and Superior, echoed to the preaching of the Jesuits. Sault St. Mary's, Mackinaw, and Green Bay were the centres of these missions, which still subsist, and the traveller who stops at one of the rising towns of the northern Mississippi, will hear the priest address his congregation alternately in French, English, and some Indian dialect.

Scarcely were the Jesuits thus established in the country of the great lakes, when they resolved to evangelize the whole valley of the Mississippi. Father Marquette planted the Cross amid the Illinois, after having had in 1673 the glory of discovering and exploring the Mississippi. For two months he sailed down the river in his bark canoe, and the narrative of his extraordinary voyage, revealing to the world the fact that the St. Lawrence could communicate with the Gulf of Mexico, by an almost uninterrupted chain of lakes, rivers, and streams, gave France the first idea of colonizing Louisiana. The Mississippi valley soon beheld missions rise among the Illinois, Miamis, Yazoos, Arkansas, Natchez, and other tribes. Jesuits, Recollects, and Priests of the Foreign Missions, here shared the rude toil of converting the Indians, and the French missions of North America thus mingle and blend with those of the Spaniards at the South. But after a century of preaching, all these laborious toils are compromised by the loss of Canada and the suppression of the Society of Jesus. Many flocks were then deprived of pastors. Not only the Indian

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converts, but even the French settlers were left destitute of priests, abandoned to the seductions of error or the ravages of indifference, till at last Providence used the dispersion of the French clergy, in the Reign of Terror, to send to America missionaries, and build up anew the church whose consoling progress we have undertaken to recount.

Having thus glanced at the early Spanish and French missions, we have now to chronicle the labors of the English Jesuits in Maryland.*

CHAPTER II.

THE COLONIAL CHURCH.

Maryland—Settled by Catholics—Their persecution—Their emancipation—1634–1774.

WE have briefly sketched the early evangelical labors of the Spanish and French missionaries on the domain which now constitutes the United States. A third nation came in its turn to contribute by its holy souls to the Apostolates of the American continent, and the Jesuits of England share in the settlement of Maryland. The first English colonies in America each introduced a new creed. In 1607 Captain John Smith and some Episcopalians founded Virginia; in 1620 the Separatists landed at Plymouth, and laid the foundations of New England; in 1684 the Quakers, under the patronage of William Penn, took possession of Pennsylvania; while in 1634 the Catholics laid the corner-stone

* Much of the preceding was drawn from a lecture of Mr. John G. Shea, delivered in 1852, before the Catholic Institute of New York, the basis of his well-known and elaborate History of the Catholic Missions among the Indian tribes of the United States.

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of the present State of Maryland, which received its name from Henriette Marie, the unfortunate queen, daughter of Henri Quatre and wife of Charles I.* But that land had been already bedewed with martyr blood, as though Providence had ordained that it should be stamped with the seal of the true faith before any Protestant sect had transplanted its errors there. As early as 1570 the Jesuits, who were laboring on the missions in Florida, turned their attention to a country far to the north of them, at the 37th degree of north latitude, and known to the natives by the name of Axacan. The Spanish navigators who had first explored the coast, had brought away the son of a cacique, who was adopted by the missionaries as a future means of enabling the Gospel to penetrate to his tribe.

The young Indian, gifted with rare talents, soon seemed to embrace the truths of the faith with ardor, and ere long, baptized under the name of Don Luis de Velascos, Lord of Vasallos, he offered to lead the Jesuits to the kingdom of Axacan. How could the missionaries resist the hope of converting a savage people to the faith?

Accordingly the offer of the young cacique was cheerfully accepted, and eight Jesuits, under the direction of Father Segura, Vice-provincial of Florida, embarked in a small craft, which landed them on the shores of Chesapeake Bay, then known to the Spaniards by the name of St. Mary's. This bay now bathes the shores of the States of Maryland and Virginia, and by a singular coincidence, the names of Virgin and Mary, given in memory of two queens, will ever be a memorial of its earlier consecration to Mary, the Mother of God.

The missionaries landed, accompanied by some Indian boys, who had been educated in their school in Havana. They pene-

* Philarete Chasles, in his "Essay on the Anglo-Americans," says that Maryland was so called in honor of Mary Tudor. This is an error: Queen Mary had been dead sixty-six years before the grant to Lord Baltimore.

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trated into the interior, guided by Vasallos, and after a painful march of several months, they approached the realm of Axacan. At last their guide started on, in order, as he said, to prepare his tribe to receive the missionaries. But after forsaking the Jesuits amid the trackless forests, where they endured all the horrors of famine, the traitor returned at the head of a party of armed men, and butchered his benefactors at the foot of a rustic altar, where they had daily offered the holy sacrifice for the salvation of his tribe. The blood of martyrs is the seed of Christians, and such is the first triumph of the faith on the banks of the Chesapeake.*

After Father Segura, Father White is the first who came to labor for the conversion of these native tribes. Sir George Calvert was in 1624 a member of the privy council of James I., when the sight of the persecutions employed against the Catholics touched the loyal and religious heart of the English lord. He abjured Anglicanism, and, informing his sovereign of the step, resigned all his posts. James resolved to retain the services of so conscientious a man. He made him a peer of Ireland, with the title of Lord Baltimore, and granted him a considerable portion of Newfoundland, which he encouraged him to settle. Calvert devoted a part of his fortune to fruitless attempts on that island. He then directed his attention to Virginia, where a more genial climate gave him hopes of a prosperous settlement.

But sailing there, he was called upon to take the test oath of the supremacy of the king in matters of faith, and he left the country rather than betray his conscience. Then it was that Lord Baltimore solicited a charter which would permit the Catholics to practise their worship undisturbed in one spot on the shores of America. His request was granted, and Maryland was ceded to him, subject only to the yearly homage of two Indian arrows and the payment into the royal exchequer of one fifth of the gold

* Shea's Lecture.

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and silver drawn from the mines. Lord Baltimore died in 1632, at the very moment when this charter was issuing. His eldest son, Cecil Calvert, inherited his rights, but he had not the energy to direct the expedition in person, and to Leonard Calvert, second son of Lord George, is due the honor of having founded Maryland.

On the 25th of March, 1634, two hundred English families, chiefly Catholic, flying from the persecution of the mother country, entered the Potomac in two little vessels, the *Ark* and *Dove*. It was Lady-day, and the settlers wished to celebrate it duly by hearing Mass. They accordingly landed, and Father White, in his relation of the voyage, thus gives an account of the ceremony:*

"On the day of the Annunciation of the Blessed Virgin Mary, we offered for the first time in this region of the world the sacrifice of the Mass. The sacrifice being ended, we took on our shoulders a huge cross which we had hewn from a tree, and carried it in procession to a place marked out for it, the governor, commissioners, and other Catholics bearing a part in the ceremony. We raised it a trophy to Christ the Saviour, humbly chanting on bended knees and with deep emotion the Litany of the Cross."

Father White was born at London about 1579, and received his education in the College of Douay, founded in 1568 by the celebrated Cardinal Allen in order to train up priests for the English mission. At the age of twenty-five he received orders, and was immediately sent to London to exercise the ministry there in secrecy, as the penal laws then required. He could not, however, escape the keen search of the pursuivants. In 1602 we find him included with forty-six other priests in a sentence of perpetual banishment. Forced thus to return to the continent, Father White resolved to enter the Society of Jesus, and after making a

* "Relatio Itineris," by Father Andrew White, copied at Rome by Father M'Sherry, S. J., and published in Force's Tracts, and in part in Burnap's Life of Calvert, p. 58

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novitiate of two years at Louvain, obtained permission to return to England. Amid the most heroic labors of that illustrious order, we may cite the unwearied devotion of the English Jesuits in favor of their persecuted countrymen. For two centuries they devoted themselves to the perilous labors of the holy ministry in England, braving chains and death; while, at the same time, by opening colleges in different parts of Europe, they baffled the rigors of Protestant legislation, which had pitilessly closed every source of Catholic education in the three kingdoms.

The English Jesuits had in 1590 obtained of the liberality of Philip II. of Spain the foundation of a college at St. Omer's, and some years later they opened the college of Liege in the domains of the Elector of Bavaria. At the same time, they established in Spain for English postulants the Novitiate of Valladolid and the Scholasticate of St. Ermenegild near Seville. To this latter house Father White was sent, after having spent ten years on the London mission. The quiet duties of a professor's chair did not, however, satisfy his ardent zeal, and he soon obtained permission to return for the third time to England. Lord Baltimore no sooner knew him than he determined, if possible, to intrust him with the spiritual care of his Maryland settlers. The Society of Jesus eagerly seconded the pious views of the English nobleman; nor, indeed, could it refuse to concur in a work which promised such an extension to the bounds of the Church. To Father White were associated Father John Altham, known on the mission by the name of Grovener,* and two lay brothers. Scarcely had they landed on the shores of the Potomac when the com-

* Cretineau Joly, in his Histoire de la Compagnie de Jesus, supposes a Father Altham and a Father Grovener (iii. 350), but from an article of the late B. U. Campbell, Esq., in the Catholic Almanac for 1841, it is clear that under the two names we must reckon only one Jesuit. The missionaries of that time, in order to elude the persecution of Anglicans, often took successively several names as several disguises. This was necessary to preserve to the Catholics of England the services of their Fathers and pastors.

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panions of Leonard Calvert founded the little town of St. Mary's; and the largest cabin of an Indian tribe, ceded to the missionaries, became the first chapel of Maryland.

The Fathers at once divided their time between the European colonists and the Indian tribes whose eyes they had vowed to open to the light of the Gospel. The former constituted a congregation remarkable for their piety and morality, so that many of the Protestants who landed in 1634 and 1638 became Catholics. "The Relation" of 1638, addressed to the General at Rome, contains these words:

"The religious exercises are followed with exactness, and the sacraments are well frequented. By the spiritual exercises we have formed the principal inhabitants to the practice of piety, and they have derived signal benefits from them. The sick and dying, whose number has been considerable this year, have all been attended, in spite of the great distance of their dwellings, so that not a Catholic died without having received the benefit of the sacraments."

On his side Father White, notwithstanding his advanced age (he was then fifty-five), took upon him the hard task of learning the language of the Indians. From the first the welcome of the natives had been cordial. In his intercourse with them Leonard Calvert had always shown the greatest loyalty, and the Maryland historian* says on this subject:

"During the remainder of the year, while the English and Indians lived together in St. Mary's, according to their stipulation, the utmost harmony appears to have prevailed among them. The natives went every day to hunt with the 'new-comers' for deer and turkeys, which, when they had caught, being more expert at it, they either gave to the English or sold for knives, beads, and such trifles. They also supplied them with fish in plenty. As a certain mark of the entire confidence which these unsuspecting

* Bozman's Maryland, ii. 81.

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people placed in the colonists, their women and children became, in some measure, domesticated in the English families."

The gentle and even innocent life of the Indians disposed them favorably to receive the Gospel. Father White accordingly, on his first visit to the Patuxents, made some converts. In 1639 Father Brock, just arrived from England, resided amidst them on a strip of land given him by King Mackaquomen, and Father Altham was stationed on Kent Island. In the ardor of his charity, Father Brock, in 1641, wrote:

"For my own part, I would rather, laboring in the conversion of these Indians, expire on the bare ground, deprived of all human succor, and perishing with hunger, than once think of abandoning this holy work of God from the fear of want."

These noble words were his testament, and a few weeks later Father Brock breathed his last, exhausted by hardship and privations.

Father White had in 1639 taken up his station among the Piscataways, who resided near the present city of Washington; and ere long he had the consolation of baptizing King Chilomacon, his family, and a part of his tribe. The young queen of the Potopacos, and the chief men of the tribe, followed this example, so that the neophytes numbered one hundred and thirty. The settlers at St. Mary's had meanwhile built a suitable church, in which one of the Fathers ministered. The missionaries, entirely devoted to their religious duties, constantly refused to take any part in the political organization of the colony, and as they had been invited to sit in the first legislature of Maryland, "desired to be excused from giving voices in this assembly."* Such is the striking testimony given by a Protestant author, little as it may tally with the heated accusations of the many writers who incessantly complain of Jesuit ambition.

* Bozman's Maryland, vol. i. p. 83. The precise terms of the minutes of the Assembly, Jan. 25, 1637, preserved in the archives at Annapolis.

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This resolution not to interfere in politics made them helpless to stem the religious persecution which was soon to drive them from the arena of their religious labors. Misled by an idea more generous than prudent, Lord Baltimore had openly proclaimed the liberty of Christian worship in his domain of Maryland; and this first example of toleration, "at a time when, in fact, toleration was not considered in any part of the Protestant world to be due to Roman Catholics,"* when, in fact, every Protestant government in Europe, and even the other English colonies in America, exercised the most inhuman intolerance on the Catholics, has been extolled with enthusiasm by American authors:

"Upon the 27th day of March, 1634," says Bancroft, "the Catholics took quiet possession of the little place, and religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's."†

McMahon, the historian of Maryland, also says:

"Yet, while we would avoid all invidious contrasts, and forget the stern spirit of the Puritan, which so frequently mistook religious intolerance for holy zeal, we can turn with exultation to the *Pilgrims of Maryland* as the founders of religious liberty in the New World. They erected the first altar to it on this continent, and the fires first kindled on it ascended to heaven amid the blessings of the savage."‡

This toleration was, however, only partial; for to gain entrance to Lord Baltimore's vast domains it was necessary to believe in the divinity of Christ. But if, even with this restriction, the conduct of the founders of Maryland is the object of so much eulogy in America, we must claim our right to hesitate in joining in it. That the partisans of free examination should refuse to hinder the introduction of a new worship is a necessary consequence of their

* Rev. Dr. Baird, in his "Religion in America," p. 62.
† Bancroft's History of the United States, i. 247.
‡ McMahon's Maryland, 198—note.

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principles. But when a State has the happiness of possessing unity of religion, and that religion the truth, we cannot conceive how the government can facilitate the division of creeds. Lord Baltimore had seen too well how the English Catholics were crushed by the Protestants, as soon as they were the strongest and most numerous; he should then have foreseen that it would be so in Maryland, so that the English Catholics, instead of finding liberty in America, only changed their bondage. Instead, then, of admiring the liberality of Lord Baltimore, we prefer to believe that he obtained his charter from Charles I., only on the formal condition of admitting Protestants on an equal footing with Catholics.

The Jesuits, devoting themselves, as we have seen, to the salvation of the red men, as well as of the colonists, were not unaided in their work of love. In 1643 two Capuchin Fathers, sent out on the recommendation of the Congregation "de propaganda fide," arrived in Maine.*

Ten years had scarcely elapsed after the landing of Leonard Calvert when the Protestants of Maryland were already in open insurrection against the Catholics and their governor. The Jesu-

* This fact is mentioned by Henrion in his History of Catholic Missions, i. 635, on the authority of the "Present State of the Church in all parts of the World, by Urban Cerri," page 282. After an account of the Jesuit mission, this author states at the same time the General of the Capuchins, on the recommendation of the Congregation "de propaganda fide," sent several French and English Capuchins to Virginia, under which name the Italian author includes all the English colonies in North America. He adds, too, that the mission was restored in 1650, at the request of the queen dowager of England, but that it was subsequently abandoned."

The Narrative of Father White, published by Force in his Historical Tracts, iv. 47, says, under the date of 1643, "Two Fathers of the order of St. Francis, sent from England the year before, have entered into a portion of the labors and harvest, between whom and us offices of kindness are mutually observed for the common prosperity of the Catholic cause."

Hennepin, the Flemish Recollect, twice in his "New Discovery" (Edn. 1698), at pages 59 and 281, alludes to the labors of English Franciscans in Maryland.

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its were seized and sent off, loaded with irons, to England, where they were confined in prisons for several years. In 1648 Father Fisher succeeded in returning to Maryland, and immediately on his return wrote to Rome—

"By the singular providence of God, I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them; with what joy they received me, and with what delight I met them, it would be impossible to describe, but they received me as an angel of God. I have now been with them a fortnight, and am preparing for the painful separation; for the Indians summon me to their aid, and they have been ill-treated by the enemy since I was torn from them. I hardly know what to do, but I cannot attend to all. God grant that I may do his will for the greater glory of his name. Truly flowers appear in our land: may they attain to fruit."*

Father Andrew White, despite his earnest desire, had not the happiness of returning to America. After many years' confinement he was banished from England, but by his Superior's orders at once returned again, braving the rigor of the penal laws against missionaries. He devoted the closing years of his life to the same ministry in which he had spent his youth, and the Apostle of Maryland died at London in 1657, one of the holiest members of an order which has produced so many saints.

Meanwhile his fellow religious maintained their ground in America, amid the constant disorders in which the colony languished, and for more than a century the English Jesuits, in uninterrupted succession, kept alive the faith of the settlers amid

* Letter cited by the late B. U. Campbell, Esq., in his "Historical Sketch of the Early Christian Missions among the Indians of Maryland," from which and from whose "Life of Archbishop Carroll" we derive much of these chapters, as will be evident to all American readers.

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the persecutions of which they were the victims, and of which we cannot omit some account.

The Catholics had already been persecuted, but they did not learn to persecute. Composing a majority in the Assembly of 1649, they passed the famous "Act concerning religion," which provided that "no person whatsoever, professing to believe in Jesus Christ, shall be molested for or in respect of his or her religion, or the free exercise thereof."* Yet their conduct was scorned, their example not followed.

In 1654 the Provincial Assembly deprived Catholics of their civil rights, and decreed that liberty of conscience should not extend to "popery, prelacy, or licentiousness of opinion," an act which has drawn from the historian Bancroft this reflection: "The Puritans had neither the gratitude to respect the rights of the government, by which they had been received and fostered, nor magnanimity to continue the toleration to which alone they were indebted for their residence in the colony."†

In 1692 the Assembly established the Anglican Church throughout the colony of Maryland, dividing the counties into parishes, and imposing a tax on citizens of every denomination for the support of the Protestant clergy. While the Catholics were masters of the government, they had made no such exaction for the support of their missionaries. The Jesuits received concessions of land on the same terms as other colonists, but all was voluntary in the offerings of the faithful; and now Catholics were compelled to pay for the support of a creed which persecuted them.

In 1704 a new law, entitled "An act to prevent the increase of Popery in the Province," prohibited all bishops and priests from saying Mass, exercising the spiritual functions of their ministry, or endeavoring to gain converts; it also forbid Catholics to teach,

* See this elaborately proved in Davis's Day-star. Scribner, 1856.
† Bancroft, i. 261.

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and enabled a Catholic child, by becoming a Protestant, to exact from its Catholic parents its proportion of his property, as though they were dead. Catholics were, however, permitted to hear Mass in their own families and on their own grounds, and only by this exception could the Catholic worship be practised in Maryland for seventy years.

The property of the Jesuits rested on the compact between Lord Baltimore and the colonists, entitled "Conditions of Plantation," by which every colonist settling with five able-bodied laborers was entitled to two thousand acres of land at a moderate rate. Moreover, the Indian kings whom they had converted, had made gratuitous concessions of land to the Church.

According to the law, the Jesuits could exercise the ministry only in their own house and for their own servants; and the size of the chapels corresponded to this ostensible design, and they were always connected with the house. Of course, however, the Catholics eluded the letter of the law, and these houses became the sole refuge of religion in Maryland.

In 1706 an act authorized the meetings of the Quakers, so that in a colony founded by Catholics, Catholics were the only victims of the intolerance of the dominant party. During the following years successive laws deprived them of the elective franchise, unless they took the test oath and renounced their faith. The executive power, too, often arbitrarily issued proclamations, by its own authority, "to take children from the pernicious influence of Catholic parents," and the Assembly voted that Papists should pay double the tax levied on Protestants. The animosity against Catholics at last became such that they were forbidden to appear in certain parts of the towns, and they were in a manner shut up in a sort of Ghetto.

Many of the Catholics now sought to escape this oppression, and Daniel Carroll, father of the future Bishop of Baltimore, sailed to France in 1752 to negotiate for the emigration of all the

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Maryland Catholics to Louisiana. For this purpose he had several interviews with the ministry of Louis XV., in order to convince them of the immense resources of the valley of the Mississippi; but the government which abandoned Canada to England, and sold Louisiana to Spain, was not able to appreciate the forecast of Carroll, and his offers were rejected.

During all this period of oppression the Catholics of Maryland, with rare exceptions, remained faithful to the Church, and as their missionaries afforded them means of Catholic education, many of the younger members, to pursue more extensive studies, crossed the ocean. Many of both sexes in France and Belgium entered religious orders; some returning as Jesuit Fathers to repay the care bestowed on themselves; others, by their prayers in silent cloisters, obtaining graces and spiritual blessings for their distant Maryland. Of the Jesuits who labored in Maryland prior to the Revolution, a great many were natives of the province, and we find others on the mission in England.

The penal laws prevented any emigration of Catholics to Maryland, and indeed the only accession to their numbers which the faithful in Maryland received from abroad, was a number of Acadians, who, after beholding the devastation of their happy homes on the Bay of Fundy, were torn from their native shores in 1755, and thrown destitute on the coast of the various colonies. Those who were set ashore in Maryland seem to have been more happy than most of their suffering countrymen. For a considerable period they enjoyed the presence of a priest—the Rev. Mr. Leclerc—and raised a church on a hill outside of Baltimore. On the departure of this excellent man, who left them vestments and altar plate, these Acadians had to rely on the occasional visits of the Jesuit Fathers.*

Meanwhile the Anglican clergy in Maryland, fattening on their

* Robin, Nouveau Voyage, p. 98.

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tithes, lived in plenty and disorder amid their slaves, without in the least troubling their minds about preaching to their flocks. So notorious is this disorderly conduct of the colonial clergy, that the Protestant Bishop of Maryland, a few years since, exclaimed: "Often as I hear and read authentic evidence of the character of a large proportion of the clergy in the province of Maryland, two generations since, I am struck with wonder that God spared a church so universally corrupt, and did not utterly remove its candlestick out of its place."*

As a contrast, we give the following address of the legislature to the Governor of Maryland, on the 16th of March, 1697:

"On the complaint of a minister of the Church of England, that the Popish priests in Charles county do, of their own accord, in this violent and raging mortality in that county, make it their business to go up and down the county to persons' houses, when dying and frantic, and endeavor to seduce and make proselytes of them, and in such condition boldly presume to administer the sacraments to them: We humbly entreat your excellency to issue your proclamation to restrain and prohibit such their extravagant and presumptuous behavior."†

Thus the wide difference between a ministry of truth and a ministry of error, appeared in Maryland as elsewhere, the former devoting life in the service of their neighbor, the latter only thinking of the enjoyments of life.

This degradation of the Anglican clergy at last sapped all their authority, and the feelings of the Protestants towards their Catholic countrymen began gradually to change. When discontent with the mother country awakened ideas of an insurrection throughout the colonies, it became important to conciliate the Catholics; and both parties, whigs and tories, vied with each

* Campbell's Life of Archbishop Carroll—in U. S. Catholic Magazine, iii. 99.

† Campbell, ed. iii. 40.

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other in emancipating them. The convention in 1774 made the following appeal to the people:

"As our opposition to the settled plan of the British administration to enslave America will be strengthened by a union of all ranks of men within this province, we do most earnestly recommend that all former differences about religion or politics, and all private animosities and quarrels of every kind, from henceforth cease, and be forever buried in oblivion; and we entreat, we conjure every man by his duty to God, his country, and his posterity, cordially to unite in defence of our common rights and liberties."

The act emancipating the Catholics of Maryland followed close on this appeal; but, as we have seen, it was wrested from the party in power by the critical position of affairs, and did not spring from any noble motive. This should never be forgotten when Protestants boast of the toleration which they allow the Church in the United States.*

CHAPTER III.

THE CHURCH IN THE REPUBLIC.

Maryland—Father John Carroll—How the United States granted liberty of conscience to the Catholics—Mission of Father Carroll to Canada.

THE persecution of the Catholics had ceased in Maryland with the necessity of conciliating them in the struggle for independence; and the Declaration of Rights voted by that province in 1776, by article 33, granted them full toleration and religious

* Cretineau Joly's account in his History of the Society of Jesus is quite inaccurate. Henrion, "Histoire des Missions Catholiques," is more brief and more exact.

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equality. At the moment when Catholics thus obtained a tardy justice, there were in the whole extent of Maryland twenty Jesuits, or rather ex-Jesuits, for the society had been suppressed some years before. But the Fathers continued to live, as far as possible, in the same way as though their order subsisted in all its perfection; and as their Superior at the time of the suppression, Father Lewis was at the same time Vicar-general of the Vicar apostolic of the London District, which gave him authority over all the Catholic clergy in the United States, the missionaries continued to regard him as their head. They accordingly recognized his right to receive the revenues of the society's property and divide it among the Fathers for their support.

The first effect of the emancipation of the Catholics was the erection of churches in the towns, whereas till then there had only been chapels in the rural districts, on the plantations or farms possessed by the Jesuits. Thus, in 1774, Baltimore was only a station visited once a month by a Father from the farm at White Marsh. Mass was said in a room in the presence of some forty Catholics, mostly French people, who had been barbarously and treacherously dragged off from Acadia or Nova Scotia in 1756. The priest took with him his vestments and altar plate, for the city where many councils have since been held, did not then possess even a chalice! Father John Carroll was at this time on a farm belonging to his family at Rock Creek, ten miles from the present city of Washington. He visited the Catholics for many miles around, and as he became the first Bishop of Baltimore and of the Union, we shall give a short sketch of his life.

John Carroll was born in 1735, at Upper Marlborough in Maryland. His father, Daniel Carroll, a native of Ireland, had preferred the confiscation of his property to a renunciation of his faith. His mother, Eleanora Darnall, was the daughter of a rich Maryland planter, who had secured her a very careful education in a French convent. She availed herself of it to direct in person

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the tuition of her son till he had to go to college. The laws strictly prohibited Catholics from having schools, but the Jesuits had eluded this prohibition, and established a school at Bohemia Manor. In this secluded house they received as many as forty scholars at a time. Young Carroll attended this school for some years, and in 1748 set out for France, in order to finish his studies with the Fathers at St. Omers. There he resolved to enter a society, so identified with the existence of Catholicity in Maryland, and after long years of novitiate and study at Watten and Liege, he was ordained in 1759 and took his last vows in 1771.

The following year, Father Carroll travelled over many parts of Europe as tutor of the son of Lord Stourton; and in 1773 repaired to Bruges, where the English Jesuits had gathered on the confiscation of St. Omers and of Watten, by a decree of the Parliament of Paris, issued in August, 1762.

In this city the Bull reached him, which, under the title of "Dominus ac Redemptor," suppressed the Society of Jesus. He then retired to England, where he became chaplain to Lord Arundel; but this life did not suit his taste, and in 1774 he returned to Maryland to devote himself to the care of his Catholic countrymen.

Father John Carroll found the thirteen American colonies preluding the energetic struggle which was to terminate in their independence. His liveliest sympathies were for the Revolutionary cause, for he saw that it had begun in Maryland by the emancipation of the Catholics, and there was ground for hope that the other States would gradually follow the example.

It is generally believed that the United States as a government proclaimed liberty of worship from the time of the Confederation, and that this fundamental principle is an integral part of the Constitution which binds the several States together. It was not so. Religious questions have at all times been considered as questions of interior administration, falling within the jurisdiction

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of the several States, and the only mention made of religion in the Constitution of the United States is the third section of Article VI.: "No religious test shall ever be required as a qualification to any office or public trust under the United States;" and one of the amendments subsequently passed, which says, "*Congress* shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." As the historian of Maryland justly observes, "It is possible that instances may occur where this amendment to the Constitution may be of some use; but as Congress seldom has occasion to legislate on subjects of religion, the oppression of individuals in the enjoyment of their religious as well as civil rights, is most generally to be apprehended from the State governments."* And, in fact, the provisions of the Constitution did not prevent the several States from passing laws to establish or prohibit any religion, in their discretion. Still, as we have said, the original thirteen States, one after another, granted to the Catholics liberty of conscience, but many of them long refused the Catholics civil and political rights. Thus, it is only since 1806 that Catholics, to hold office in the State of New York, have been dispensed with a solemn abjuration of all obedience to a foreign ecclesiastical power. Down to January 1, 1836, to be an elector and eligible in the State of North Carolina, it was necessary to swear to a belief in the truth of the Protestant religion. In New Jersey, a clause excluding Catholics from all offices was abolished only in 1844. And even now, eighty years after the Declaration of Independence, the State of New Hampshire still excludes Catholics from every office, stubbornly resisting all the petitions presented for a removal of this stigma from their statute-book.

As to the States founded on territory ceded by France or Spain, such as Louisiana, Florida, Michigan, Indiana, or severed from

* Bozman's Maryland, i. 291.

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Mexico, like Texas and California, the Catholics, original proprietors of the soil, obtained, by the act of cession, the free enjoyment of their worship; and there is on the side of Protestantism mere justice, but no generosity, in keeping the faith of treaties.

Hear, too, how Bishop Carroll himself, soon after his elevation to the Episcopacy, rendered, in 1790, an account of the motives which had led to the liberty of conscience for the Catholics of America:

"Having renounced subjection to England, the American States found it necessary to form new constitutions for their future government, and happily a free toleration of religions was made a fundamental in all their new constitutions, and in many of them not only a toleration was decreed, but likewise a perfect equality of civil rights to persons of every Christian profession. In some, indeed, the yet unextinguished spirit of prejudice and intolerance excluded Catholics from this equality.

"Many reasons concurred to produce this happy and just article in the new constitutions. First, some of the leading characters in the direction of American councils were by principle averse to all religious oppression, and having been much acquainted with the manners and doctrines of Roman Catholics, represented strongly the injustice of excluding them from any civil right; secondly, Catholics concurred as generally, and with equal zeal, in repelling that oppression which first produced the hostilities with Great Britain, and it would have been impolitic, as well as unjust, to deprive them of a common share of advantages purchased with common danger and by united exertions; thirdly, the assistance, or at least the neutrality of Canada, was deemed necessary to the success of the United States, and to give equal rights to Roman Catholics might tend to dispose the Canadians favorably towards the American cause; lastly, France began to show a disposition to befriend the United States, and it was conceived to be very impolitic to disgust that powerful king-

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dom by unjust severities against the religion which it professed."*

It was, then, political reasons which induced the States to grant liberty of conscience to Catholics; and we cannot insist too strongly on this point in face of the affirmations of European Protestantism, which incessantly cites the example of the United States to induce men to believe in its generosity to Catholics. It gives us pleasure, too, to state that France exercised a twofold influence in arresting the oppression of American Catholics: first, by the desire which the States had of conciliating Louis XVI.; and next, by their prudent resolve not to shock the religious feelings of the French colonists in Canada. At the period of the Declaration of Independence, in 1776, Canada had been but sixteen years under the power of England, and as it had so long and so patriotically resisted the English arms, the recollection of the old regime would naturally be still fresh. It was so, indeed; and the United States, allies of France, would naturally expect aid from Canada; but we cannot conceive why Louis XVI. made no attempt to reconquer Canada for himself, for this would have given France back a colony, and would have enabled her to render most efficient aid to the United States. The enterprise would have been most easy, had France shown a more prudent or less disinterested policy. The Canadians, placed between their French brethren and their new masters, would not have hesitated to throw off the English yoke; while, solicited merely by revolted colonies, whose old hatred against themselves and their faith they knew too well, they refused to make common cause with the latter, and England found in the French and Catholic colony left her, a powerful bulwark against the United States.

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* Life and Times of Archbishop Carroll, by the late B. U. Campbell, Esq. (U. S. Catholic Magazine, iv. 251).

Brent, in his Life, p. 68, cites a translation of a French translation, while Mr. Campbell copied the archbishop's original letter.

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"Nothing," says a Canadian historian, "nothing could rouse the colonists from their indifference. The fact is, that the government of their sympathies was not to be found in America. The mere sight of the white banner, with its fleurs-de-lys, would have thrilled every fibre of those apparently apathetic hearts."*

The Catholics of Maryland had all resolutely embraced the side of American independence. They had already gained liberty of worship. They had sent to Congress two of their most eminent men—Daniel Carroll, the elder brother of John, and Charles Carroll, his cousin. They now looked forward to an alliance with Canada as a means of gaining to their Church a fair share in the councils of the Union. An American army had already in 1775 taken Montreal and besieged Quebec. Though repulsed at the latter place, they kept possession of Montreal, always hoping that their prolonged presence would lead to a general revolt of the Canadians against the English. To hasten this, Congress dispatched to Canada Franklin, Charles Carroll and Chase, of Maryland, and invited Father John Carroll to join them, in the hope that he would exercise some influence over the Catholic clergy.

The delegates left New York on the 2d of April, 1776, but with all their dispatch, reached Montreal only on the 29th. (We incidentally mention the length of this journey, which we have made between sunrise and sunset.) Franklin assembled the principal colonists, while Father Carroll endeavored to enter into correspondence with the clergy; but neither found his advances welcomed as he had expected, and on the 13th of May they set out together for New York. Franklin having fallen sick on the way, his fellow-traveller nursed him with true devotedness; and during this embassy, the priest and the philosopher contracted a sincere friendship, as we find from the grateful letters of Franklin:

* Histoire du Canada, par F. X. Garneau (Quebec, 1852), ii. 430. "The English flag nor the American flag is the flag of 'ours,'" the Canadians would say, in their quaint but touching language.

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"As to myself, I grew daily more feeble, and I think I could hardly have got along so far, but for Mr. Carroll's friendly assistance and tender care of me."*

We shall hereafter find Franklin not forgetful of his kind infirmarian, when it was proposed to appoint a bishop for the United States.

Congress had voted an address to the Canadians, which contained these words: "We are too well acquainted with the liberty of sentiment distinguishing your nation to imagine that difference of religion will prejudice you against a hearty amity with us. You know that the transcendent nature of freedom elevates those who unite in her cause above all such low-minded infirmities. The Swiss cantons furnish a memorable proof of this truth. Their Union is composed of Roman Catholic and Protestant States, living in the utmost concord and peace with one another, and thereby enabled, ever since they bravely vindicated their freedom, to defy and defeat every tyrant that has invaded them."†

These words, however, inspired the Canadians with little confidence, when they saw the same Congress address the people of Great Britain in October, 1774, complaining that the Quebec Act had granted religious liberty in Canada:

"Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion through every part of the world."

On the conquest of Canada by England, the country was for some years under the iron rule of martial law, and religion was fettered in a thousand ways, while every favor was shown to invading Protestantism. At the sight of the agitation in New

* Franklin's Works, viii. 154.

† "Address to the Inhabitants of the Province of Quebec," cited by Campbell.

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while the democrats of every clime reproach the children of St. Ignatius with being the tools of despotic power, they can offer Father John Carroll as a sincere patriot, a zealous partisan of liberty, and one of the real founders of American independence.

NOTE.—In order to prove that Catholics in the United States owe the enjoyment of civil and political rights to happy circumstances, and not to the generosity of the Federal Constitution, we have been at some pains to draw up the following table, which gives the period when the several States ceased to admit the exclusive eligibility of Protestants. This work, never before done, has cost us some trouble; but we deem it useful, in order to expose the fallacy of the wide-spread idea that the emancipation of Catholics is due to the Congress of 1776. It will be observed, too, that in several States a man must believe either in God or in the Christian religion, or at least in a future state of rewards and punishment, to be eligible to office. This is far from that unbridled liberty which is supposed to reign throughout the States. The article guaranteeing liberty of conscience is generally in these terms: "The profession and free exercise of every religious creed and form of worship is and shall be permitted to all; but the liberty of conscience hereby guaranteed shall not be extended to excuse acts of licentiousness or practices dangerous to the peace and safety of the State."

In the following list, the States marked † were colonized by France or Spain, and the free exercise of the Catholic religion is guaranteed by treaty.

UNITED STATES—Founded 1776—Constitution 1787.—The Declaration of Independence in 1776, and the Articles of Confederation in 1778. The Constitution of 1787 merely provides that no religious test shall be required from any officer of the Federal Government, and the first amendment ratified in 1791 says: "Congress shall pass no law concerning the establishment of a religion or prohibiting the free exercise thereof."

MASSACHUSETTS—1776—Constitution 1779-80.—Liberty of conscience. The Legislature may levy a tax to support the Protestant worship, where not voluntarily given. Every one must, to hold office, abjure under oath all obedience to a foreign ecclesiastical power. This oath was modified in 1821.

NEW HAMPSHIRE—1776—Constitution 1792.—Liberty of conscience. But the ineligibility of Catholics, established prior to the Revolution by the Royal Charter, has still the force of law.

RHODE ISLAND—1776—Charter 1663, and Constitution 1842, grant full liberty of conscience without any test. Penal laws repealed 1778.

CONNECTICUT—1776—Constitution 1818.—Liberty of conscience. No restriction as to Catholics.

NEW YORK—1776—Constitution 1777.—Liberty of conscience. But foreigners, to be naturalized, must abjure all foreign allegiance, temporal and spiritual. A test oath was also passed, and remained in force till 1806.

NEW JERSEY—1776—Constitution 1776.—Liberty of conscience. No Protestant inhabitant shall be deprived of his civil and political rights. The new Constitution in 1844 suppressed this clause.

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DELAWARE—1776—Constitution 1776 and 1831.—Liberty of conscience. No test.

PENNSYLVANIA—1776—Constitution 1790.—Liberty of conscience. No man who believes in God and a future state of rewards and punishment shall be excluded from office.

MARYLAND—1776—Constitution 1776.—No test, except a declaration of belief in the Christian religion. Every one professing the Christian religion shall be free to practise it.

VIRGINIA—1776—Constitution 1776.—Liberty of conscience 1830. No test.

NORTH CAROLINA—1776—Constitution 1776.—Every man who shall deny the existence of God, or the truths of the *Protestant* religion, or the divine authority of the Old or New Testament, shall not hold any office in the State. The Constitution of 1835 substituted *Christian* for *Protestant*.

SOUTH CAROLINA—1776—Constitution 1790.—Free exercise of religion to all mankind.

GEORGIA—1776—Constitution 1798.—Liberty of conscience. No person shall be molested in his civil rights purely for religious principle.

VERMONT—1791—Constitution 1793.—No test. Every sect bound to keep the Sabbath and have some worship.

TENNESSEE—1796—Constitution 1796.—No man can hold office that denies the existence of God or of a future state of rewards and punishment.

KENTUCKY—1799—Constitution 1799.—Liberty of conscience. No test.

OHIO—1802—Constitution 1802.—Liberty of conscience. No test.

† LOUISIANA—1812—Constitution 1812.—No article on religion. Clergymen excluded from office.

† INDIANA—1816.

† MISSISSIPPI—1817.

† ILLINOIS—1818.

† ALABAMA—1820.

† MAINE—1820.

† MISSOURI—1821—Constitution 1820.

† ARKANSAS—1836.

† MICHIGAN—1836.

† FLORIDA—1845—Constitution 1838.

† TEXAS—1845.

† IOWA—1846.

† WISCONSIN—1848.

† CALIFORNIA—1849.

Liberty of conscience. No test.

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CHAPTER IV.

THE CHURCH DURING THE REVOLUTION.

Father Carroll and Father Floquet—Father Carroll at Rock Creek.

WE have thus traced to its close the embassy of Carroll to Canada. One episode connected with it may not be uninteresting. The Bishop of Quebec had, as we have seen, forbid his clergy to have any intercourse with Father Carroll. One of the priests of Montreal, for a supposed infringement of this order, was suspended and summoned to Quebec. His letters to Monseigneur Briand throw considerable light on the public feeling in Canada at the time, and on the mission of Father Carroll.

Father Peter R. Floquet had been twice Superior of the Jesuits in Canada. Although a native of France, he continued to reside in Canada after the conquest, and offended the government by speaking in favor of the American colonies.

"I was complaisant to the Americans out of human respect," says he, in a letter to the bishop on the 15th of June, 1776; "if I had been as violent against them as many others were, the whole brunt of the storm would have fallen on my head, as I was the only Jesuit at Montreal. I would have served as an example to others, and perhaps have occasioned a persecution of my confreres in Pennsylvania and Maryland.

"After the flight of the king's generals, the Montreal deputies promised the Americans a true or a false and deceptive neutrality. I believed it true and to be kept. I kept it, and advised others to do so; this made me tolerant to both parties in the tribunal of penance.

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"The American Colonel Hazen commanded for some time at Montreal. He restored to me the part of our house which Mr. Murray had turned into a prison. I enjoyed this favor, which I had not sought, and I thanked the author of it. Mr. Hazen sent me a written invitation to dinner. I dined with him once, accompanied by an Irish royalist priest who lived with me, and who had been previously intimate with Mr. and Mrs. Hazen.

"Towards the close of the winter, the Americans raised two companies of Canadian militia, Lieber and Oliver. The new recruits were on garrison duty at Montreal when the paschal season opened. On being asked to hear their confessions, I consented to receive them, if I could be assured that they would not go to besiege Quebec, and would merely do service peacefully at Montreal. On Mr. Oliver's assuring me of this, I yielded. On Easter Tuesday, after dinner, I began to hear the least bad, but was far from approving them. Those who got leave to receive went among the crowd to the parish church until Low Sunday inclusively.

"On Tuesday after Low Sunday, three tardy militia-men received absolution from me, and presented themselves at the parish church. They were publicly repulsed. I confessed and communicated them *januis clausis.*

"In truth, in conscience, and before God, am I an American, a rebel, or have I been? No, Monseigneur! Last fall, when they were assembling at Montreal the habitans of good will for an expedition which failed, no one received them better, confessed and communicated more, than I did. I told those who consulted me that they did well to volunteer for the king's service, and that those who resisted the orders did wrong. I have never ceased chanting the 'Domine Salvum' and the prayer for the king at Benediction.

"A Father Carroll, a missionary from Maryland, having come to Montreal with two deputies of Congress, presented a letter of introduction from Father Farmer, the first missionary at Philadel-

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phia. The Seminary saw this letter, which contained nothing amiss. Still I did not answer it. Father Carroll did not lodge with me, and dined with me but once. He said Mass in our house, by M. Montgolfier's permission.

"I have said nothing, written nothing, done nothing for the service of Congress or the United Colonies. I received nothing from them but our own house in a very dilapidated state."*

Both sought, with equal good faith, the advantage of religion; but the maze of politics made it very difficult to see what was most beneficial to the Church, either at the moment or in future. The Bishop of Quebec had every reason to distrust a nation in revolt, distinguished till then only for its hostility to Catholics. Father Floquet had reason to fear that too avowed an opposition to the Americans might draw down a persecution on the missionaries in Maryland and Pennsylvania. Father John Carroll was right in seeking to gain the neutrality of the Canadians. The most curious part of the whole affair is, to see the American colonel restoring to the Jesuits their house in Montreal, of which the English governor had deprived them, and inviting the reverend fathers to dinner.

That the Bishop of Quebec had no motive but prudence, we shall see hereafter, when we speak of Father Carroll's elevation to the episcopacy.

On his return from Canada, Father John Carroll (for we now

* Archives of the Archbishopric of Quebec. Of this clergyman, Mr. Morseux, in his "Abrégé Chronologique et historique des prêtres qui ont desservi le Canada," says: "Father Peter R. Floquet, a native of Chatillon in Champagne, arrived at Quebec in 1740. After having been several times Superior of the Jesuits, both at Montreal and at Quebec, he was recalled to Quebec in Jan. 1777. Having written a very touching submission to the bishop on the 29th of November, 1776, he was relieved from the interdict. Having become blind in 1779, he died at his convent on the 18th of July, 1782, at the age of seventy-seven." This writer is, however, too inaccurate for us to rely entirely on his dates and facts.

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resume his history) took up his residence with his mother at Rock Creek, where he remained during the rest of the Revolutionary War, making it the centre of a vast mission, to which he devoted himself with zeal. His mother's advanced age made him loth to leave her, and rather than be separated from her, he gave up his share in the distribution of the revenues of the Society of Jesus in Maryland.

We have remarked that the Society of Jesus, notwithstanding the bull of dissolution in 1773, had continued to act in Maryland under their constitutions. Father Lewis was then Superior, and recognized as such; but whether they were bound to obey his orders as to residence, was an open question. Father Carroll thought not. In 1779 he wrote: "I have care of a very large congregation—have often to ride twenty-five or thirty miles to the sick; besides which, I go once a month between fifty and sixty miles to another congregation in Virginia; yet, because I live with my mother, for whose sake alone I sacrificed the very best place in England, and told Mr. Lewis that I did not choose to be subject to be removed from place to place, now that we had no longer the vow of obedience to entitle us to the merit of it, he does not choose to bear any part of my expenses. I do not mention this by way of complaint, as I am perfectly easy at present."*

In another letter, of February 20th, 1782, to his friend Father Plowden, Father Carroll sets forth the difficulties which this prolonged subjection might create: "The clergymen here continue to live in the old form; it is the effect of habit, and if they could promise themselves immortality, it would be well enough; but I regret that indolence prevents any form of administration being adopted which might tend to secure posterity a succession of Catholic clergymen, and secure to them a comfortable subsistence I said that the former system of administration, that is, 'every

* Cited by Campbell in his Life of Archbishop Carroll. U. S. Catholic Magazine, iii. 365.

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thing being in the power of a Superior,' continued; but all those checks upon him, so wisely provided by our former constitutions, are at an end."*

The enemies of the Jesuits have often reproached them for not dispersing and actually persecuting themselves, on learning the Brief of Suppression. To believe these zealous defenders of the rights of the Holy See, fidelity to the rule of St. Ignatius, when no harm resulted to the Church, was a contempt of the supreme authority of the Sovereign Pontiff. To these severe formalists, Father Carroll's conduct will seem a proof of orthodoxy; and as to the friends of the Society, they will readily admit that the absolute authority of a local Superior might lead to serious abuse, when it was no longer controlled by that of the General and by the guarantees with which the constitutions of the Society have always invested each member.

The life of Father John Carroll has few traits of resemblance with the portraits traced by some historians, and, in fact, to succeed in writing any thing correct as to the history of the Church in the United States, we have been compelled to forget what little has been published in France on this score, and confine ourselves to such materials as we could gather in the United States; otherwise we should merely be repeating a series of errors confidently copied by one after another.†

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* Id. 369.

† For example, Cretineau Joly says: "At the moment when the Society was abolished by Clement XIV., some Jesuits abandoned Great Britain to retire to North America, their native land, where there never had been any priests but themselves. John Carroll was their leader. Bound to the Institute by the profession of the four vows, Carroll soon won the esteem of that immortal generation which was preparing in silence the freedom of the land. He was the friend of Washington and Franklin, the counsel of that Carroll, his brother, who labored so efficaciously in forming the Constitution of the United States. The learning and foresight of the Jesuit were appreciated by the founders of American liberty. They invited him to sign the Act of Confederation. Attached to the Protestant worship, they were about to consecrate its triumph by law; but Catholicity, in the person of the Fathers

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Even Baron Henrion states that the Maryland clergy, with the consent of Congress, expressed to Pope Pius VI. their desire to have a bishop in the United States,* and Rohrbacher makes Congress urge the Pope to gratify their wishes.† Nothing can be further from the real state of affairs. The fact is, that when the independence of the United States was accomplished, the ex-Jesuits in Maryland wished to be no longer dependent on a Vicar-apostolic in England, in order to give no umbrage to the new

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of the Society, appeared to them so tolerant and so well fitted for civilizing the Indians, that they could not refuse John Carroll the establishment of the principle of religious independence. Carroll was admitted to discuss the basis of it with them. He laid it down so clearly, that freedom of worship has never been infringed in the United States. The Americans bound themselves to maintain it; nor did they feel at liberty to betray their oath, even when they saw the extension given by the missionaries to the Roman faith." —Histoire de la Compagnie de Jesus, 3d ed. vi. 276. This paragraph contains almost as many errors as words. To make the Jesuits the only priests in North America is strange indeed, when it is not true even of Maryland. Father Carroll came alone and brought none with him. He was not a personal friend of Washington—at least, we find no proof of his ever having been intimate with him. In 1800, Carroll, then bishop of Baltimore, delivered a funeral oration on Washington, but nowhere alludes, as he would naturally do, to any personal intimacy. His friendship with Franklin was indeed real, but it is an error to make him a signer of the Articles of Confederation. Charles Carroll signed the Declaration of Independence, and Daniel Carroll, a brother of the bishop, signed the Constitution of the United States. Father Carroll could not have spoken before the Congress or the Convention on the topic of religious freedom, for it was not raised, is not guaranteed in the Constitution, and is only mentioned in the amendments subsequently adopted, by which each State reserves to itself the right to legislate on the point. This error is repeated in the Annales de la Propagation de la Foi, vol. xxii. p. 335. What Mr. Cretineau Joly means by saying that Congress was about to consecrate by law the triumph of Protestantism, it would be hard to say: the silence of the Constitution on the subject has destroyed the preponderance of Protestantism. Congress took no steps towards civilizing the Indians, and could not have made that a motive for any step; and as to the assertion that liberty of worship has never been infringed in the United States, we deny the hardy assertion and appeal to history.

* Histoire Générale des Missions Catholiques, ii. 662, where he makes Carroll Vicar-general of the Vicar-apostolic of London.

† Rohrbacher, Histoire Universelle de l'Eglise Catholique, xxvii 279.

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political organization in America. They accordingly addressed a memorial to the Holy See on the 6th of November, 1783, to solicit the nomination of a Superior in *spiritualibus*, to be chosen from among themselves. But far from asking the erection of a See at Baltimore, the Maryland missionaries thought it not desirable for the interests of the Church, and we may even say that they dreaded the sending of a Vicar-apostolic.

In connection with this subject, it must not be forgotten that the Cardinal of York then exercised at Rome an often preponderating influence in the choice of Vicars-apostolic for England. The high birth of the royal cardinal enabled him indeed to exercise a great control in the religious affairs of the three kingdoms; and his hostility to the Society of Jesus, which had led him to seize their house at Frascati the very day after their suppression, was a secret to none. The Vicars-apostolic in England named in such circumstances had frequent disputes with the ex-Jesuits in England. Those in Maryland might reasonably fear that the arrival of a prelate, a creature, in all probability, of the Cardinal of York, would only bring trouble and confusion. Besides this, the poverty of their missions, and the petty number of American Catholics, made them believe the faithful unable to support a bishop with dignity. They wished first to recruit a more numerous clergy, in order to provide the scattered Catholics with pastors, now that their religious worship was no longer proscribed.

The number of Catholics in 1783 might amount in Maryland to sixteen thousand souls, chiefly farmers and planters in the rural districts. In Pennsylvania there were about seven thousand, and in the other States about fifteen hundred.* This computation did not include the French Canadians in the country on the Ohio and Mississippi, which had been surrendered to the United States by the treaty of 1783. The white inhabitants of this ter-

* This is Bishop Carroll's calculation. See Biographical Sketch, p. 70.

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ritory were all Catholics, and amounted probably to four thousand; but they were still under the jurisdiction of the Bishop of Quebec, and the Maryland missionaries had no connection with them. The march of Rochambeau's army through several States, where Mass had never before been said, brought to light Catholics in many places where they were not known to exist; and the army chaplains were often surrounded by the descendants of Irishmen or Acadians, who now saw a priest for the first time, and implored them to stay.* It became urgent to furnish spiritual succor to these forsaken Catholics.

CHAPTER V.

THE CHURCH IN THE REPUBLIC.

Maryland (1776-1790)—Negotiations for the erection of an Episcopal See.

FATHER LEWIS, Vicar-general of Maryland, called a general meeting of all the missionaries to deliberate on the state of religion, and two meetings for this purpose were held at Whitemarsh on the 27th of June and 6th of November, 1783. It was at the latter meeting that the memorial to the Sacred Congregation "de propaganda fide," already mentioned, was signed. A committee

* One of these chaplains wrote an account of his travels: "Nouveau Voyage dans l'Amérique Septentrionale en 1781 et campagne de l'armie du Comte de Rochambeau, par l'Abbé Robin, Philadelphie et Paris, 1782." The author shows himself unfortunately imbued with some of the *philosophical* ideas of the time, and instead of displaying zeal for the destitute Catholics, indulges in a dull enthusiasm for the Revolution. We had expected to find in this rare work some interesting details, but meet only superficial observations. He officiated at Baltimore to the great joy, he says, of the Acadians there, then chiefly sailors.

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was also appointed to draw up a regulation "to establish a form of government for the clergy, and lay down rules for the administration and government of their property." This regulation, in eighteen articles, adopted by the missionaries on the 11th of October, 1784, established a general chapter and district chapters, appointed a Procurator distinct from the Superior in *spiritualibus*, subjecting the latter's measures to the approval of the district chapters. These arrangements, taken without any canonical authority, could of course be only provisional, and Father Farmer, one of the missionaries, thus speaks of them in a letter to Father Carroll, on the 19th of January, 1785:

"I cannot conceive how we could be a body without a bishop for a head. We may have a voluntary union among ourselves, I allow, but it cannot constitute us a canonical body of clergy, unless declared and appointed as such either by the Supreme Pastor, or rather by a bishop set over us by him. Our association, even in *temporalibus*, I am afraid, will be looked upon rather as a combination."*

It was evident that some germs of independence were developing in the Maryland clergy, in contact with the spirit of political and religious rebellion which forms the basis of the American character. But the Holy See watched with paternal solicitude over the rising Church of America, and on beholding the principles of toleration for Catholicity, which Protestantism now first acknowledged in the United States, Rome at once saw the precious advantage to be gained for religion. The Holy See immediately thought of establishing the Church in Maryland on a more independent base, and of releasing it from all spiritual subordination to England. It thus anticipated the wishes of the missionaries assembled at Whitemarsh; and at the same time, showing a sincere deference for the government of the United

* Campbell in U. S. Catholic Magazine, iii. 800.

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States, transmitted through Monseigneur Doria, archbishop of Seleucia and nuncio at the court of Paris, the following note to Dr. Franklin, then American minister at Paris:

"The Nuncio-apostolic has the honor to transmit to Mr. Franklin the subjoined note. He requests him to cause it to be presented to the Congress of the United States of North America, and to support it with his influence.

"July 28, 1783."

NOTE.—"Previous to the revolution which has just been completed in the United States of North America, the Catholics and missionaries of those provinces depended, in spiritual matters, on the Vicar-apostolic residing in London. It is now evident that this arrangement can be no longer maintained; but, as it is necessary that the Catholic Christians of the United States should have an ecclesiastic to govern them in matters pertaining to religion, the Congregation "de propaganda fide," existing at Rome, for the establishment and preservation of missions, have come to the determination to propose to Congress to establish in one of the cities of the United States of North America one of their Catholic brethren, with the authority and power of Vicar-apostolic, and the dignity of Bishop; or simply with the rank of Apostolical Prefect. The institution of a Bishop Vicar-apostolic appears the most suitable, insomuch as the Catholics of the United States may have within their reach the reception of confirmation and orders in their own country. And as it may sometimes happen that among the members of the Catholic body in the United States, no one may be found qualified to undertake the charge of the spiritual government, either as Bishop or Prefect-apostolic, it may be necessary, under such circumstances, that Congress should consent to have one selected from some foreign nation on close terms of friendship with the United States."

The Maryland missionaries learned this project through their

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agent at Rome, Father John Thorpe, an English ex-Jesuit, who resided there from 1756 till his death in 1792. They also learned the action of Congress on the Nuncio's note, and, still believing that the time had not come for a bishop in the United States, took, in October, 1784, the following curious resolution:

"It is the opinion of a majority of the chapter, that a Superior *in spiritualibus*, with powers to give confirmation, grant faculties, dispensations, bless oils, etc., is adequate to the present exigencies of religion in this country. Resolved, therefore,

"1st. That a bishop is at present unnecessary.

"2d. That if one be sent, it is decided by the majority of the chapter, that he shall not be entitled to any support from the present estates of the clergy.

"3d. That a committee of three be appointed to prepare and give an answer to Rome, conformable to the above resolution.

"4th. That the best measures be taken to bring in six proper clergymen as soon as possible, and the means be furnished by the chapter out of the general fund, except when otherwise provided."

The letter to the Holy Father was prepared and signed, on behalf of his associates, by Father Bernard Diderick, who transmitted it to Father Thorpe at Rome. The latter had the good sense not to deliver it, and the Holy See could thus officially ignore a hasty and inconsiderate step. Dissatisfaction at not having been consulted by the Propaganda doubtless caused this resolution of the chapter, but the Court of Rome never intended to offend the zealous missionaries of Maryland, whose labors it highly appreciated. Their advice had even been sought, and as early as May 12, 1784, seven months before the Whitemarsh resolutions, the Apostolic Nuncio at Paris wrote to Father John Carroll:

"The interests of religion, sir, requiring new arrangements relative to the missions in the United States of North America, the Congregation of the Propaganda direct me to request from

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you a full statement of the actual condition of those missions. In the mean time, I beg that you will inform me what number of missionaries may be necessary to serve them and furnish spiritual aid to Catholic Christians in the United States; in what provinces there are Catholics, and where is the greatest number of them; and lastly, if there are, among the natives of the country, fit subjects to receive holy orders and exercise the function of missionaries. You will greatly oblige me personally by the attention and industry which you will exercise in procuring for me this information.

"I have the honor to be, with esteem and consideration, sir, your very humble and obedient servant,

"† J., Archbishop of Seleucia,
"Apostolical Nuncio."

This letter, in consequence of the vicissitudes of navigation, reached Father Carroll only in November. Monseigneur Doria, Nuncio at Paris, had added a memorandum of questions, from which we extract two:

"1. Who among the missionaries might be the most worthy, and, at the same time, agreeable to the members of the assembly of those provinces, to be invested with the character of Bishop *in partibus*, and the quality of Vicar-apostolic?

"2. If among these ecclesiastics there is a native of the country, and he should be among the most worthy, he should be preferred to all others of equal merit. Otherwise choice should be made of one from some other nation. In default of a missionary actually residing in those provinces, a Frenchman will be nominated, who will go to establish himself in America."*

But the Holy See, in its admirable prudence, understanding that the negotiations for the establishment of a bishop would re-

* U. S. Catholic Magazine, iii. 378.

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quire time, resolved in the interim to give Maryland a provisional ecclesiastical organization; and the Propaganda, yielding to the wish expressed in the first memorial of the American missionaries, named Carroll Superior of the mission, with extended powers, and exempted Maryland from all dependence on the Vicariate Apostolic of London. This choice shows that Rome already thought of the same Father as one proper to raise to the Episcopal dignity, and of this we have a proof in Thorpe's letter to Carroll, dated at Rome, June 9, 1784:

"DEAR SIR:—This evening ample faculties are sent by the Congregation of the Propaganda, empowering you to confer the sacrament of confirmation, bless oils, etc., until such time as the necessary information shall be taken in North America and sent hither, for promoting you to the dignity and character of a bishop. On their arrival here you will be accordingly so nominated by the Pope, and the place determined for your consecration. Cardinal Borromeo sent for me to give me this intelligence, on the veracity of which you may entirely depend, though you should not, from any mistake, have received it from other hands. When the Nuncio, M. Doria, at Paris, applied to Mr. Franklin, the old gentleman remembered you; he had his memory refreshed before, though you had modestly put your own name in the last place of the list. I heartily congratulate your country for having obtained so worthy a pastor. Whatever I can ever be able to do in serving your zeal for religion shall always be at your command.

"I am ever most affectionately and most respectfully yours,

J. THORPE."*

It is curious to see in Franklin's memoirs the influence of this philosopher in an event so important to the Church, and we shall

* U. S. Catholic Magazine, iii. 379.

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be excused for transferring the following page, which belongs to the history of the Church in the United States:

"1784, July 1st.—The Pope's Nuncio called, and acquainted me that the Pope had, on my recommendation, appointed Mr. John Carroll Superior of the Catholic clergy in America, with many of the powers of a bishop, and that probably he would be made a bishop *in partibus* before the end of the year. He asked which would be most convenient for him—to come to France, or to go to St. Domingo for ordination by another bishop, which was necessary. I mentioned Quebec as more convenient than either. He asked whether, as that was an English province, our government might not take offence at his going thither. I thought not, unless the ordination by that bishop should give him some authority over our bishop. He said not in the least; that when our bishop was once ordained, he would be independent of the other, and even of the Pope, which I did not clearly understand. He said the Congregation "de propaganda fide" had agreed to receive and maintain and instruct two young Americans in the languages and sciences at Rome. He had formerly told me that more would be educated gratis in France. He added, they had written from America that there are twenty priests, but that they are not sufficient, as the new settlements near the Mississippi have need of some.

"The Nuncio said we should find that the Catholics were not so intolerant as they had been represented; that the Inquisition in Rome had not now so much power as that in Spain; and that in Spain it was used chiefly as a prison of state; that the Congregation would have undertaken the education of more American youths, and may hereafter, but that at present they are overburdened, having some from all parts of the world."*

Franklin communicated to Congress the projects of the Court

* Sparks' Life and Writings of Franklin, i. 53. Cited by Campbell.

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of Rome, and received an answer to the effect that the Federal government had no opinion to express on a question not in its jurisdiction. Religious affairs were under the control of the several States. This was at least showing the absence of all opposition to a Catholic hierarchy; and if Protestant fanaticism did not attempt to excite the people and irritate religious passions, it was because France was too necessary an ally to permit any insult to the religious feelings of Louis XVI. That monarch, it was known, took a lively interest in the spread of Catholicity in America, and France may thus claim the glory of having given its powerful aid to the Holy See in founding the American Episcopate.

We have gone at some length into these little known negotiations, because we know nothing better fitted to inspire confidence and esteem for the tutelary authority of the Sovereign Pontificate. The Maryland missionaries believe it to be for the interest of religion that the United States should be erected into a Church independent of England. Rome anticipates their desires, and her paternal solicitude, inspired by the Holy Ghost, discovers the wants of remote churches, even before the latter express them. The missionaries fear lest some hostile influence should disregard their rights or compromise the fruit of their labors. The Holy See kindly hears their representations, well founded at times, and far from being swayed by any party, religious or political, tries above all to secure the permanent interests of religion in a country whose government, laws, and institutions, so different from those of Europe, were then but imperfectly understood. Hence the prudent precaution to obtain the approval, or at least the neutrality of Congress, and the eagerness to choose a person named by the representative of the United States at Paris. The Maryland clergy desire that the Superior should be taken from among them, and Rome at once concedes it. They see no immediate opportunity for the appointment of a bishop. Rome consents to

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postpone its projects, the wisdom of which is now so palpable, inasmuch as the great progress of religion in the United States can, as all admit, be attributed only to the foundation of the Episcopate. But when the missionaries see that Rome is unchangeable, they represent that, in order not to excite fanaticism, the creation of a titular bishop, enjoying all his rights, would suit America better than a Vicar-apostolic, whose immediate dependency on the Congregation "de propaganda fide" would seem to constitute a sort of religious servitude. The Holy See welcomed this, too, and thus this question of titular bishops, which has been so misunderstood in England, and considered by the partisans of the established Church as augmenting the direct authority of the See of Rome, this question, more justly appreciated in America, was presented as a means of reconciling nice republican susceptibility to the foundation of a Catholic hierarchy. Rome went further in order to prove to the worthy American missionaries her affection and appreciation of their zeal and labors. When in fact they appreciated the views of the Sovereign Pontiff, they received an authorization to proceed themselves to the election of a bishop, to be submitted to the Court of Rome, as Father Carroll recounts in these terms, in a letter of 1789:*

"In the middle of last month, I received a letter from Cardinal Antonelli, dated in July last, in which he informs me that his Holiness has granted our request for an ordinary bishop, whose See is to be fixed by ourselves, and the choice made by the officiating priests. We are going to take the affair up immediately, and God will, I hope, direct us to make a good choice. This

* Pius VI. had appointed a committee of cardinals of the Congregation "de propaganda fide" to examine this affair; and on the 12th of July, 1789, a decree was approved by the Pope, directing all the priests exercising the ministry in the United States to assemble and determine in what city the See should be, and who of themselves seemed most worthy to be raised to the Episcopacy—a privilege granted as a favor, and for that time only. (Rohrbacher, xxvii. 279.)

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trust is my consolation. Otherwise I should be full of apprehension to see the choice fall where it might be fatal."

This expression shows that Father Carroll dreaded to see himself chosen for the eminent post to which his high merit, and the success with which he had for five years administered the missions as Superior or Prefect-apostolic, called him. In fact, the election took place in May, 1789, and Father Carroll being chosen Bishop of Baltimore, the choice was ratified at Rome on the 6th of November in that year.

CHAPTER VI.

DIOCESE OF BALTIMORE.

Consecration of Bishop Carroll—Jesuit college at Georgetown—Sulpitian seminary at Baltimore—The French clergy in the United States—Bishop Neale coadjutor—Reorganization of the Society of Jesus—Importance of French immigration.

On the 6th of November, 1789, Pope Pius VI. founded the Episcopal See of Baltimore, instituting Father John Carroll as first bishop; and thus, at the moment when the revolution preluded the tempest which was for a time to engulf the Church of France, Providence raised up beyond the ocean another Church, where the noble exiles of the priesthood were to find a hospitable refuge. The new prelate no sooner received the Bulls from the Sovereign Pontiff than he proceeded to England to be consecrated. The pious Thomas Weld wished the ceremony to take place in his castle of Lulworth, and that ancient pile, honored in our day by the presence of the exiled king, Charles X., is identified with the origin of the Episcopacy in the United States. The consecration took place in the college chapel on Sunday, August 15th, 1790; and

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in remembrance of that day, Bishop Carroll chose the feast of the Assumption as the patronal feast of his vast diocese. The sermon was delivered by Father Charles Plowden, and the consecrating prelate was the learned and scientific Bishop Walmsley, the Dean of the Vicars-apostolic in England. Bishop Carroll re-embarked for Baltimore the following October, and by a curious coincidence he was, both going and coming, a fellow-voyager of Mr. Madison, the Protestant Episcopal Bishop of Virginia, who had also been to England to obtain Episcopal institution. Mr. Madison conceived a high esteem for the Catholic prelate, and maintained it during the rest of his life.

The Bishop of Baltimore zealously undertook four enterprises essential to the religious prospects of the United States—the Catholic education of youth, the formation of a national clergy, the erection of churches, the foundation of female communities to take care of the sick and orphans. The first of these works was the most urgent, for it was imperative to furnish Catholic youth a Catholic education at home, in order to preserve them from the dangers of Protestant schools. As early as 1788, Bishop Carroll, then only Vicar-general, had begun the erection of Georgetown College, and the ex-Jesuits employed a part of the Society's property for the creation of that useful establishment. The Jesuits were at first too few to perform at once the functions of missionary priests and those of teachers; they called to their aid at Georgetown priests of other societies. Thus the Reverend Louis Dubourg, a Sulpitian and eventually Bishop of New Orleans, was President of the college in 1796, and another Sulpitian, Ambrose Marechal, Professor of Philosophy in 1799. But even before the restoration of the Society in 1814, the disciples of St. Ignatius had the exclusive direction of the noble college which for the last sixty-five years has brought up generations in science and letters. By a happy turn of affairs which contributed to give a considerable importance to Georgetown, the site of the federal city of Washington

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was chosen scarce a league from the college, so that the Jesuits found themselves stationed at the very gates of the capitol.* In 1815 Congress invested this college with the privileges of a university, and this foundation of Bishop Carroll remains one of his greatest titles to fame.

The Bishop of Baltimore had at first intended to open a seminary also at Georgetown; but during a visit to England, he entered into correspondence with Mr. Emery, Superior-general of the Society of St. Sulpice, whose wise foresight then sought to shelter his Society from the storms of the revolution. When Mr. Emery saw the National Assembly of France threaten with destruction all the religious institutions of that country, he resolved to prepare a refuge, that St. Sulpice might be preserved from total extinction, in case it should be suppressed at Paris. He accordingly sent his assistant, Mr. Nagot, to London, and we may easily conceive how eagerly Bishop Carroll welcomed his overtures, from the following letter of September 25th, 1790:

"Providence seems to favor our views. In consequence of a previous correspondence between the Nuncio at Paris and Mr. Emery, Superior-general of St. Sulpice, on the one hand, and myself on the other, Mr. Nagot, Superior du Petit Seminaire de St. Sulpice, has been here. We have settled that two or three gentlemen selected by Mr. Emery shall come over to Baltimore next spring. They are furnished with the means of purchasing ground for buildings, and, I hope, of endowing a seminary for young ecclesiastics. I believe they will bring three or four seminarians with them, who are either English, or know it. They will be

* Cretineau Joly (vi. 363) says that Georgetown College was founded almost at the gates of Washington. Just the reverse. The college was opened in 1791, Washington created in 1792.

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amply provided with books, apparatus for the altar, church, etc.—professors of philosophy and divinity. I propose fixing these very near to my own home, the Cathedral of Baltimore, that they may be, as it were, the clergy of the church, and contribute to the dignity of divine worship. This is a great and auspicious event for our diocese, but it is a melancholy reflection that we owe so great a blessing to the lamentable catastrophe in France."*

Mr. Nagot returned to Paris to put the plan in execution, but the Sulpitians experienced great difficulties in realizing a part of their property and in sailing for America, in consequence of the political convulsions of that wretched period. They were powerfully aided, especially in the transfer of the funds, by Governeur Morris, American ambassador at Paris; and at last, on the 8th of April, 1791, Mr. F. C. Nagot, Superior, embarked at St. Malo, accompanied by Mr. Levadoux, Procurator, Messrs. John Tessier and Anthony Garnier, Professors of Theology, and Mr. Delavan, a Canon of St. Martin of Tours.† They had with them five seminarians, and lastly, a fellow-voyager of quite a different stamp, the young Francis de Chateaubriand, then on his way to America in pursuit of one of his first chimeras, the northwest passage. We have examined his Mémoires d'Outre Tombe, to see what he might have said of this voyage undertaken in such holy company, and the reflections which it inspired seem to us not out of place:

"I chose St. Malo to embark, and struck a bargain with a cap-

* Brent's Sketch of Bishop Carroll, 125.

† According to a manuscript of the Abbé Dillet, preserved at the seminary in Baltimore, the idea of transferring the Society of St. Sulpice out of France was suggested to Mr. Emery by Mr. de St. Felix, Superior of the Seminary of Tours. On the closing of the Seminary of Orleans, Mr. Chicoisneau, the Superior, wished to emigrate to America with several other Sulpitian professors, but they were unable to do so, though Mr. Chicoisneau subsequently came to the United States, and resided for a time at Baltimore.

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tain named Desjardins. He was to carry to Baltimore the Abbé Nagot, Superior of St. Sulpice, and several seminarians under the guidance of their chief. These travelling companions would have suited me better four years before. I had been a zealous Christian, but had become a 'strong mind'—that is, a 'weak mind.' This change in my religious opinions had been effected by the reading of the philosophers of the day. I sincerely believed that a religious mind was paralyzed on one side; that there were truths which could not reach it, superior as it might otherwise be. I supposed in the religious mind the absence of a faculty found especially in the philosophic mind. A purblind man thinks he sees all because he has his eyes open; a superior mind is content to close its eyes because it perceives all within.

"Among my fellow-voyagers was an Englishman. Francis Tallok had served in the artillery. Painter, musician, mathematician, he spoke several languages. The Abbé Nagot, having met the English officer, made a Catholic of him, and was taking his convert to Baltimore."*

After a painful voyage of three months, stopping at the Azores, St. Pierre and Miquelon, Nagot and his companions reached Baltimore.

Bishop Carroll was then on a pastoral visit at Boston, when Mr. Nagot and his companions arrived, but on his return he gave them a most cordial welcome, as we may see by the following letter of the prelate, written in September following:

"When I returned from Boston, in July, I had the happiness of finding here M. Nagot with his company from St. Sulpice; himself and three other priests belonging to the establishment,

* Mémoires d'Outre Tombe, par Chateaubriand. Francis Charles Nagot, born at Tours in 1734, was long Director of the Petit Seminaire of St. Sulpice, and also Director of the Grand Seminaire. Of his important services to the American Church we shall speak more at length hereafter, in connection with St. Mary's College and Seminary, of both of which he may be considered the founder.

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viz., a procurator and two professors, and five seminarians.* They will be joined soon by one or two natives of this country. These now, with Mr. Delavan, a worthy French priest, form the clergy of my cathedral (a paltry cathedral) and attract a great concourse of all denominations, by the decency and exactness with which they perform all parts of divine service.

"If in many instances the French Revolution has been fatal to religion, this country promises to derive advantage from it."†

Mr. Nagot immediately bought an inn, with four acres of ground, for the sum of eight hundred and fifty pounds, Maryland currency, and at once opened his seminary there; at the same time sending one of his companions, Mr. De Mondesir, to teach at Georgetown. The two establishments thus aided each other, Jesuit and Sulpitian, vying in zeal for the good of religion. The college was to be the hive of the seminary, as that was to be of the American clergy. But before the seminary had time to form young subjects for the priesthood, the persecutions of the Reign of Terror drove to the United States learned and experienced priests, who enabled Bishop Carroll to multiply the missions and extend the circle far beyond the limits of Maryland, in New England, Kentucky, and the most remote territory of the West. The essential service of these priests will appear in all its light when we come to speak of the other dioceses of the United States, and a bishop, himself a native of the country, has justly said:

"The Catholic Church in the United States is deeply indebted to the zeal of the exiled French clergy. No portion of the

* Of the companions of Nagot we may mention John Floyd, an Englishman, ordained by Bishop Carroll in 1795, and who built a church at the Point in Baltimore, and died there of a contagious disease in 1797; and John Thomas Michael Edward Pierron De Mondesir, born in March, 1770, in the parish of St. Hilaire de Nogent le Rotrou. He was ordained on the 30th of September, 1798, but returned to France in 1801. They were the third and fourth priests ordained in the United States.

† Brent's Biographical Sketch, 126.

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American Church owes more to them than that of Kentucky. They supplied our infant missions with most of their earliest and most zealous laborers, and they likewise gave to us our first bishops. There is something in the elasticity and buoyancy of character of the French which adapts them in a peculiar manner to foreign missions. They have always been the best missionaries among the North American Indians; they can mould their character to suit every circumstance and emergency; they can be at home and cheerful everywhere. The French clergy who landed on our shores, though many of them had been trained up amid all the refinements of polished France, could yet submit without a murmur to all the hardships and privations of a mission on the frontiers of civilization, or in the very heart of the wilderness. They could adapt themselves to the climate, mould themselves to the feelings and habits of a people opposite to them in temperament and character."*

The most celebrated of these venerable exiles were the Abbé John Dubois, who landed at Norfolk in July, 1791, and who became in 1826 Bishop of New York; the Abbés Benedict Flaget, John B. David, and Stephen Badin, who reached Baltimore in the same vessel, on the 26th of March, 1792; the Abbés Francis Matignon, Ambrose Marechal, Gabriel Richard, and Francis Ciquard followed close on these last, and presented themselves to Bishop Carroll on the 24th of June, 1792. The year 1794 increased the clergy of the United States by the arrival of the Abbé Louis Dubourg, afterwards Bishop of New Orleans, and of the Abbés John Moranville, Donatian Olivier, and Rivet. In 1796 came the Abbé Fournier, a missionary in Kentucky, and the Abbé John Lefevre Cheverus, afterwards Bishop of Boston; in 1793 the Abbé Anthony Salmon joined his friend Fournier, and others still, weary of leading a useless life in England or Spain,

* Sketches of the Early Catholic Missions of Kentucky, by M. J. Spalding, D. D., Louisville, 1845, page 56.

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left those countries where they received a generous hospitality to come and exercise a painful ministry in America, and condemn themselves to a life of privation.*

The Abbé Maréchal was ordained at Bordeaux the very day he sailed, and said his first Mass at Baltimore. The Abbé Stephen Badin was raised to the priesthood in Baltimore on the 25th of May, 1793, and was the first priest ordained in the United States.

The foundation of Georgetown College and the Sulpitian Seminary gave the diocese of Baltimore some stability, and Bishop Carroll was enabled to assemble his clergy in a Synod in November, 1791; twenty ecclesiastics were present; it was determined

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* John Dubois, born in Paris in 1764, ordained in 1787, came to America in 1791, founded St. Mary's in 1807, Bishop of New York in 1826, died in 1842.

Benedict Flaget, born at Bellom in 1764, Sulpitian in 1783, priest in 1788, missionary at Vincennes, Ind., in 1792, Bishop of Bardstown in 1810, transferred to Louisville in 1841, died in 1850.

John B. David, born near Nantes in 1760, priest of St. Sulpice in 1784, missionary in Maryland in 1792, in Kentucky in 1811, coadjutor of Bardstown, and Bishop of Mauricastro in partibus in 1819, died in 1841.

Stephen Badin, born at Orleans in 1768, ordained priest at Baltimore in 1793, missionary in Kentucky in 1793, died at Cincinnati in 1853.

Francis Matignon, born at Paris in 1753, priest in 1773, missionary at Boston in 1792, died at Boston in 1818.

Ambrose Maréchal, born at Orleans in 1768, priest of St. Sulpice 1792, Archbishop of Baltimore in 1817, died in 1828.

Gabriel Richard, born at Saintes in 1764, Sulpitian, ordained in 1792, missionary in 1796, at Detroit from 1798, deputy to Congress from Michigan in 1823, nominated Bishop of Detroit, died of cholera at Detroit in 1832.

Francis Ciquard, born at Clermont, ordained in 1779, a Sulpitian, missionary among the Indians of Maine in 1792, died at Montreal.

Louis Dubourg, born at St. Domingo in 1766, priest of St. Sulpice in 1795, Bishop of New Orleans in 1815, of Montauban in 1826, Archbishop of Besançon in 1833, died in 1833.

John Moranville, born near Amiens in 1760, missionary at Cayenne in 1784, came to the United States in 1794, stationed at Baltimore in 1804, died at Amiens in 1824.

The Abbé Fournier, born in the diocese of Blois, missionary in Kentucky in 1791, died in 1803.

John Lefevre Cheverus, born at Mayenne in 1768, priest in 1790, Bishop

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to solicit of the Holy See the division of the United States into several dioceses, or at least the appointment of a coadjutor to share the burden of the Episcopate. With all his zeal, Bishop Carroll could not extend his pastoral visits over his immense diocese, and Pius VI., alive to the religious wants of America, appointed as coadjutor Father Leonard Neale, who was consecrated at Baltimore, Bishop of Gortyna *in partibus*, in the course of the year 1800.

Leonard Neale was born in Maryland on the 15th of October, 1746, and belonged to a distinguished family, whose ancestors figure among the first colonists of Lord Baltimore.* His mother, a pious and courageous widow, who had already parted with four sons to send them to the Jesuit college of St. Omers, to be educated, resolved to give little Leonard the same advantages, and at the age of twelve he too embarked for France. There he followed the example of his brothers, who had all entered the Society of Jesus, while their sister Anne became a Poor Clare, at Aire in Artois. But Father Leonard had scarcely pronounced his vows when the dispersion of the Society compelled him to retire to

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of Boston in 1810, of Montauban in 1818, Archbishop of Bordeaux in 1826, Cardinal in 1836, died in 1836.

The Abbé Rivet, born at Limoges, missionary at Vincennes in 1795, died in 1803.

Anthony Salmon, born in the diocese of Blois, missionary in Kentucky in 1798, died of cold, in the snow, near Bardstown in 1799.

The Abbé Barriere escaped from prison at Bordeaux, and reached Baltimore in 1793, missionary in Kentucky and Louisiana, died at Bordeaux in 1814.

Anthony Garnier, born in the diocese of La Rochelle in 1762, pastor of St. Patrick's, Baltimore, in 1792, returned to France in 1803, Superior-general of St. Sulpice in 1827, died in 1845, at the age of eighty-three.

John Tessier became President of the Seminary of Baltimore on Mr. Nagot's resignation in 1810.

Peter Babade, born at Lyons, came to America in 1796, died at Lyons in 1846.

Donatian Olivier, born at Nantes in 1746, missionary in Illinois in 1795, died in 1841, at the age of ninety-five.

* See Davis's Day-star, pp. 243, 244.

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England. In 1773 he resolved to go and evangelize Demerara, in English Guiana, and there he preached the faith successfully to the natives; but the persecutions of the colonists prevented his continuing his ministry even in that deadly climate, and in 1783 Father Neale set out for Maryland. After having been attached to several churches in that State, he was sent in 1793 to Philadelphia, where the yellow fever had carried off the two Jesuits who directed that mission. Father Neale was unwearied in braving the pestilence and rescuing its victims by his charitable care. In 1797 and 1798 the same epidemic renewed its frightful ravages in Philadelphia, and found the missionary in the breach, ever ready to bear the consolations of his ministry to the sick and dying. In 1799 Bishop Carroll called him to preside over Georgetown College, where he succeeded Mr. Dubourg, and he was still in that post when the Episcopal dignity surprised him.*

The two ex-Jesuits, become bishops, would, it may be imagined, care little about the fate of their Society, extinguished thirty years before. But the sons of the Society of Jesus never forget their mother, and as soon as Bishop Carroll learned that the Society still, in a manner, survived in the Russian empire, he begged Father Gruber to readmit the Fathers living in the United States. He added that the property of the Society was preserved almost

* Notice on the Most Rev. Leonard Neale, second Archbishop of Baltimore, by M. C. Jenkins. U. S. Catholic Magazine, iii. 505. Oliver's precious Collection enables us to give the names of the five brothers:

William Neale, born August 14, 1743, died in 1799 at Manchester Hospital, insane.

Benedict Neale, born August 14, 1743, apparently a twin brother of the former, died in Maryland in 1787.

Charles Neale, who died at Georgetown, April 28, 1823.

Leonard Neale, born 15th October, 1746 (Oliver says 1747), died in 1817.

Francis Neale, born in 1755, died in Maryland in 1837.

There seems to be some confusion, however, as Leonard is styled the youngest.

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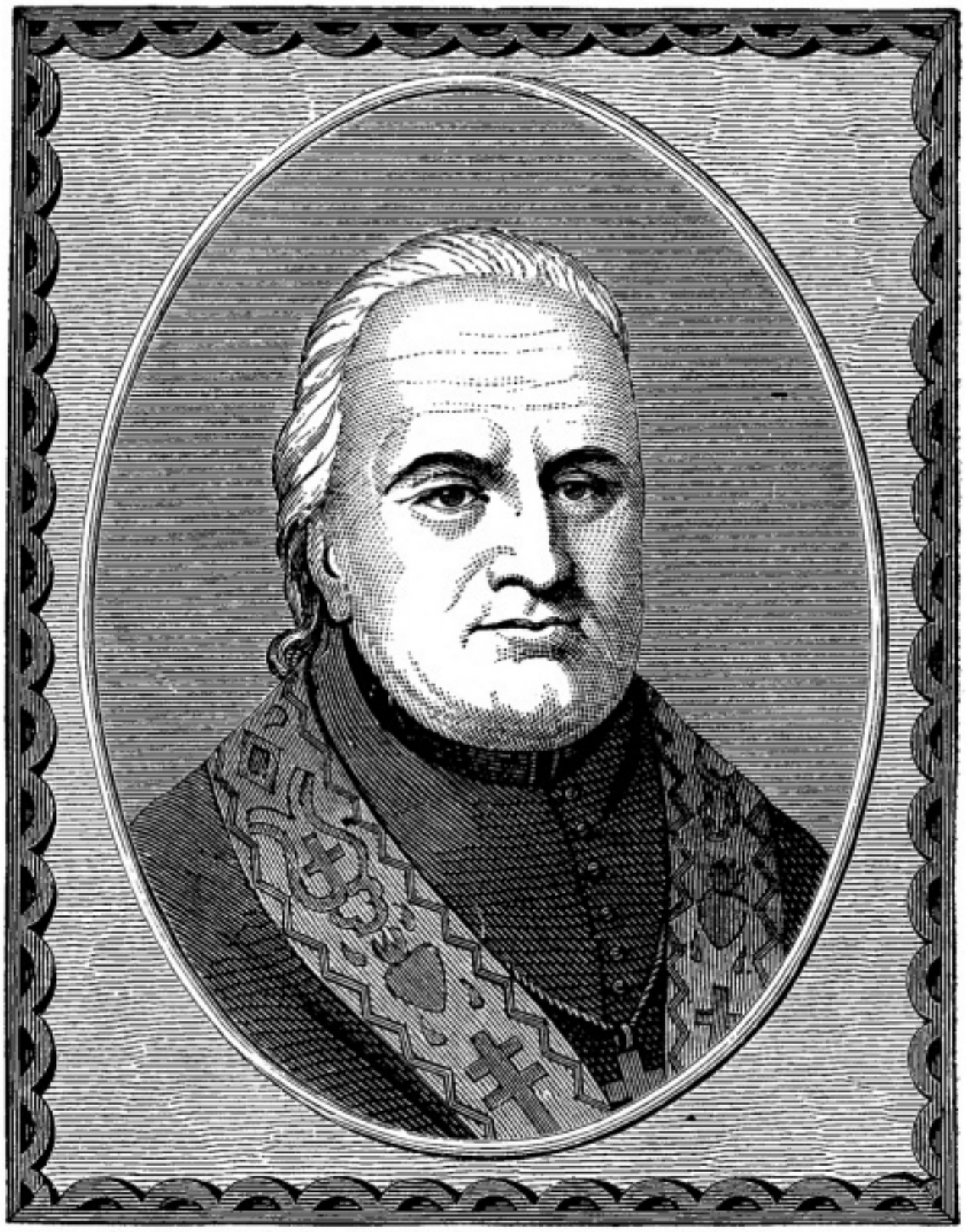

MOST REV. JOHN CARROLL, D.D.,

First Bishop of Baltimore, Md., and of the United States.

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intact, and that it would support thirty religious. The letter of the bishop and of his coadjutor is dated May 25, 1803, and contains this remarkable passage of modesty and self denial:

"We have been so much employed in ministries foreign to our institute; we are so inexperienced in government; the want of books, even of the constitutions and decrees of the congregations, is so flagrant, that you cannot find one Jesuit among us sufficiently qualified by health and strength, as well as other requisites, to fulfil the duties of Superior. It would seem then most expedient to send here some Father from those around you. He must know your intentions thoroughly, and be prudent enough to undertake nothing precipitately before he has studied the government, laws, and spirit of this republic, and the manners of the people."

There were then in Maryland only thirteen Jesuits, nearly all broken with age and missionary toils. Father Gruber at once authorized a renewal of their vows, and Fathers Robert Molyneux, Charles Neale, Charles Sewall, and Sylvester Boarman availed themselves of the permission;* but he did not send a visitor from Europe, as Father Carroll asked, and he had confidence enough in the American Jesuits to name one of them Superior of the whole mission. The choice of Father Gruber fell on Father Molyneux, and there soon arrived in the United States Fathers Adam Britt, John Henry, F. Malevé, Anthony Kohlmann, P. Epinette, Maximilian de Rantzeau, Peter Malou, John Grassi, and F. Vanquickenborne. These new auxiliaries, with the Sulpitians and other French priests, contributed not only to propagate the faith rapidly in the United States, but especially to bring back or retain in the practice of religion the Catholic settlers till then deprived of pastors.†

* Laity's Directory for 1822, p. 123.

† Henrion, Histoire des Missions Catholiques, ii. 662; Crétineau Joly, Histoire de la Compagne de Jésus, vi. 359; Laity's Directory, 124.

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Among the instruments of the regeneration of the Church in the United States, we must not forget the many French families who emigrated from St. Domingo at the close of the last century, and settled at Baltimore or New York. In his history of the Huguenot refugees, Weiss enters into long details on those who settled in America on the revocation of the edict of Nantes. The author, following his system, exaggerates beyond all limit the importance of that immigration, and draws an imaginary sketch of the influence exercised on America, by the French Huguenots, in agriculture, literature, politics, arts, sciences, civilization, and so forth. We shall be much more in truth's domain when we affirm that the French Catholic families, driven from the West Indies by the frightful consequences of the revolution, and who came to seek peace and liberty in the United States, far exceeded in number the Protestant immigration of the previous century. Nay, more: misfortune having purified their faith, these Creoles were distinguished for their attachment to religion, and often became the living models of American congregations. Without counting Martinique and Guadaloupe, the French part of St. Domingo contained in 1793 forty thousand whites. All emigrated to escape being massacred by the blacks; many mulattoes followed them, and of this mass of emigrants a great part settled in the United States.

The annals of Baltimore say that on the 9th of July, 1793, fifty-three vessels arrived at that port, bearing about one thousand whites and five hundred colored people, flying from the disasters of St. Domingo. These arrivals were followed by many others, either at Baltimore or at other ports of the United States. In 1807 the Catholics in New York were estimated at fourteen thousand, "a large part of whom are refugees from St. Domingo and other islands."* Before joining the negro insurrection,

* Griffith's Annals of Baltimore, 140.

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Toussaint L'Ouverture protected the flight of the family whose coachman he was, and enabled them and many other Creoles to reach Baltimore. In a notice on Bishop Dubourg we read that the disasters of St. Domingo cast on our hospitable shores a considerable number of Catholic families and colored people, most of them full of piety, and others disposed to it by misfortune.* In the Life of the Abbé Moranville we also find that, "besides the emigration from France, a very large number of the most respectable inhabitants of St. Domingo, flying from the massacre of 1793, found refuge at Baltimore. Many of these refugees were endowed with eminent piety;"† and the author of the Annals of Baltimore says that these immigrations of French colonists increased the wealth and population of the city.

We may also claim as French not only the inhabitants of Michigan, Illinois, and Louisiana, but also the good Acadians who were, in 1756, forcibly torn from their homes by the English, and to the number of seven thousand, forced on board of vessels, which scattered them along the coast from Boston to Carolina, leaving them to the charity of those among whom they were thrown. The only crime of the Acadians was their religion and birth (they were French Catholics), and their treatment is equalled in perfidy only by the conduct of Charles III. of Spain to the Jesuits.

Thus, English fanaticism and the disasters of the revolution peopled the territory of the United States with more French Catholics than the revocation of the edict of Nantes ever sent Huguenots; and we ourselves have been able to see with our own

* Mémoire pour server à l'histoire ecclésiastique pendant le xviii siécle. Paris, 1815, iii. 194.

† Catholic Almanac, 1839. Among those who thus emigrated to this country we need only mention the late Father Nicholas Petit, of the Society of Jesus, who recently died at Troy, and whose apostolical labors in many parts of the country will long be remembered by those he guided in the ways of perfection.

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eyes how many descendants of the planters of St. Domingo and exiles of Acadie have faithfully preserved at New York, Baltimore, Charleston, and New Orleans the faith of their fathers.

CHAPTER VII.

THE CHURCH IN MARYLAND.

The Carmelites—Poor Clares—Visitation nuns—Sisters of Charity—Baltimore an ecclesiastical province with four suffragans—Death of Archbishop Carroll.*

After having provided, by the foundation of a college and seminary, for the education of youth and the recruiting of the priesthood, the Bishop of Baltimore's next care was to introduce into Maryland religious communities of women, to instruct the young of their own sex, nurse the sick, and adopt the orphan. These good works have ever been the heritage of the Church, and ephemeral indeed must be the branch which has not yet laid the foundation of convents for prayer or charity. Till 1790 the United States did not know what a female religious was.† It was only then that Father Charles Neale, brother of the future coadjutor of Baltimore, brought with him from Belgium to

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* The year 1790 is a memorable era in Catholic publication in the United States. The zealous Jesuits had, even prior to the Revolution, issued a few prayer-books and the Following of Christ, all privately printed. The faithful now needed an edition of the Bible, and a quarto was printed by Carey, Stewart & Co., of Philadelphia, in 1790. But one edition of the Protestant version had then appeared in America, so that Catholics, so often traduced as enemies of the Bible, were among the first to print it in this country, and to this day can boast of the finest edition, the unsurpassed Haydock from Dunigan's press.

† The Ursuline Convent at New Orleans was founded in 1727, but Louisiana at that time belonged to France. Before the close of the seventeenth

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America four Carmelites of St. Theresa's reform, three of whom were Americans, the fourth an English lady; and thus one of the most austere orders in the Church was the first to naturalize itself in the United States. Father Charles Neale had a cousin, Mother Mary Margaret Brent, Superior of the Carmelite convent at Antwerp, a house founded only thirty-seven years after St. Theresa's death. At the request of this lady, Father Charles Neale in 1780 assumed the spiritual direction of the convent, and he, by his correspondence with his friends in America, excited a desire to have a branch of the Carmelites at Port Tobacco, where the Neale family resided. Father Carroll wrote to the Bishop of Antwerp, and on the 19th of April, 1790, four Carmelites embarked at Antwerp with Father Neale for Maryland. They were Mother Bernardine Mathews, Superior, her two sisters, Mothers Aloysius and Eleanora Mathews, from the convent of Hogstraet, and Sister Mary Dickinson, of the convent of Antwerp. On the 15th of October the Carmelites took possession of their house, which Father Neale had built at his own expense; and there they practised their rule in all its severity, fasting eight months in the year, wearing woollen, sleeping on straw, and offering their prayers and mortifications for the salvation of souls. In 1800 they lost their Superior, who was succeeded by Mother Dickinson. In 1823 Father Charles Neale, their venerable founder, died, after having directed them by his counsels for thirty-three years. In 1840 Mother Dickinson followed him to the grave. Born in London and educated in France, she had been a religious for fifty-eight years, and was revered as a saint by her spiritual

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century, Canada had six female religious communities. The following are the dates of their foundation:

1639—Hospital Nuns, and Ursulines of Quebec.
1642—Hospital Nuns of Montreal.
1653—Sisters of the Congregation of Our Lady.
1693—Sisters of the General Hospital, Quebec.
1697—The Ursulines of Three Rivers.

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daughters. At this epoch the Carmelites suffered the greatest financial embarrassments, so as actually to experience all the privations of want, in consequence of the mismanagement of the farm from which they derived their support. Archbishop Whitfield, touched by their painful position, advised them to leave Port Tobacco and remove to Baltimore, where they might create resources by opening a boarding-school. The Holy See permitted this modification of their rule, and on the 13th of September, 1831, the Carmelites, to the number of twenty-four, bade a last farewell to the convent where most of them had devoted themselves to the austerities of a religious life. On the next day they reached Baltimore, and after offering a short prayer at the cathedral, hastened to inclose themselves in their new cloister.

The Carmelites had for several years, as one of their chaplains, the Abbé Hérard, a French priest of the Holy Ghost, who had left France for Guiana in 1784, and withdrew to the United States during the revolution. He was long their most active benefactor, gave them a considerable sum towards building their chapel, and left them a legacy, the income of which still supports their chaplain. The Carmelites at Baltimore now number twenty sisters, and their contemplative life doubtless averts the scourges of God from the land where his name is so dishonored.*

About 1792 some *Poor Clares*, driven from France by the horrors of the revolution, sought a refuge in Maryland. Their names were Marie de la Marche, Abbess of the Order of St. Clare, Celeste la Blonde de la Rochefoucault, and —— de St. Luc, and they were assisted by a lay brother named Alexis. They took

* Catholic Magazine, viii. 24, 38. The Carmelite Nuns were founded by the Blessed John Soreth, a Norman, the twenty-sixth General and first reformer of the Carmelites. They were instituted by a Bull of Pope Nicholas V. in 1542. The Carmelite Nuns were reformed by St. Theresa in 1562, and the Spanish reform introduced into France by Madame Acarie in 1603.

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up their abode at Georgetown, although it is certain that they had a house also at Frederick, as we learn from the will of the venerable Abbess, dated in 1801, and made in favor of Sister de la Rochefoucault. It is preserved at the Visitation Convent, Georgetown, and begins in these words: "I, Mary de la Marche, Abbess of the Order of St. Clare, formerly of the village of Sours in France, and now of Frederick in Maryland."

In 1801 they purchased a lot on Lafayette-street, in Georgetown, of John Threlkeld, the deed being dated on the first of August. The good sisters had the consolation to be near the college, which secured them religious aid. They endeavored to support themselves at Georgetown by opening a school, but they had constantly to struggle with poverty; and on the death of the Abbess in 1805, Madame de la Rochefoucault, who succeeded her, sold the convent to Bishop Neale by deed of June 29th, 1805, and returned to Europe with her companion. As we saw in the last chapter, the four brothers Neale, who entered the Society of Jesus, had a sister, a Poor Clare, at Aire in Artois; and it would seem natural that, when the convents in France were suppressed, she and her companions should take refuge in Maryland; but there is nothing to show that she ever returned to America. It doubtless did not enter the designs of Providence that the Order of St. Clare should take root in the United States, reserving all its benedictions for the Order of the Visitation.*

Miss Alice Lalor, who was the foundress of the Visitation Nuns in America, was born about 1766 in Queen's county, Ireland, of pious and worthy parents. She was brought up at Kilkenny, whither her family removed when young Alice was still a child.

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* The Poor Clares, a branch of the Franciscan Order, were founded in Italy in 1212 by St. Clare Sciffa. St. Francis of Assissium gave them their rule in 1224. Reformed by St. Colette in 1435, the Poor Clares are extremely austere; they fast every day, never taking more than a single meal, except on Christmas-day.

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She was distinguished from her brothers and sisters by her extraordinary devotion, and made rapid progress in virtue under the direction of the Rev. Mr. Carroll, the parish priest of the place. Dr. Lanigan, the bishop of the diocese, having visited Kilkenny when Alice Lalor was sixteen years of age, the young maiden consulted that prelate on her desire of uniting herself to God by the vow of chastity; and after having her sincerity put to the test, she received permission to follow her design, but without yet leaving her family.

Alice thus lived some years in the world, till Bishop Lanigan, wishing to form a religious community at Kilkenny, invited her to join it. She accepted with joy, but was opposed in her vocation by the will of her parents, who had then made up their minds to emigrate to America, and who would not consent to part with their daughter. She accordingly came out with them in 1797, after having promised the prelate to return to Ireland in two years, to embrace the religious state. Such was not, however, the design of the Almighty on his faithful handmaid. She settled at Philadelphia with her family, and here confided her projects to Father Leonard Neale, whom she took as her director. He had long wished to found a religious community at Philadelphia, although he was yet undecided what order would best suit the country. He showed Miss Lalor that America needed her devotedness far more than Ireland did; and being, as her confessor, invested with the necessary powers, he released her from her promise. Obedient to his counsels, Alice joined two other young women of Philadelphia, animated by a similar vocation to the religious state. She left her family to begin under Father Neale's direction a house for the education of girls. But the new institution had scarcely begun when the yellow fever opened its fearful ravages in Philadelphia. Many of the people fled from the scourge, and among them the parents of Miss Lalor. They used the most touching appeals to induce her to accompany them, but she re-

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mained unshaken at her post, and beheld her two companions carried off by the pestilence, without being discouraged in her resolution of devoting herself to God.

In 1799 Father Neale having been appointed President of Georgetown College, persuaded Miss Lalor to retire to the Clarist convent in that city, so as not to be exposed to the world which she had renounced. She left Philadelphia with a pious lady, and both rendered all the service they could to the Poor Clares as teachers. Their director soon advised them to open a school by themselves, which they did; and their rising institute received an accession in another Philadelphia lady, who brought a small fortune. It was employed partly in acquiring a wooden house, the site of which is still embraced in the convent grounds. Father Neale, on becoming coadjutor, continued to reside at Georgetown, where he bestowed on his spiritual daughters the most active solicitude. The holy prelate incessantly offered his prayers to God to know to what rule it was most suitable to bind the new society. He had a great predilection for the Visitation, founded by St. Francis of Sales, and a circumstance convinced both him and Miss Lalor that in this he followed the designs of God. Among some old books belonging to the Poor Clares, they found the complete text of the Rules and Constitution of the Visitation, although the poor sisters were wholly unaware that they had ever possessed the volume. Bishop Neale failed, however, in his endeavors to obtain the aid of some nuns from Europe in order to form his American novices to the rule of St. Frances de Chantal. Many Catholics blamed the project of establishing a new religious community in the United States, fearing to excite the fanaticism of the Protestants. Bishop Carroll advised Miss Lalor and her companions to join the Carmelites of Port Tobacco. On the other hand, a wealthy lady offered to go to Ireland at her own expense, and bring out nuns, if Bishop Neale would decide in favor of the Ursulines. The zealous coadjutor, however, refused

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these offers, believing that the institute of the Visitation was best adapted to the wants of the Catholics in the United States

We have stated that Bishop Neale had bought the Clarist convent on their departure for Europe in 1805. He immediately installed the "Pious Ladies" there (for by that name the future Visitation Nuns were known in Georgetown), and by deed of June 9, 1808, confirmed June 9, 1812, transferred the property to Alice Lalor, Maria McDermott, and Mary Neale.

In 1814 the sisters numbered thirteen, and their fervor induced their holy director to permit them to take simple vows to be renewed every year.

Up to this time Bishop Neale had been the only Superior of the community, but he deemed it proper to invest one of the sisters with authority over her companions, and Miss Lalor was called to the important post.

Such was the origin of the Visitation nuns in the United States: nor is it without striking points of resemblance to its foundation in Europe. The energy and perseverance of Bishop Neale recall the pious efforts of St. Francis of Sales, for the same holy enterprise. In both cases a bishop gave the first impulse; in both hemispheres an isolated lady lays the first foundation, undeterred by any obstacle; and if in Europe the Visitation soon opened its convents in twenty different spots in France, so in America the Mother house at Georgetown has now branches of the order at Baltimore, Mobile, St. Louis, Washington, Brooklyn, and Wheeling; and, in these various convents, now numbers over three hundred nuns. But it was not without new and severe trials that Alice Lalor's house acquired this remarkable development, as we shall see in the sequel.

The nine convents which now exist in the United States, all, or nearly all, filiations of the Georgetown convent, have boarding-schools or day schools for girls of the higher as well as of the poorer class. The education received in their schools is remark-

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ably good, and the work of Miss Alice Lalor is an immense benefit to America.*

The same is true of that to which Mrs. Seton, the foundress of the Sisters of Charity in the United States, devoted herself; and if Miss Lalor reminds us of a St. Frances de Chantal, Mrs. Seton will frequently recall the remembrance of Madame Le Gras, the pious instrument of St. Vincent de Paul. Elizabeth Bayley was born at New York, on the 28th of August, 1774, and at the age of twenty married a respectable merchant named William Seton, of a Scotch family, whose chief is now Lord Winton. Like her parents and husband, she belonged to the Episcopal Church; but she nurtured much piety amid her Protestantism, and so merited, that God gave her the grace of embracing the truth. A voyage undertaken under sad auspices, led to her conversion. Mr. Seton's health, broken by cares arising out of the mercantile difficulties of the day, induced his physicians to order him to Italy; but it was too late. Soon after reaching Pisa, in 1803, he expired, leaving his widow to provide for five young children. In her misfortune and isolation, in a foreign land, Mrs. Seton found a Providence in the family of the brothers, Philip and Anthony Filicci, two Leghorn merchants, who had taken a deep interest in her. Not satisfied with welcoming her to their roof, the Messrs. Filicci were more sensible to the wants of her soul than to the grief of her heart, and the virtues of the desolate widow inspired an ardent desire to behold her a Catholic. Mrs. Seton was not disinclined, and, indeed, whether at Pisa or Florence, felt

* On the 6th June, 1610, Madame de Chantal and her companions, under the direction of St. Francis of Sales, founded the order of the Visitation of our Lady, at Annecy, in Savoy. The Constitutions were approved by Pope Urban VIII., 1626. The name of "Visitation" was at first given by the Bishop of Geneva to a congregation of *Hermits of the Visitation*, founded in 1608 on Mount Voeron, in Chamblais, to visit the ancient sanctuary dedicated to the Blessed Virgin on that mountain, and which had been long venerated in the country.

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ever attracted to the churches. The two brothers accordingly undertook to instruct her, with a zeal beyond all praise, and the collection still preserved of their letters and religious treatises composed to clear the doubts of Mrs. Seton, give the highest idea of the merit of these honorable merchants. Mrs. Seton had brought with her to Italy only her eldest daughter; she was therefore anxious to return to her other children, and Anthony Filicci was devoted enough to embark with her, to continue the work of so desirable a conversion. On arriving at New York, Mrs. Seton frankly avowed her design to her family, but met a formidable opposition. They appealed to her interest, affection, self-love, to shame her of a creed professed at New York only, they said, by "low Irish." This did not suffice; they placed near her the Rev. John Henry Hobart, afterwards Protestant Bishop of New York, and that gentleman undertook to show her the errors of the Catholic religion. But Mrs. Seton sought other counsels from the Archbishop of Baltimore, and the distinguished clergymen, the Abbés Cheverus and Matignon, who had sought a refuge in America. At last, regardless of all human considerations, Mrs. Seton made her abjuration on the 14th of March, 1805, in St. Peter's church, the first, and long the only Catholic church in the State of New York.

This noble step placed the courageous woman under her family's ban; and she found herself abandoned by her wealthy relatives. To shield her children from want, Mrs. Seton opened a school at New York; but she was aided especially by the charitable care of the two Filicci; and as long as she lived, she received from these generous Italians an annual pension of about six hundred dollars, not including more considerable donations whenever she asked them, for her orphans and patients. In 1808 Mr. Dubourg, afterwards Bishop of Montauban, and then President of St. Mary's College, Baltimore, having become acquainted with Mrs. Seton, induced her to go to Baltimore and open a

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school for girls, on a lot which the Sulpitians put at her disposal. These occupations did not, however, fill up the zeal of the young widow: she longed to consecrate her life to God, and the assistance of the poor. Unfortunately, she had no resources to found a religious establishment, when a young convert, Mr. Samuel Cooper,* who was studying for the priesthood at Baltimore, informed Mr. Dubourg of his resolution to employ his fortune in good works. This coincidence of views seem to indicate the designs of Providence; and with the approbation of Bishop Carroll, some land was purchased near Emmitsburg, in Maryland, and buildings begun for a convent of Sisters of Charity. Mrs. Seton was already certain of four associates, and they took the religious habit together, at Emmitsburg, on the 1st of January, 1809. Mr. Dubourg immediately endeavored to procure from France the Rules and Constitution of the Sisters of St. Vincent of Paul, in order to give them to his new community. Mrs. Seton also desired that some Sisters of Charity should come over from France, to instruct them in their duties, and the spirit of their

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* Samuel Cooper, born in Virginia, of Protestant parents, at first followed the sea, and visited various parts of the globe. Having fallen dangerously ill at Paris, he began to reflect on the truths of faith, and after several years of study, he embraced Catholicity, in the fall of 1807, at Philadelphia, during a visit of Bishop Carroll to that city. He entered the Seminary at Baltimore in September, 1808, then went to Italy, was ordained priest at Baltimore, August 15, 1820, and became pastor of the congregation at Emmitsburg. He remained there only nine months, and then exercised the holy ministry in South Carolina. He subsequently made a pilgrimage to the Holy Land, was employed in various stations in the dioceses of Baltimore and Philadelphia, and in 1822 returned to France on account of his health. The friendship with which Archbishop Cheverus honored him, induced him to make Bordeaux his residence. He attended the illustrious Cardinal on his death-bed, and departed this life himself, at Bordeaux, on the 16th of December, 1843, reduced almost to indigence by his inexhaustible charities. He effected numerous conversions at Bordeaux: among others, that of Mr. Strobel, the American Consul, who is now a priest in the diocese of Philadelphia.—White's Life of Mrs. Seton, 246, 505. List of Priests ordained at Baltimore.

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order. The Abbé Flaget, about sailing for France, was intrusted with the negotiation, and found the mother house at Paris much disposed to welcome with open arms the Sisters of Emmitsburg. Sister Mary Byseray repaired to Bordeaux in 1810, in order to sail to Baltimore; but the imperial government threw obstacles in her way, and refused the necessary passports. Mrs. Seton's community was, nevertheless, increasing; in 1812 it numbered twenty Sisters, and at this period elections were first held for the offices in the house. The Superiorship naturally devolved on the venerable foundress, and she filled it till her death with equal mildness and firmness. In 1814, a colony of the Sisters of Emmitsburg went to Philadelphia, to take charge of the Orphan Asylum. In 1817, the Bishop of New York invited them also to that city, to gather the Catholic orphans. The mother house of St. Joseph's, Emmitsburg, contained the novitiate, and a boarding-school for girls, which soon became very flourishing.

All the members of Mrs. Seton's family were not equally hostile to her new state. Two of her sisters-in-law, Misses Cecilia and Henrietta Seton, proceeded to Emmitsburg, drawn, they believed, by the desire of seeing their relative, and breathing the country air. But they were soon to be enlightened by grace, and by the example of Mrs. Seton's sanctity, and not only embraced the true faith, but, undeterred by the poverty and privations of a new establishment, both took the veil as novices at St. Joseph's. Their faith was soon rewarded, and both expired in the course of the year 1810. Mrs. Seton had also the affliction of closing the eyes of two of her daughters, the eldest, Annina, who had also taken the habit as a Sister of Charity, and who died piously in 1812, at the age of seventeen; the youngest, Rebecca, who also aspired after the moment when she might vow herself to God and the poor, and who yielded up her fair soul in 1816, at the age of fourteen. Human sorrows, therefore, were not withheld from Mrs. Seton; but she had the religious consolation of

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seeing her prayers heard, in the conversion of several members of her family. She died herself, on the 4th of January, 1821, at the age of forty-seven; and her prayers for her kindred are, doubtless, still more powerful with the Almighty, since she sees him face to face. Her nephew, James Roosevelt Bayley, at first an Episcopalian minister, then, at the sacrifice of wealth and fortune, a Catholic priest, is now Bishop of Newark; her godchild, the daughter of Bishop Hobart, and wife of Dr. Ives, lately Protestant Episcopal Bishop of North Carolina, followed her husband's example, and recently became, at Rome, a convert to the true faith.*

The third daughter of the holy widow, Miss Catharine Seton, took the veil at New York in April, 1849, in the Order of the Sisters of Mercy, and recalls by her virtues the example of her pious mother.

On Mother Seton's death her community numbered fifty. The Sisters of Charity of Emmitsburg have constantly increased, and several hundred sisters now occupy in the United States and the British Provinces numerous establishments, orphan asylums, hospitals, boarding-schools, or residences. Except those in New York, New Jersey, and Nova Scotia, who still adhere to the dress and rules of Mother Seton, the Sisters of Charity in the United States have recently formed a union with those in France, and on the 25th of March, 1850, assumed the habit worn by the French Sisters, renewing their vows according to the formula adopted in the Society of St. Vincent of Paul. The Emmitsburg community forms a province of the order, with an ecclesiastic as Superior, and a visiting Superioress. Those in New York form a distinct body, approved by the Holy See, and have a mother-house and novitiate at Mount St. Vincent's, on the Hudson. They

* Life of Mrs. Eliza A. Seton, by the Rev. Charles I. White. New York, 1853. Memoirs of Mrs. S****, written by herself. Elizabethtown, 1819: published without the authority of Mrs Seton.

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number one hundred and seventy-eight, and are scattered in over twenty hospitals, asylums, and schools for rich and poor.*

These communities are not inferior in zeal and charity to the Sisters of Charity in France or elsewhere, and have often been the theme of Protestant eulogy.†

The Bishop of Baltimore seconded with all his efforts the foundation of these pious communities, and frequently visited Emmitsburg on important solemnities, the taking of the habit, renewal of vows, or consecration of chapels.

In his life, we will not omit one fact which has long since led to much discussion. In 1803, Jerome Bonaparte, a brother of Napoleon, came to the United States, in a French frigate, and spent some time here. Meeting Miss Patterson, a Protestant lady, in Baltimore, he became greatly attached to her, and asked her hand in marriage. A day was fixed. but it was deemed prudent to delay it for two months, and then Bishop Carroll himself performed the ceremony.

On Jerome's return to France the wrath of the emperor burst upon him and his wife, and the latter was compelled to return to Maryland. A son was the issue of this marriage, and is really the lawful heir of Jerome. Napoleon saw this and sought to annul the marriage. He accordingly applied to Pope Pius VII. on the 24th of May, 1805. "By our laws," says he, "the marriage is null. A Spanish priest so far forgot his duties as to pronounce the benediction. I desire from your holiness a bull annulling the marriage. It is important for France that there should not be a Protestant young woman so near my person."

Several of these statements were untrue, but the Pontiff was

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* The Sisters of Charity in Kentucky are of a different foundation, as we shall see. The Sisters of Providence at Burlington are also Sisters of Charity.

† The community of Sisters of Charity, servants of the sick poor, were founded at Paris in 1633 by Madame Le Gras and by St. Vincent of Paul. It now comprises over nine hundred Sisters in six hundred establishments

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not to be deceived. In his reply on the 23d of June, the Pontiff examines and discusses, each in its turn, the several causes for nullity put forward by the emperor. He refutes them all, and declares that none of them can invalidate the marriage, and concludes: "We may not depart from the laws of the Church, by pronouncing the invalidity of a marriage which, according to the declaration of God, no human power can dissolve. Were we to usurp an authority which is not ours, we should render ourselves guilty of a most abominable abuse of our sacred ministry before the tribunal of God and the whole Church."

In spite of this decided answer Napoleon returned to the point, and plied entreaties, menaces, and commands, but all in vain; and if the marriage was ever declared null, or another performed, it was, by the Pontiff's decision, all illegal.*

Bishop Carroll had, moreover, the consolation of seeing the number of Catholics increased considerably by immigration from Europe, and also by conversions. Every priest to whom he could assign a post immediately beheld a Catholic population spring up around him, which would have continued to live aloof from the practice of religious duties as long as it had no priest near to bring them to mind. In 1806 the prelate laid the corner-stone of three churches in Baltimore alone. In 1808 he counted in his diocese sixty-eight priests and eighty churches, and the progress of religion made him urgently request at Rome the division of the United States into several bishoprics. Pope Pius VII. yielded to the desires of the venerable founder of the American hierarchy, and by a Brief of April 8th, 1808, Baltimore was raised to the rank of a Metropolitan See, and four suffragan bishoprics were erected at New York, Philadelphia, Boston, and Bardstown. On the recommendation of Bishop Carroll, the Abbé Cheverus was named to the See of Boston, and the Abbé Flaget to that of

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* See article in Freeman's Journal, Sept. 11, 1852. Napoleon Dynasty, p. 451.

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Bardstown. Both had, for over twelve years, evangelized the districts over which they were called by the Supreme Pontiff to exercise episcopal jurisdiction. The Rev. Michael Egan, of the Order of St. Francis, was appointed to the See of Philadelphia, and Father Luke Concanen, of the Order of St. Dominic, to that of New York. The latter resided at Rome, and held the posts of Prior of St. Clement's and Librarian of the Minerva. He took a lively interest in the American missions, and it was at his suggestion that a Dominican convent was founded in Kentucky in 1805. He had already refused a mitre in Ireland, but he could not resist the orders of the Sovereign Pontiff, who sent him as a missionary to the New World; and he accordingly received episcopal consecration at Rome on the 24th of April, 1808, at the hands of Cardinal Antonelli, Prefect of the Propaganda.

The new bishop travelled at once to Leghorn, and subsequently to Naples, where he hoped to find a vessel bound to the United States. He bore the pallium for Archbishop Carroll and the bulls of institution for the three new bishops. The French authorities, then in possession of Naples, opposed his departure, and detained him as a prisoner, although he had paid his passage. The pretext of these vexations was that Bishop Concanen was a British subject. The prelate could not escape the rigors of the police, and died suddenly in July, 1810, poisoned, it would seem, by persons who wished to get possession of his effects and the sacred vessels which it was known he had with him.*

This premature death was a severe blow to the Church in America, and caused the utmost grief, as new evils menaced the Vicar of Christ himself. When Pius VII. decreed the creation of the Archbishopric of Baltimore, a French army occupied Rome; not, as now, to befriend and protect, but to seize the Papal States and extort from the Supreme Pontiff concessions incompatible

* Sketch of the History of the Catholic Church in New York, by the Rev. J. R. Bayley, New York, 1853, p. 53.

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with the existence of the Church. In spite of the difficulties of the times, the Holy Father was organizing the Episcopate in America at the very moment when the troops of General Miollis menaced him in his palace. But when the new Bishop of New York died at Naples, Pius VII. was no longer at Rome to provide for the vacancy, or see that the bulls of the other bishops reached their destination. He himself had been dragged off from the Quirinal on the night of the 6th of July, 1809, by General Radet's gendarmes, and carried as a prisoner first to Grenoble and Avignon, then to Savona. Archbishop Carroll and his clergy immediately consulted as to means of communication with the persecuted Pontiff, and the steps to be taken to avoid being deceived by any pretended letters. Owing to these delays, the bulls of April 8, 1808, reached Baltimore only in September, 1810, and then by the way of Lisbon. They were immediately put in execution. Bishop Egan, first Bishop of Philadelphia, was consecrated on the 28th of October; Bishop Cheverus, first Bishop of Boston, on the 1st of November; and finally, Bishop Flaget received episcopal consecration on the 4th of November, 1810. At this last ceremony Bishop Cheverus delivered the sermon, and eloquently addressed Archbishop Carroll as the Elias of the New Law, the father of the clergy, the guide of the chariot of Israel in the New World: "Pater mi, Pater mi, currus Israel et auriga ejus." He extolled the merits of the Society of St. Sulpice, to which Bishop Flaget belonged, citing the various testimonies given in its honor at different times by the assemblies of the clergy of France, and the phrase which fell from the lips of Fenelon on his death-bed, "*at that moment when man no longer flatters*:" "I know nothing more venerable or more apostolical than the Congregation of St. Sulpice."

The Archbishop of Baltimore might now repose in his glorious age, and await with security the moment when God should call him to the reward of his labors. He had commenced the min-

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istry in America when Catholicity was persecuted there, and a few poor missionaries alone shared the toils and perils of the apostleship. He now beheld the United States an ecclesiastical province, and in his own diocese he had established a seminary, colleges, and convents; had created religious vocations and founded a national clergy. Louisiana, with its Episcopal See, its convent and clergy, had also been added to the United States, and was now confided to one of his clergy as its prelate.

Yet the trials of the Church in Europe, the prolonged imprisonment of Pius VII., filled with bitterness the last years of the holy and aged prelate. Archbishop Carroll lived long enough to see peace restored to the Church; and one of the first acts of the Holy Father, on returning to Rome in 1814, was to name to the See of New York, vacant since the death of Bishop Concanen, Father John Connolly, of the Order of St. Dominic, Prior of St. Clement's. His promotion completed the hierarchy of the United States. Soon after, the patriarch of that church, humbly begging to be laid on the ground to die, expired on the 3d of December, 1815, at the age of eighty, and his death was lamented, not only by Catholics, but also by the Protestants, who respected and admired the archbishop, and mourned his death as a public loss.

In person, Archbishop Carroll was commanding and dignified. His voice was feeble, and he was accordingly less fitted for the pulpit; but his discourses are models of unction and classical taste. He was a profound theologian and scholar, and in conversation possessed unusual charm and elegance. As a prelate he was eminent for learning, mildness, yet a strict exactness in the rubrics and usages of the Church. His style, terse and elegant, was generally admired; but of his works, we have only his controversy with Wharton, his Journal, and some sermons and pastoral letters.

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CHAPTER VIII.

DIOCESE OF BALTIMORE—(1815–1828).

Most Rev. Leonard Neale, second Archbishop—Most Rev. Ambrose Maréchal, third Archbishop—Difficulties of his administration—Progress of Catholicity—Bishops appointed for New Orleans, Charleston, Richmond, and Cincinnati—Labors of the Sulpitians—Death of Archbishop Maréchal.

On the death of the first Archbishop of Baltimore in 1815, the United States contained only eighty-five priests, and of this number forty-six were in the Metropolitan diocese.* Archbishop Leonard Neale was almost seventy years old when he was left alone, burdened with the Episcopacy, and painful infirmities deprived him of the strength which he would have needed for his high functions. We have recounted the apostolic labors of the missionary and coadjutor. After braving the climate of Guiana and the yellow fever of Philadelphia, Bishop Neale was to bear in his glorious old age the marks of his toil, and he sought repose for his last days near the monastery of the Visitation, which he had founded at Georgetown. Yet when his health permitted, and on solemn occasions, he appeared at Baltimore, and devoted himself with constant care to the administration of his vast diocese.

On the 19th of April, 1816, the American Church met with a severe loss in the death of the Rev. Francis Nagot, whose name is identified with the Catholic Church in the United States, and whom St. Sulpice will ever revere as one of her most distinguished men. Of his arrival and labors in founding the seminary and

* MSS. of the late Bishop Bruté of Vincennes.

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college at Baltimore we have already spoken. He was born at Tours on the 19th of April, 1734, and after a careful education at the hands of the Jesuit Fathers, entered the Congregation of St. Sulpice, and for a time taught divinity at Nantes. Ill health compelled his return to Paris, where he directed the Little and subsequently the Great or Theological Seminary. His time was devoted not merely to the duties, but also to the exercise of good works. In America he formed the noblest of our early clergy, and labored zealously among the French Catholics. A paralytic attack and subsequent infirmities compelled him in 1810 to resign his post as Superior, a step which he had long sought to take. Eminent as a confessor and a preacher, he was a model of poverty and humility. As a writer, he was the author of the well-known "Tableau Général des principales conversions," and of a Life of Mr. Olier, the venerable founder of St. Sulpice, as well as of a French translation of the Catholic Christian, Butler's Feasts and Fasts, and many of Bishop Hay's excellent works, which, as is usual with the followers of Mr. Olier, all appeared anonymously.*

The death of this aged and holy clergyman warned the archbishop to consolidate the great work of his life, and Dr. Neale, immediately on his accession, had presented to the Sovereign Pontiff a petition requesting power to establish a monastery of the Visitation at Georgetown, enjoying all the rights and privileges of the religious houses of the Institute. Pius VII. approved the motives of this petition in 1816, and the venerable archbishop had thus the consolation before dying of instituting the Sisters at Georgetown as a regular community of the order founded by the holy Bishop of Geneva and St. Jane Frances de Chantal. This crowned his career on earth.

He again proved his paternal attachment to these holy reli-

* Laity's Directory for 1822, p. 129.

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gious, by giving them as director a priest full of zeal, the Abbé Clorivière,* nephew of the celebrated Jesuit of that name, and less known in France as a priest than as a royalist chief under the name of Limoélan.

Joseph Pierre Picot de Limoélan de Clorivière belonged to a noble family in Brittany, was born at Broons, November 4th, 1768, and was a schoolfellow of Chateaubriand. He was an officer in the army of Louis XVI. when the revolution broke out. He embraced with ardor the Vendean cause, was made a Chevalier of St. Louis in 1800, and became a Major-general under George Cadoudal. Implicated at Paris in the affair of the infernal machine of the 3d Nivose, against the life of the First Consul, Limoélan escaped only by a kind of miracle from the pursuit of the police, and after being long concealed in Brittany, he resolved to emigrate to America. Affianced to a young lady of Versailles, he wrote to the family before embarking, to ask his intended to proceed to the United States to celebrate their marriage. The lady, however, replied that at the period when Limoélan was in the greatest danger, she had made a vow of celibacy if her affianced should escape, and she courageously sacrificed her most tender affections to be faithful to the promise which she had made to Heaven. The young officer was enlightened in turn by this example, and he entered the seminary at Baltimore in 1808.† Ordained in 1812, De Clorivière was the eighteenth ecclesiastic who came from that Sulpitian establishment, which has rendered such service to the Church in America. Archbishop Carroll, appreciating the consummate prudence and merit of De Clorivière,

* The Georgetown MSS. say, however, that he was appointed Director by Archbishop Maréchal.

† St. Beuve made Limoélan figure in his romance "Volupté," but so distorted his character and misinterpreted his conduct as to provoke an answer from the family. The young lady to whom he had been betrothed was Mlle. Jenne d'Albert. She did not, however, complete the sacrifice, as he had done, by consecrating herself to God in the religious state.

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sent him immediately to Charleston to resist the usurpation of power by the laity in that city. The Breton priest displayed no less energy than conciliation in the most difficult circumstances, and after some years of effort, succeeded in reforming inveterate abuses. Called then to direct the nuns, he displayed the qualities essential to his new position, and he became in a measure the second founder of the Visitation. Before leaving the subject, we may make our closing remarks on the Order in which he took so lively an interest. In spite of all efforts, the foundation of Alice Lalor was not shielded from new trials. In 1824 its financial embarrassments were so great, and the poverty of the community was so extreme, that they came to the sad resolution of dispersing. But God came to their aid at the very moment when the Sisters had courageously made up their minds to the sacrifice. A wealthy Spanish merchant in New York, the late John B. Lasala, sent two of his daughters to the Visitation school, paying several years' board in advance. This timely aid enabled them to await the assistance which Mr. De Clorivière's generosity prepared for them. He had ordered his property in Brittany to be sold, in order to give the proceeds to the Visitation. The transaction met with delay, but he was at last able to carry out his projects, and he now built, at his own expense, the academy, and the elegant chapel dedicated to the Sacred Heart of Jesus. He also contributed by his donations to the establishment of the free school for girls.

"The happiness of the Sisters in possessing so good a spiritual father was not to last. Mr. Clorivière had greatly contributed to the glory of God, and it now remained for God to glorify him in his turn. He had placed the community in a flourishing state, and had done all in his power to promote its success. He was attacked with apoplexy, and did not long survive the stroke. He retained the use of his senses, and requested that they would bury him in the middle of the vault, and raise over his body a

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tomb, which would serve, at the burial of the Sisters, as a resting-place for the coffin whilst the funeral ceremony was performed. He had during life been of service to the Sisters, and wished to be so even after death."*

Thus died, in 1826, the Rev. Mr. De Clorivière, leaving a memory still in veneration,† and in his person expired one of those holy French priests who may be classed among the founders of the Church in the United States.‡

After his death, the Rev. Mr. Wheeler, of Baltimore, became the spiritual director of the Visitation, and ere long he made a voyage to Europe for the good of that community. The Georgetown Sisters, constantly fearing that they were remiss in the exact observance of their rule, as taught by St. Francis de Sales and St. Frances de Chantal, never abandoned the design of having among them some nuns full of the spirit and traditions of the communities in France and Savoy. Mr. Wheeler succeeded in his mission, and in August, 1829, brought back with him Sister Mary Agatha Langlois, of Mans, Sister Magdalen d'Aréges, of

* MSS. of the Visitation, communicated by the venerable Mother Mary Augustine Cleary, Superioress in 1854.

† By his will he condemned to the flames the voluminous memoirs which he had written on the events in which he had taken so active a part in France. This clause was faithfully executed at his death, and in an historical point of view is to be regretted. Mother Cleary recollects that Mr. De Clorivière showed her the bundles containing the memoirs, telling her that at the end of every year he sealed the account of the year, and never opened it again; and he added that they contained much of interest both to history and to religion.

‡ Bishop England's Works, iii. 253. Peter Joseph Picot de Clorivière, the uncle of the former, was born at St. Malo in 1735, and entered the novitiate of the Society of Jesus in 1756, was detained a prisoner by Napoleon from 1804 to 1809, was Superior of the Jesuits on the re-establishment of the Society in 1814, and died at Paris in 1824. In 1790 and 1809, Bishop Carroll, who was very intimately connected with Father De Clorivière, pressed him to come to America, but the Father thought that he could do more good in France and in Paris itself, even during the Reign of Terror. From the similarity of names, we may infer that the nephew was a godson of the uncle.

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Fribourg, and Sister Mary Regis Mordant, of Valence. These three nuns remained three years at Georgetown, and then returned to France, seeing by the religious spirit reigning in the community, and by the exact observance of the rules, that their presence was no longer necessary.

On the 9th of September, 1846, the nuns had the affliction of losing their venerable foundress, known in religion under the name of Mary Theresa.

"When she was informed that the doctor judged her in danger of death, she with a heavenly expression exclaimed, 'Glory be to God!' She had no other wish than that the will of God should be accomplished, and concluding that the information implied the Divine will, she rejoiced at the news. The good odor of edification she had invariably diffused around her became now stronger. It was with sentiments of peculiar veneration the Sisters approached her bedside. To dwell upon her virtues would be to make the eulogy of virtue. Suffice it then to say that, like the aurora, they increased till they reached meridian splendor. Her pure spirit was freed from the prison of the body to wing its flight to the realms above. May our death be like to hers."*

The Order of the Visitation now comprises nine houses in the United States, all founded directly by the mother house at Georgetown, except those at Wheeling and Keokuk. In these they have day and boarding schools for young ladies, as well as day-schools for the poor. The education received in their institutions is remarkably good, and the foundation of Miss Lalor has been an immense service to America.

We have thus followed to our times this glory of Archbishop Neale. Foreseeing his approaching end, that holy prelate had in

* We are indebted for these precious details to manuscripts furnished us by the venerable Mother Mary Augustine Cleary, to whom we here express our gratitude for the interest she has taken in our labors and the aid which she has afforded.

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1815 petitioned the Sovereign Pontiff to associate to him in the administration of his diocese Bishop Cheverus of Boston, with a right of succession to the See of Baltimore. Pius VII. consented, but wished first to know how he was to replace Bishop Cheverus at Boston. Archbishop Neale invited the latter to Baltimore to confer with him on the intentions of the Holy Father, but Bishop Cheverus no sooner discovered the motive than he begged to be left at Boston. He strongly urged the archbishop to take in preference a coadjutor, and named several Jesuits and Mr. Maréchal, a priest of St. Sulpice. He also wrote on the subject to the Congregation "de propaganda fide:"

"The Church of Boston has become to me a beloved spouse, and I have never had a thought of abandoning her. It is the universal belief, as well as my own, that the Catholic religion would suffer great injury by my removal and the appointment of a new bishop, who would be unacquainted with and unknown to the diocese, however superior his merits to mine. Baltimore has many priests worthier than I am (I say it from the bottom of my soul and before God), especially among the Jesuit Fathers, whose excellent qualities, whose piety, zeal, and indefatigable labors are beyond all praise. The seminary of Baltimore also offers men of truly apostolical character, two of whom have already been raised to the Episcopacy, and are the delight and glory of the Church in the United States. I earnestly pray, therefore, that some one more worthy than myself may be chosen for the coadjutorship of Baltimore."*

Archbishop Neale at last yielded to his friend's wishes, and on the refusal of several Jesuits, he asked the Holy See to appoint Mr. Maréchal as his coadjutor. As soon as Bishop Cheverus knew this decision he wrote to Rome, asking to remain at Boston.

* Life of Cardinal Cheverus, by the Rev. J. Huen Dubourg. Phil. 1839; p. 106. This is translated by Robert Walsh, Esq.; but the real author is the Rev. Mr. Hamon, a Sulpitian, as appears by later French editions.

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"I shall rejoice to see Mr. Maréchal performing the Episcopal functions at Baltimore, where he and his brethren of St. Sulpice have been the masters and models of the clergy, and have conciliated universal regard."

Pius VII. approved the new arrangement, and by a brief of July 24, 1817, he appointed Mr. Ambrose Maréchal coadjutor to the Archbishop of Baltimore, with the title of Bishop of Stauropolis. But before the date even of the brief, Archbishop Neale had sunk under his infirmities. He died at Georgetown, on the 15th of June, 1817, and his mortal remains were laid in the convent chapel of the Visitation, where they still remain. "Thus," says his biographer, "thus in death was he placed where his affections were strongest in life; and thus, in the last honors to his mortal remains, was preserved a parallel to the last sad tribute to St. Francis of Sales. The body of Archbishop Neale sleeps under the chapel of the convent founded by him in America; that of St. Francis under the church of the convent which he founded in Europe. Annecy has her saint; so may we hope that Georgetown has hers."*

Before his death Archbishop Neale had the satisfaction of learning that a bishop had been consecrated for New Orleans, and that the reorganization of that diocese presaged better days for the Church in the United States. A See had been founded in 1793 at the capital of Louisiana, then a Spanish province, and the diocese had been intrusted to the Rt. Rev. Luis Peñalver y Cardenas, who administered it from 1795 to 1801; but as that colony changed masters three times in three years, great disorders ensued in the ecclesiastical administration, and Archbishop Carroll, canonically intrusted with the administration of the vacant See, could afford only an imperfect remedy to the evils of that church. The captivity of the Holy Father frustrated all hopes of

* Notice on the Most Rev. Leonard Neale, by M. C. Jenkins, in the Catholic Magazine for 1844, p. 512.

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any definitive arrangement, and then what authority could be exercised by the bishops of Baltimore over a city a thousand miles off? The Abbé Dubourg, a priest of St. Sulpice at Baltimore, had been appointed in 1812 administrator of New Orleans. At last the pacification of the Church and of Europe, in 1815, permitted the Holy Father to regulate the affairs of that distant See, and Mr. Dubourg was consecrated Bishop of New Orleans on the 28th of September, 1815, at the capital of the Christian world.*

The bulls appointing Archbishop Maréchal did not reach Baltimore till the 10th of November, 1817, five months after the death of his venerable predecessor, and he was consecrated on the 14th of December following, by Bishop Cheverus of Boston. Ambrose Maréchal, thus raised to the primacy of the American Church, was born at Ingre, near Orleans, in 1768.† When he had completed his classical course, he felt a vocation for the ecclesiastical state, but his family opposed his designs so warmly that he at first yielded to their desires, and began the study of law, intending to practise at the bar. The young advocate soon found, however, that he was called to a far different life, and after having shown all due deference to his family's wishes, at last entered the Sulpitian Seminary at Orleans. The persecutions of revolutionary France did not shake his resolution, but he resolved to depart from a land that martyred its faithful clergy, and he embarked at Bordeaux for the United States, with the Abbés Matignon, Richard, and Ciquard. It was on the very eve of his embarkation that the young Abbé Maréchal was privately ordained, and such were the horrors of those unhappy times, that he was even prevented from saying Mass. He celebrated the Holy Sacrifice for the first time at Baltimore, where he arrived

* Life of the Rt. Rev. B. J. Flaget, by M. J. Spalding, Bishop of Louisville. Louisville, 1852, p. 166.

† We adopt the date given in American biographies of the prelate. The Annals of the Propagation of the Faith, iv. 224, give as the date the year 1769.

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with his companions on the 24th of June, 1792. It was Mr. Emery's intention to open at Baltimore an academy for mathematical sciences, and Mr. Maréchal was thought of as one of the professors; but this project having been abandoned, the young priest was successively sent as missionary to St. Mary's county and to Bohemia. In 1799 he was called to functions more in harmony with his vocation as a Sulpitian, and became professor of theology at the seminary in Baltimore. He was soon after sent to teach philosophy in the Jesuit college at Georgetown, and then returned to Baltimore to continue his courses of theology, in which he displayed no less science than talent. After some years, however, the seminary was deprived of the services of its eloquent professor. Religious affairs in France having assumed a brighter aspect, the Superior of St. Sulpice recalled the Abbé Maréchal to aid him in reorganizing and directing several houses of the Society. Obedience here was easy, as it wafted him back to his native shores. Mr. Maréchal accordingly arrived in France in July, 1803, and was employed with distinction in several ecclesiastical institutions, especially at St. Flour, Lyons, and Aix. Those who studied under him always preserved the deepest veneration, a proof of which exists in the rich present sent him by the priests of Marseilles, when they learned his elevation to the Episcopacy. It consists of a superb marble altar, which still adorns the cathedral in Baltimore, and which by its inscription recalls the gratitude and affection of scholars for their master.*

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* The inscription is:

Hoc Altare
A Massiliensibus Sacerdotibus
Ambr. Archiepo. Balt.
Eorum in Sacra Theologia olim Professori
Grate oblatum
Ipse Deo Salvatori in honorem ejus Sanctissimæ
Matris
Consecravit die 31a Maii 1821.

See sketch in Catholic Almanac for 1836. U. S. Cath. Mag. for 1845, p. 82.

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Meanwhile his American friends wrote constantly, expressing regret for his absence, and reminding him of the good he might still be doing in Baltimore. When, therefore, the imperial government, in 1812, took from the Sulpitians the direction of the Seminaries, the learned professor yielded to the entreaties of his friends, and re-embarked for the United States. He at once resumed his old functions at St. Mary's Seminary, and was for a time President of the College. This life of study, so akin to his taste, was not, however, to last; and in 1816 he was informed of his nomination by the Sovereign Pontiff to the see of Philadelphia. In vain did he endeavor to escape these honors: it was only to have far greater imposed upon him by pontifical authority. He alleged the importance of leaving him at his studies, at least till the completion of a theological work adapted to the religious condition of the United States. But the Church chose to employ his merit in more eminent functions, and Mr. Maréchal consented to become Archbishop of Baltimore.

The earlier days of his administration were thick sown with trials of the most painful character. The Catholics in the United States, living amid a Protestant population, and influenced by the surrounding ideas of independence, have not always shown the subordination ever to be desired towards pastors. The temporal administration of the churches is the source of constant collisions; and the laity, seeing the manner in which the Protestant churches are managed, too frequently usurp powers not their own. Archbishop Maréchal had thus to struggle with a spirit of insubordination and faction, which threatened to result in an open schism. In this difficult position, the prelate displayed that zeal, that prudence, that devotion to his flock, that firm adherence to true principles, which have ever characterized great bishops, and which eventually checked the progress of the disorder, under which the cause of religion threatened to sink. His pastoral in 1819 showed the extent of the evil and the wisdom of the remedy.

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It laid down with preciseness the reciprocal rights and duties of the clergy and laity; it shows the entire inaptitude of the latter to interfere in the spiritual government of the Church, and points out to the priests the calamities which would afflict religion, if they neglected the obligations of their sacerdotal character. It maintains the exclusive right for the episcopal authority, of appointing priests to parishes and for other duties, and concludes in these words: "In the midst of the troubles and persecutions to which you are now, or may hereafter be exposed, be careful, after the example of the Saints, dearest brethren, daily to entreat with fervor your heavenly Father, to take under his special protection yourselves, your families, your friends, your pastors, and all the Catholics of the United States. The Church of Christ in this country is now in affliction. Dissensions and scandals threaten to destroy her peace and happiness. As for you, dear brethren, strive to console her by every possible mark of respect, attachment, obedience, and love; for though surrounded with difficulties, though even attacked by some unnatural children, still she is your mother, your protectress, your guide on earth, and the organ by which Divine mercy communicates to you the treasure of His grace, and all the means of salvation.*"

Other obstacles, of a more personal character, added to the burdens of the episcopate, in the case of Archbishop Maréchal. Yet, his administration was not without its consolations, not the least of which was the continued success and permanent establishment of Mount St. Mary's seminary and college. Of this hive of the American clergy—for it has given the Church many archbishops and bishops, and a large proportion of our most zealous and useful priests—we must now treat.†

The Rev. John Dubois, of whom we shall hereafter speak more at length,‡ was stationed, in 1808, at Frederick, and once a

* U. S. Catholic Magazine for 1845, p. 36.

† Metropolitan, Vol. iv. 410. ‡ Pages 161, 397.

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month celebrated the holy sacrifice in the private chapel of Aloysius Elder, Esq., as his predecessors had done for many years. The better days, however, now justified the erection of a church, and the zealous priest began to erect, near Emmetsburg, a church, on a rising ground, which he named Mount St. Mary's. A church did not satisfy his zeal, he sought also to found a school, which should furnish candidates for holy orders; and, in all humility, began his labors, to carry out the idea which he had conceived. Purchasing a log-hut near the church, he opened his school, in 1808, and having, in the following year, joined the Sulpitians, he received the pupils of their establishment at Pigeon Hill. His little log-hut, and a small brick-house in the neighborhood, no longer sufficed, so that he purchased the present site of the college, and, erecting suitable buildings, resigned his log-cabin to Mother Seton, who made it the cradle of her order.

The first college at the mountain was but a row of log-cabins, themselves the work of several years' toil, for the founder had but little means. Yet all joined in his labors, and, by their united efforts, grounds were cleared, gardens and orchards planted, and roads cut. In spite, however, of these disadvantages, the well-known ability of Mr. Dubois drew pupils to his rural school, though the payment in kind often corresponded to the style rather than to the wants of the establishment. And the school, though strictly Catholic, increased, so that its ever cheerful and laborious president could not, in 1812, have had less than sixty pupils under his care. Of his associates in the foundation, none deserves a higher praise than one whom Catholics have learned to style the sainted Bruté, whose name is no less indissolubly united to Mount St. Mary's than to Vincennes, of which he died bishop. Removed, for a time, to St. Mary's Seminary, in Baltimore, Mr. Bruté returned to the Mountain in 1818, and, opening the class of theology, made the establishment a seminary as well as a college, thus giving it the present form and its present stability

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By this time, too, pupils had become teachers, and the Rev. Roger Smith, Nicholas Kerney, Alexius Elder, George Elder, founder of St. Joseph's at Bardstown, and William Byrne, founder of St. Mary's, in the same State; Charles Constantine Pise, John B. Purcell, now Archbishop of Cincinnati, John Hughes, now Archbishop of New York, with his former coadjutor, the Bishop of Albany, all, with many another priest and prelate, taught, in their younger days, the classes at the Mountain.

Mr. Bruté's talents, during the next sixteen years which he spent here, availed the institution not only as a professor: as a treasurer, his method and system extricated it from many pecuniary embarrassments, and placed matters in a secure shape.

So complete had been the success, and so promising were now their hopes, that Dr. Dubois, soon after the separation from the Sulpitians, in 1819, resolved to erect a stone edifice for the accommodation of his pupils. This work Archbishop Maréchal approved and encouraged. Accordingly, in the spring of 1824, a handsome building, of three stories high, and ninety-five feet by forty in extent, was raised on the mountain; but, just as all were preparing, at Whitsuntide, to enter, to their grief and regret it was fired by accident or design, and, in a few hours, nothing remained but a mass of smoking ruins. Undaunted by this disaster, which Doctor Pise has embalmed in our memories in classic verse,* Dr. Dubois at once began the erection of a new and grander college. Great were the trials it imposed upon him and the companions of his labors, but, aided by the generous contributions of the neighbors, and of Catholics in various parts, the great work was completed, just as the illustrious founder was called to occupy the see of New York, in 1826.

The Rev. Michael de Burgo Egan, a nephew of the first bishop of Philadelphia, now became president of his Alma Mater; but

* Metropolitan, Vol. iv. p. 575.

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his health was feeble, and could not second his piety and zeal. A voyage to Europe failed to restore him, and he died at Marseilles, leaving the Society of the Blessed Virgin, which he founded, to be the monument of his gentle virtue.

The present eminent Archbishop of Cincinnati, the Most Rev. John B. Purcell, was the next president, and to his exertions it owes no little of its present distinction. He obtained for the college a charter of incorporation from the Legislature, and, importing costly apparatus, established all that was needed—classes of the natural sciences. The commencements of the institution, which date from this period, are always attended with interest, and prove the ability with which it has been directed by the Rev. Francis B. Jameson, the Rev. Thomas R. Butler, and by its later presidents.*

While the illustrious Dubois was consolidating a work so important to his diocese, Archbishop Maréchal was still more consoled by the increase of Catholics, and by the numbers whom the clergy found in sections where they least expected to meet any.

It will not be useless to define here in what this increase of the Catholic population consists, of which we must render an account periodically in each diocese, and which has made it necessary to multiply the bishops from one to forty in the space of sixty years. The immigration, chiefly from Ireland, scattering over the country, presented on all sides little congregations ready for a pastor. When he came, Catholics, or the children of Catholics who had almost lost the faith in the absence of religious teachers, gathered around, and converts came silently dropping in, chiefly, however, from the more enlightened classes. The mass of the American people have not been reached. In vain did Thayer and the Barbers, in early times, and other eminent converts since, present the faith to their countrymen; the number of

* The Metropolitan, iv. 410. United States Catholic Magazine, v. 86.

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those who listen or examine is extremely small. To save the scattered Catholics and their children is, and will be for a time, the great effort of the limited number of the clergy.

The vast extent of the diocese of Baltimore now called for a division, and in 1818 the Rev. Robert Browne, an Irish Augustinian, who had been, for many years, a missionary at Augusta, in the State of Georgia, proceeded to Rome, bearing a petition from the Catholics, soliciting the erection of a new diocese, to comprise the States of North and South Carolina and Georgia; for though few and scattered, the Catholics were so remote from the episcopal See, that their interests were unavoidably neglected.

The Holy See examined the question with its usual maturity, and resolved to erect Virginia into a diocese of which Richmond should be the episcopal See, and the two Carolinas and Georgia into another, the bishop of which should reside at Charleston. To the latter See the Holy Father appointed the Rev. John England, pastor of Brandon, in the diocese of Cork, who was already favorably known in the United States. Of this diocese, under his able rule, we shall elsewhere speak. Of the progress of religion in those States prior to his appointment, a few words will suffice. Catholic emigrants, at an early day, settled at North Carolina, and as early as 1737 are said to have had a priest at Bathtown, on the Pimlico, around which they lay chiefly.*

At the Revolution, however, these seem to have disappeared, and few Catholics could be found in the States where the Catholic Church was so early planted.

A French priest accompanied some fugitives from St. Domingo towards the close of the century, and other priests, among whom we may note the Rev. Dr. O'Gallagher, the opponent of Wharton,† and Father Brown, first labored among the other Catholics.

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* Bicknell's Nat. Hist. of N. Carolina. Dublin, 1737. † See p. 374–5.

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Virginia was allotted by the Holy Father to the care of the Rev. Patrick Kelly, then president of Birchfield College, near Kilkenny. That prelate was accordingly consecrated and came to America in 1821. Here he found nothing prepared to receive him, and Archbishop Maréchal opposed to the separate administration of the newly erected diocese. As the Archbishop had already written to Rome to urge his views, Dr. Kelly remained at Norfolk, laboring zealously on the mission, and directing a school which he had opened. When the Holy See at last assented to the request of the Archbishop of Baltimore, Dr. Kelly, now appointed to the united sees of Waterford and Lismore, returned to Ireland, and directed the two dioceses till his death, on the 8th of October, 1829.

The diocese of Richmond, thus erected in 1821, continued to be administered by the Archbishops of Baltimore for twenty years, nor did any bishop sit in Richmond till 1841, when the first bishop of Wheeling was appointed to the see.

While the extensive diocese of Baltimore was thus subdivided, Bishop Flaget, of Bardstown, was also soliciting at Rome the division of his; and by his Bull of June 19th, 1821, Pius VII. founded the See of Cincinnati, and called to it Father Edward Fenwick, a Marylander, and long a Dominican missionary in Kentucky. The new bishop was consecrated by Bishop Flaget, January 13th, 1822, at St. Rose's Convent, Kentucky; and thus, at the commencement of 1822, the United States were divided into nine dioceses, viz.:

1. Baltimore, comprising Maryland and the District of Columbia.

2. Boston, comprising the six New England States.

3. New York, comprising the State of New York and half of New Jersey.

4. Philadelphia, comprising Pennsylvania, Delaware, and half of New Jersey.

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5. Bardstown, comprising Kentucky and Tennessee.

6. Charleston, comprising the two Carolinas and Georgia.

7. Richmond, comprising the State of Virginia, and administered by the Archbishop of Baltimore.

8. Cincinnati, comprising Ohio, Michigan, and Northwest Territory.

9. New Orleans, comprising Louisiana, Mississippi, and Missouri.

Archbishop Maréchal had the consolation of opening for divine worship the cathedral of Baltimore, which had been begun by Archbishop Carroll eighteen years before. On the 31st of May, 1821, this beautiful church was solemnly dedicated, and its Byzantine architecture, though not a model of taste, is not destitute of grandeur in its proportion. Its situation on the summit of a pyramidal hill, on which the houses of the city are built, gives to Baltimore the aspect of an entirely Catholic city, where the cathedral towers above all the other monuments, as in our European cities. The archbishop obtained in France numerous presents, a painting and vestments, with which he adorned the temple that he had raised. Archbishop Maréchal could here display all the pomp of our worship, being aided by the Sulpitians of the seminary, who had preserved all the traditions of the ceremonial. Nothing is more desirable than thus to surround religion with the dignity which is its noblest apanage. The poverty of the sanctuary, or their narrow precincts, too often deprives the faithful in the United States of the most imposing solemnities. The absence of ceremonies likens our churches to the coldness of sectarian halls, but the pomp of worship, while it revives the faith of Catholics, produces a salutary impression on such of our separated brethren as witness it. Nothing is, then, more desirable than to see large churches multiplied in the United States, and Archbishop Maréchal was one of the first to appreciate the advantage which religion might derive from them.

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The Society of St. Sulpice, which was initiating the American clergy in the study of theology as well as in the rubrics and ceremonial, at one time assumed a great development in the United States. At Baltimore they had directed, since 1791, the seminary and the college of St. Mary's; in 1806, the Abbé Dillet founded, at Pigeon Hills in Pennsylvania, a college intended to give a religious education to boys whose piety and qualities seemed to show a decided vocation for the priesthood. No scholar was received except on the recommendation of his confessor. In 1809 the Abbé Dubois founded, near Emmitsburg, the seminary and college of Mount St. Mary's, and affiliated himself to the Society of St. Sulpice, in order to carry on this double establishment. But in 1819 the Sulpitians resolved to limit their sphere of action, and Mount St. Mary's ceased to be under their superintendence. They also suppressed, in 1852, their college of St. Mary's, replaced, however, by Loyola College, a new institution of the Jesuits. At the present moment, St. Sulpice directs only two establishments in the United States—St. Mary's Seminarv, which numbers twenty-three theologians, and the Preparatory Seminary of St. Charles, which contains forty-two scholars. This latter institution is within a few miles of Baltimore, offering greater advantages than Pigeon Hills, which it superseded in 1849. These twc houses, as well as the seminary of Montreal, maintain a close union with the Society in Paris, and visitors are sent from France at short intervals.*

Archbishop Maréchal had the consolation of seeing miraculous cures effected in his diocese by the prayers of Prince Alexander

* St. Mary's Seminary has had only four Superiors in half a century: 1791, Francis Nagot; 1810, John Tessier; 1833, Deluol; 1849, Francis Lhomme. The Superior is always a Vicar-general. St. Mary's College has had among its celebrated Presidents—1804, Dubourg, afterwards Bishop of New Orleans; 1818, Bruté, afterwards Bishop of Vincennes; 1829, Eccleston, afterwards Archbishop of Baltimore; 1834, Chanche, Bishop of Natchez. Mount St. Mary's retained Mr. Dubois as President from 1809 to 1826. On

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Hohenlohe, and he might hope that God had regarded witl a favorable eye the Church in America, to which such favors were reserved. On the 10th of March, 1824, Mrs. Anne Mattingly, at the point of death, given up by physicians, was suddenly cured on the last day of a novena which she had undertaken in conformity with the directions of the holy prince. The fame of this extraordinary cure was immense, for it took place at Washington, the capital of the United States, of which city her brother was mayor at the time. Her cure was perfect, and she lived thirty years after it, dying only in 1855.

The miraculous cure of a Visitation nun, at Georgetown, took place soon after, and these two events, supported by the most authentic and most respectable testimony, exercised a considerable influence in bringing many Protestants to study the Catholic dogmas.

Archbishop Maréchal went to Rome in the latter part of 1821, to lay the state of his diocese before the Sovereign Pontiff. In 1826 he visited Canada, whither the interests of religion led him, for he shrank from no fatigue at the call of duty. But the cruel pangs of a dropsy in the chest soon condemned him to absolute repose. He bore the pains of a long illness with Christian courage, and died on the 29th of January, 1828, in the expectation of a blessed immortality.

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his appointment to the See of New York, the Rev. Deburgo Egan, an alumnus of the institution, succeeded him. After him, Rev. John Purcell, now Archbishop of Cincinnati, became President.

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CHAPTER IX.

DIOCESE OF BALTIMORE—(1828-1829).

Most Rev. James Whitfield, fourth Archbishop of Baltimore—The Oblates of St. Frances and the colored Catholics—The Association for the Propagation of the Faith and the Leopoldine Society—First Provincial Council of Baltimore, and a retrospect on previous synods of the clergy.

As soon as Archbishop Maréchal felt the first symptoms of the disease that was to carry him off, he applied to the Holy See for a coadjutor to succeed him in his important post. The name of Dr. James Whitfield was the first on the list of persons which he submitted to the choice of the Holy Father, and by a brief of the 8th of January, 1828, Leo XII., acceding to the archbishop's request, appointed Dr. Whitfield coadjutor, with the title of Bishop of Apollonia, *in partibus.* The brief did not arrive until after Archbishop Maréchal had expired, and Dr. Whitfield was consecrated Archbishop of Baltimore on Whitsunday, the 25th of May, 1828. The venerable Bishop of Bardstown, Monseigneur Flaget, was the consecrator, and he was so impressed with the importance of his august functions, that on Ascension day he began a retreat with the archbishop elect, in order to purify his heart, and raise his soul to God, in preparation for the great act he was about to perform. "This Sunday of Pentecost was the most grand, the most august, the most honorable day that ever shone on the Bishop of Bardstown."*

James Whitfield was born at Liverpool, England, on the 3d of November, 1770, and belonged to a very respectable mercantile family, who gave him all the advantages of a sound education.

* Life of Bishop Flaget, by M. J. Spalding, Bishop of Louisville, p. 262.

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At the age of seventeen he lost his father and became the sole protector of his mother.

In order to dissipate her melancholy he took her to Italy, and after spending some years there in commercial affairs, young Whitfield went to France, in order to pass over to England. It was just at this moment that Napoleon decreed that every Englishman discovered on French soil should be retained a prisoner. James Whitfield spent most of the period of his exile at Lyons, and there formed an acquaintance with the Abbé Maréchal, the future Archbishop of Baltimore, then Professor of Divinity in the seminary of St. Irenæus, at Lyons. The young man's piety soon disposed him to embrace the ecclesiastical state. He entered the seminary under the direction of his learned friend, and was soon distinguished for his ardor as a student and for his solidity of judgment. He was ordained at Lyons in 1809, and on his mother's death returned to England, where he was for some time appointed to the parish of Crosby. When the Abbé Maréchal was raised to the dignity of Archbishop of Baltimore, he wrote to his friend, begging him to come and share the cares of a diocese whose wants were so great. Mr. Whitfield yielded to the desire of his old tutor, and he landed in the United States on the 8th of September, 1817. He was at first stationed at St. Peter's Church, Baltimore, and then became one of the Vicars-general of the diocese. In 1825, by a special indult of the Court of Rome, the archbishop solemnly conferred on Mr. Whitfield and two other eminent clergymen of Baltimore the grade of Doctor of Divinity; and the ceremony, full of interest for Catholics, was hailed by them with joy as the commencement of a faculty of theology in America. In the same year Archbishop Maréchal approved the religious community of the Sisters Oblates of St. Frances, formed of colored women, for the instruction of children of the African race. Dr. Whitfield took a deep interest in this foundation, and seconded the effort of Mr. Joubert, a priest of St. Sulpice, who,

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seeing so many little negresses plunged in the deepest ignorance, assembled several excellent women of that class to take care of these children. After long trials, Mr. Joubert thought that he might ask the archbishop to permit them to take vows. Approved on the 5th of June, 1825, they were also recognized at Rome by the Holy See on the 2d of October, 1831, and enjoyed all the privileges and indulgences accorded to the Oblates at Rome. "The Almighty has blessed the efforts of the worthy Mr. Joubert," wrote Rev. Mr. Odin, in 1834; "there are already twelve of these sisters; their school is very numerous, piety and fervor reign among them, and they render great services to religion."* The community now contains fourteen professed sisters and three novices; they keep a girls' school, with one hundred and thirty-five scholars, and a boys' school, with fifty.† This is but a small development, and the good to be done among the blacks would need a very large community. But the clergy has never been able to cope with the work before them, and the various Archbishops of Baltimore have all deplored their inability to undertake the evangelization of the blacks, as they would desire. "How distressing it is," wrote Archbishop Whitfield, in 1832, "to be unable to send missionaries to Virginia, where there are five hundred thousand negroes! It is indubitable that had we missionaries and funds to support them, prodigies would be

* Annales de la Propagation de la Foi, vii. 167. Letter of Mr. Odin, Lazarist, now Bishop of Galveston.

† The Oblates of Rome were founded by St. Frances de Buxo, born at Rome in 1384. Although married, she assembled some pious widows and holy young women in community, in 1433; gave them the rule of St. Benedict, with special constitutions, and solicited the approval of Pope Eugene IV., which was granted. On her husband's death in 1436, Frances entered the community which she had organized; she died there in 1440, and was canonized by Pope Paul V. in 1608. The Oblates of Rome do not take solemn vows. Their numbers are generally filled up from the most distinguished classes of society, and many princesses have been members of the order, while their sisters in America are taken in the humblest condition. Such is the equality of the great Christian family before God.

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effected in this vast and untilled field. In Maryland blacks are converted every day, and many of them are good Catholics and excellent Christians. At Baltimore many are frequent communicants, and three hundred or four hundred receive the Blessed Sacrament the first Sunday of every month. It is the same throughout Maryland, where there are a great many Catholics among the negroes."* Some years after, Archbishop Eccleston, successor of Archbishop Whitfield, wrote, in 1838: "The slaves present a vast and rich harvest to the apostolic laborer. I do not believe that there is in this country, without excepting the Indians, a class of men among whom it is possible to do more good. But far from being able to do what I would desire for the salvation of the unhappy negroes, I see myself unable to meet the wants of the thousands of whites, who, equally deprived of the succors of religion, feel most keenly their spiritual abandonment."†

This sad state of things has not ceased to exist, for the clergy are still far too few to devote themselves especially to the conversion of the blacks. There are many negro Catholics in Louisiana, Missouri, Maryland, and New York, but in general it is the fanaticism of Wesley that is preached with success to the colored people, and a part of the slaves follow the superstitious practices of that sect, while a large number preserve the gross worship of *Fetichism.* We cannot but express our wish that the work of the worthy Mr. Joubert may obtain a wide extension, and that the pious Oblates, of whom he is the founder, may be propagated in all directions, in order to bring up the colored children in the truths of Christianity.‡

One of the first acts of Archbishop Whitfield's administration was the visitation of his diocese, which, in 1828, comprised fifty-

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* Annales de la Propagation de la Foi, v. 722.

† Annales de la Propagation de la Foi, x. 498.

‡ James Hector Joubert was born at St. Jean d'Angely, September 6th, 1777. In 1801 he went to St. Domingo, and thence to Baltimore, where he

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two priests and from sixty thousand to eighty thousand Catholics. This visitation showed him the crying wants of the vast district committed to his care, and the feeble resources which he could control for the advancement of religion. His private fortune was considerable, and he now devoted his whole income to building churches and establishing useful institutions. Like his venerable predecessor, he invariably appealed for aid to the Association for the Propagation of the Faith, and by the returns of that body from 1825 to 1834, the Archbishop of Baltimore received thirty-two thousand francs. There was, moreover, a certain sum allotted for Mt. St. Mary's, and Louis XVIII. and Charles X. also sent, on several occasions, offerings to their Grand Almoner for the diocese of Baltimore. Still the Association for the Propagation of the Faith showed itself, at first, especially liberal to the dioceses of New Orleans and Bardstown. There all was to be created, while Maryland offered some resources to her clergy.

It was to aid the missions of the United States that the admirable Association for the Propagation of the Faith was established, and for this reason it becomes us to chronicle its rise.

In 1815, Bishop Dubourg of New Orleans, returning from Rome after his consecration, stopped a short time at Lyons, and preoccupied in mind with the wants of his diocese, recommended it warmly to the charity of the people of Lyons. The prelate spoke especially on the subject to a pious widow, whom he had formerly known in America, and imparted to her his idea of founding a society of alms-givers for the spiritual wants of Louisiana. For several ensuing years the lady merely collected such

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arrived in September, 1804. He soon after entered St. Mary's Seminary, and was the thirteenth priest ordained in that Sulpitian establishment. He spent the remainder of his life in the seminary, fulfilling with zeal the functions to which he was called, either as professor or as vice-president of the college.

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little aid as she could, and sent it to Bishop Dubourg; but in 1822, a Vicar-general of New Orleans arrived at Lyons and gave new life to the charity of the benefactors of Louisiana. They had hitherto failed to aid sufficiently one single mission, yet for all that they resolved to aid all the missions in the world, and the principle of Catholicity infused into the new work drew down upon it the blessings of Heaven. On the 3d of May, 1822, the feast of the Finding of the Holy Cross, twelve persons met together at Lyons. The proceedings began by invoking the Holy Ghost; a priest then made a short recital of the sufferings of religion in America, and proposed the establishment of a vast association to furnish pecuniary resources for the missions of the whole world.

The assembly unanimously adopted this opinion, naming a president and committee to organize the association. The society soon absorbed another modest association, established in 1820, among the female silk operatives, to help the Christians in China. The combined efforts had the results which the partial attempts had never dreamed of attaining. The receipt of the first May was five hundred and twenty francs; that of the first year rose to fifteen thousand two hundred and seventy-two francs—over three thousand dollars.

The resources of which the Association for the Propagation of the Faith now disposes, enable it to distribute annually from three million to four million of francs—nearly a million dollars—among the missions of the five great divisions of the world.* Of this sum the amount allotted to the bishops of the United States varies from one hundred thousand to one hundred and fifty thousand dollars. From 1822 to 1853, the total of the contributions

* We have drawn these statistics from the annual accounts of the Society, made successively from 1822 to 1853. A writer in a late number of the Metropolitan has recently done the same, and called the attention of the Catholics of America to this debt of gratitude.

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sent to missionaries has amounted to fifty-one million and ninety three thousand francs, about one quarter of which has been devoted to the missions in the United States. Who can tell the number of churches and chapels built by this peasants' and operatives' penny a week—the number of missionaries whose expensive voyages it has paid—the number of conversions which these missionaries have effected—or, what is better, the number of Catholics saved from indifference and ultimate apostasy—the numbers on numbers enabled by their ministry to live a Christian life and escape eternal damnation? The history of the Church in the United States is, to some extent, the history of the results obtained by this association, and our object in writing is to stimulate the zeal of the associates and increase their number. As our readers follow our sketches they will see that the wants are daily greater, and that the ties between the young Church of America and the time-honored Church of France cry aloud for a perpetuation, not in a view of earthly fame, but for the greater glory of God. The first martyrs of Maine, New York, and Illinois came from the France which holds the ashes of Mary Magdalene, of Lazarus, and of Pothinus. Most, too, of the first bishops were natives of France; and after aiding the United States to achieve political independence, she has now the higher glory of aiding her for the last thirty years to extend the kingdom of Christ, "*Rex regnantium et Dominus dominantium.*"

The example given by the Association for the Propagation of the Faith has been moreover imitated in Germany. The Leopoldine Association, formed in Austria, has for its sole and special object the support of the American missions. It was established at Vienna on the 15th of April, 1829, at the time of a visit made by the Rev. Mr. Rézé, afterwards Bishop of Detroit, to solicit aid for the diocese of Cincinnati, of which he was Vicar-general. Its name is a memorial of the Archduchess Leopoldine, herself by marriage an American princess, and Empress of Brazil. The

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Archduke Rudolph, Cardinal Archbishop of Olmutz, and brother of Francis II., at once became the protector of the association, and in inaugurating it pronounced these memorable words: "It behooves the Church of France, jealous of its ancient glories, to march in the fervor of its faith ever at the head and never behind the other churches of the world." And not for France alone do we claim this glory. In the extension of Christianity, in the propagation of truth, the Celtic race has ever led the way.

The Leopoldine Association spread over all the Austrian States. By 1832 it had sent to the United States over twenty-five thousand dollars, which had been distributed among the dioceses of Charleston, Philadelphia, Bardstown, and St. Louis. In 1834 the amount sent to America was sixteen thousand dollars. Of the subsequent labors of this charitable society we have no statistics, but we know that the dioceses in which the German immigration has centered receive abundant aid from this source. The interest which it has excited has not been otherwise fruitless. Future historians may be at a loss to explain how a dictionary of the Chippeway language, and works in that dialect, came to be printed at Laybach, in Illyria; but as soon as we learn that when the government of the United States refused to aid the Catholic missionary to print these works, the generosity of Austria supplied the necessary funds, we can at once explain the strange fact.*

The Catholic bishops in the United States had long desired to assemble in Council, in order to adopt regulations as to ecclesiastical discipline and the administration of the sacraments. Obstacles, however, of various kinds prevented their meeting. Archbishop Whitfield undertook to remove all these difficulties, and with the approbation of the Holy See, had the satisfaction of convoking his colleagues in a Provincial Council, the opening of

* Annales de la Propagation de la Foi, vi. 179; viii. 247. Henrion, Histoire Générale des Missions, ii. 676. Bishop Baraga, Chippewa Dictionary.

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which was fixed for the 4th of October, 1829. Till then there had never been any regular convention of the American clergy, except the Diocesan Synod of 1791 and the meeting of the bishops in 1810; and before speaking of the acts of the Council of 1829, we will state briefly what took place in the two previous assemblies. The Synod of 1791 and its decisions had remained in great veneration among the clergy, as we may judge by the following reflections of Mr. Bruté, written by him on the 6th of November, 1831, while preparing the questions to be submitted to the Second Council of Baltimore:

"We must read over the Synod of 1791 for the form, and its authority will be a good direction. In every line you see the bishop. In all you see how much he has consulted, and that the spirit of faith, charity, and zeal has in that first assembly served as a happy model for its successors. Could it be otherwise in an assembly of such priests under Archbishop Carroll! Messrs. Pellentz, founder of Conewago and Lancaster; Molyneux and Fleming, Vicars of the North and South, as Pellentz was of the whole diocese; Neale, Plunkett, Gressel, Nagot, Garnier, etc.; the celebrated convert, Mr. Thayer, etc. Such worthy priests immortalize this Synod with a blessing of union, grace, and zeal, which will be the same forty years after *ad multos iterum annos*, or rather for much more frequent meetings of Diocesan Synods, for which this will ever serve as a model."*

The First Council of Baltimore in 1829 decided that the statutes of the Synod of 1791 should be printed with the acts of the Council, and the bishops thus gave new vigor to the regulations of that Synod. In the first session, held on the 7th of November, 1791, the bishop delivered a discourse suited to the occasion, after which the members made a profession of faith. At the second session, held the afternoon of the same day, statutes

* Manuscript of Bishop Bruté of Vincennes.

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were passed as to the conditional baptism of converts, on baptismal registers, on not confirming children before the age of reason. The third session, which took place on the 8th, took up the sacrament of the Eucharist; it treated of the first communion of children, of decency in the ceremonial, of the ecclesiastical dress, of collections and trustees. In the fourth session, on the 9th of November, they considered the sacrament of Penance; reminded all of the necessity of an approbation for priests, and forbid them to go to stay in other places than those where they were stationed. This was necessary, as some priests, Germans especially, believed they could dispense with episcopal institution from the new bishop, and one remarkable case we shall have occasion to mention. The sacraments of Extreme Unction and Matrimony were also treated of, and mixed marriages subjected to proper guarantees.

On the last session, on the 10th of November, regulations were adopted as to holidays, manual labor being tolerated in certain cases on holidays not falling on a Sunday; and finally, decrees were made upon the offices, the life of the clergy, their maintenance and burial.*

* Concilia Provincialia Baltimori habita. Baltimore, 1851, page 11. Mémoires pour servir a l'histoire ecclésiastique pendant le XVIII. Siécle: Paris 1815, iii. 190.

The following are the names of the priests who attended the synod of 1791, they deserve to be preserved, as having, with Archbishop Carroll, laid the foundation of the Church in the United States:

James Pellentz, V. G. for the whole diocese; James Frambach; Robert Molyneux, S. J., Vicar-general for the South (English); Francis Anthony Fleming, S. J., V. G. of the Northern district; Francis Charles Nagot, President of the Sulpitian Seminary (French); John Ashton, S. J.; Henry Pile; Leonard Neale, S. J.; Charles Sewall, S. J.; Sylvester Boarman, S. J.; William Elling; James Vanhutffel; Robert Plunkett; Stanislaus Cerfoumont; Francis Beeston; Lawrence Gressel; Joseph Eden; Louis Cæsar Delavan, ex-Canon of Tours; John Tessier, Sulpitian (French); Anthony Garnier, Sulpitian (French).

These twenty priests were the only ones present at the first meetings. The following were present also on the 10th of November:

John Bolton, S. J., pastor of St. Joseph's; John Thayer, pastor of Boston

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When the bishops elect of Boston, Philadelphia, and Bardstown met at Baltimore in 1810 to receive episcopal consecration, they had some conferences with Archbishop Carroll, to regulate together important points of discipline, and the following is a summary of the articles then adopted:

I. Poor as they may be in subjects for the ecclesiastical state, the bishops declare that they will cheerfully permit their diocesans to enter any regular or secular order for which they feel a vocation.

II. The bishops forbid the use in prayer-books of any version of the Holy Scriptures except that of the Douay Bible.

III. They permit the reciting in the vernacular of the prayers which precede or follow the essential form of the administration of the sacraments, except the Mass, which must always be celebrated entirely in Latin; but they forbid the use of any translation of the prayers not approved by all the bishops in the province.

IV. The bishops do not permit perpetual vows of chastity to be pronounced out of regular religious associations.

V. They exhort all pastors of souls to combat constantly, in public and in private, amusements dangerous to morals, as balls and stage plays, and forbid the reading of books which may weaken faith or corrupt virtue, especially novels.

VI. They forbid priests to admit Free Masons to the sacraments, unless they promise to stop attending the lodges, and openly proclaim their renunciation of the society.*

It had been the intention of the bishops to meet in a Provincial Council, as soon as they should become well aware of the condition and wants of their several dioceses, as we see by the following preamble to their articles of the 15th of November, 1810:

"It appears to the archbishops and bishops now assembled, that the holding of a Provincial Council will be more advan-

* Concilia Provincialia Baltimori habita, p. 25. Life of Bishop Cheverus, page 85.

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tageous at a future period, when the situation and wants of the different dioceses will be more exactly known. This Provincial Council will be held, at farthest, within two years from the 1st of November, 1810; and in the mean time the archbishop and bishops will now consider together such matters as appear to them most urgent; and they recommend a uniform practice in regard to their decisions, until the holding of the said Provincial Council."*

These projects could not be realized; and, as we have said, it was only in 1829 that Archbishop Whitfield convoked the bishops of the United States in a Provincial Council at Baltimore. The prelates who met at the call of their Metropolitan were:

Rt. Rev. Benedict Joseph Flaget, Bishop of Bardstown.

Rt. Rev. John England, Bishop of Charleston and Vicar-general of Florida East.

Rt. Rev. Edward Fenwick, Bishop of Cincinnati.

Rt. Rev. Joseph Rosati, Bishop of St. Louis and Administrator of New Orleans.

Rt. Rev. Benedict Fenwick, Bishop of Boston.

Four prelates were unable to come, viz.: Rt. Rev. John Dubois, Bishop of New York, who had embarked for Europe a month before; and the Rt. Rev. John B. David, Coadjutor of Bardstown, the proxy of the Bishop of New York, prevented from attending by sickness. The Rt. Rev. Michael Portier, Bishop of Mobile, was also in France; and the Rt. Rev. Henry Conwell, being now merely titular Bishop of Philadelphia, was represented by the Rev. William Mathews, the Administrator of that diocese.†

The opening of the Council took place on Sunday, the 4th of October, in the Cathedral of Baltimore. Archbishop Whitfield

* Life of Bishop Flaget by Bishop Spalding, p. 66.

† Joseph Rosati, born at Sora in the kingdom of Naples, January 30th, 1789, entered the Congregation of the Priests of the Mission or Lazarists at an early age, and in 1815 joined Bishop Dubourg at Rome, to follow him to

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celebrated a solemn Mass, and having fixed that day for the reception of his pallium, it was imposed upon him by Bishop Flaget, the senior prelate. Every day a morning session was held, at which the bishops alone were present, with the Administrator of Philadelphia; and an afternoon congregation, which the members of the second order also attended.* The closing of the Council took place on Sunday, the 18th of October, and on the 24th the prelates signed a letter by which they submitted their decrees to Pope Pius VIII. The decrees, approved by the Congregation "de propaganda fide" on the 28th of June, 1830, were presented to the Holy Father, who confirmed them on the 26th of September. They were transmitted by the Congregation to America on the 16th of October, with some remarks "*permodum instructionis insinuanda*," and these remarks having been communicated to the Fathers of the Council, the decrees were printed on the 30th of June, 1831. They are thirty-eight in number, and we subjoin a summary of the most important:

I. The bishops have the right of sending to any part of their

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America. In 1824, Bishop of Tenagra and Coadjutor of New Orleans. In 1824, first Bishop of St. Louis. Died at Rome, September 15, 1843.

Benedict Joseph Fenwick, born at Leonardtown, Maryland, Sept. 3, 1782. Bishop of Boston in 1825; died Aug. 11, 1846.

John Dubois, born at Paris, August 24, 1764. Bishop of New York in 1826; died at New York in 1842.

John Baptist David, born near Nantes in 1760. Bishop of Mauricastro and Coadjutor of Bardstown in 1819; died June 12, 1841.

Michael Portier, born at Montbuson, Sept. 7, 1795, came to America in 1817. Bishop of Oleno and Vicar-apostolic of Alabama and Florida in 1826. Bishop of Mobile since 1829.

Henry Conwell, born in Ireland. Bishop of Philadelphia in 1820; died at Philadelphia, April 21, 1842.

Of the other prelates present at the Council, we have already given short biographical notices.

* The ecclesiastics present were:

Rev. John Tessier, Sulpitian, V. G. of Baltimore; died in 1840.

Rev. John Power, V. G. of New York; died in 1849.

Father Dzierozynski, Superior of the Jesuits; died in 1850.

Rev. Mr. Carriere, Visitor of St. Sulpice.

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diocese, or recalling any priest ordained or incorporated within it. This does not extend to the See of New Orleans, which is alone regarded as having the rank and privileges of benefices in the United States.

II. Priests ordained in a diocese or incorporated into it are not to leave without license of the bishop.

III. Bishops are exhorted not to grant faculties to strange priests, unless they bring testimonials from their own bishops. This provision, however, does not apply to apostolical missionaries.

V. As lay trustees have often abused the powers conferred upon them by the civil law, the Council expresses the desire that bishops should not consent to the erection or consecration of a church, unless a deed of the property be duly executed to them.

VI. Some laymen, and especially trustees, having assumed a right of patronage, and even of institution, in some churches, the Council declares these pretensions unfounded, and forbids their exercise on any grounds whatever.

IX. The Council exhorts the bishops to dissuade their flocks from reading Protestant translations of the Bible, and recommend the use of the Douay version.

XI. It is forbidden to admit as sponsors, heretics, scandalous sinners, infamous men; lastly, those who are ignorant of the rudiments of faith.

XVI. A question having grown up from the difficulty of the times, of conferring baptism in private houses, the Council does not wish to suppress it absolutely, but nevertheless exhorts priests to administer the sacrament in the church as much as possible.

XXVI. The pastors of souls are warned that it behooves them to prepare the faithful well for the sacrament of matrimony; and that they should not consider themselves exempt from sin, if they have the temerity to administer the sacrament to persons manifestly unworthy.

XXXIV. As many young Catholics, especially those born of

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poor parents, are exposed to the danger of losing faith and morality, from the want of teachers to whom their education may be safely confided, the Council expresses the wish that schools should be established, where youth may imbibe principles of faith and morality along with human knowledge.

XXXVI. According to the wise counsel of Pope Leo XII., addressed to the Archbishop of Baltimore, a society shall be established for the diffusion of good books.

The Holy See also granted to priests in the United States faculty to administer baptism with water not blessed, on Holy Saturday or Whitsun-eve, and to administer it to adults with the same form as to children. Priests were authorized to use, in blessing water, the short form employed by Peruvian missionaries, with the approbation of Pope Paul III., as given in the Ritual of Lima. Rome finally permits the Paschal season in the United States to extend from the first Sunday of Lent to Trinity Sunday inclusively.*

To meet the views of the Holy Father, the bishops formed an association to publish elementary books suited to Catholic schools, and free from all that can give the young false ideas as to religion. This *Metropolitan press* continued its issues for several years, till the spirit of enterprise among Catholic booksellers led them to publish devotional and other works so cheap that the object of the bishops was attained. The prelates also favored the establishment of Catholic journals, and the Catholics in the United States soon counted five weekly organs—the "Metropolitan" at Baltimore, the "Jesuit" at Boston, the "Catholic" at Hartford, the "Miscellany" at Charleston, and the "Truth Teller."

Among the subjects on which the meeting of the bishops threw great light, was the Catholic population of the vast territory of the republic. By comparing their calculations, and rectifying

* Conc. Prov. Balt., p. 29. Annales de la Propagation de la Foi, iv. 226; v. 711.

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one by another, the Fathers of the Council concluded that the number of Catholics in the United States, in 1829, was over five hundred thousand, and daily on the increase, by immigration or conversion. These developments afforded the Episcopate unspeakable consolation in their labors, as we may judge by this letter of Archbishop Whitfield to the Council of the Association for the Propagation of the Faith, dated February 16th, 1832:

"The wonders, if I dare so express myself, that have been operated, and are daily operated in my diocese, are a source of consolation to me, amid the difficulties against which I have still often to struggle. Thanks to a special providence over that beloved portion of the people confided to my care, I can say with the apostle, 'I am filled with consolation; I superabound with *joy in all our tribulation.*' When I meditate before God on his goodness, his mercy, the graces which He bestows on my diocese, my heart expands, my bowels are moved, and I cannot but recall that passage of the Psalms: 'He hath not done thus to every nation.' A truly Catholic spirit distinguishes Maryland and the District of Columbia from all other States in the Union; and I venture to say, without any fear of wounding the truth, the city of Baltimore is justly renowned for the true and solid piety of its people. Conversions of Protestants in health are also numerous, and not a week, in some seasons not a day passes without our priests being called to the bedside of some invalid, who wishes to abjure error and die in the bosom of the Church."*

Thus were realized the hopes of the Holy See, in organizing the Episcopate of the United States.

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* Annales de la Propagation de la Foi, v. 711.

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CHAPTER X.

DIOCESE OF BALTIMORE—(1829-1834).

Second Provincial Council—Decrees as to the election of bishops—Decrees for confiding to the Jesuits the Negroes and Indians—The colony of Liberia and Bishop Barron—The Carmelites—Liberality of Archbishop Whitfield—His character and death.

THE years which followed the meeting of the first Provincial Council of Baltimore brought various changes in the Episcopate of the United States. Bishop Dubourg of New Orleans had left Louisiana in June, 1826, to assume the direction of the diocese of Montauban in France, and New Orleans had for several years been administered by the Bishop of St. Louis. The vacancy of the See was filled by the Pontifical rescript of August 4, 1829, appointing the Rev. Mr. Leo De Neckere, a Belgian priest of the Congregation of the Missions, Bishop of New Orleans. He was consecrated by Bishop Rosati on the 24th of June, 1830, and began his episcopate. At Cincinnati, Bishop Edward Fenwick, having fallen a victim to the cholera in 1832, had been replaced by Rt. Rev. John B. Purcell, consecrated on the 13th of October, 1833. At Philadelphia, the Rev. William Mathews, appointed Administrator of the diocese by a Pontifical brief dated February 26, 1828, having refused the post of Coadjutor, the Rev. Francis Patrick Kenrick was appointed Bishop of Arath and Coadjutor of Philadelphia, *cum plena potestate ad regendam diocœsim*, and was consecrated on the 6th of June, 1830. Lastly, the Holy See had formed a special diocese of Michigan and Northwest Territory, which comprised what is now Wisconsin and Iowa, and named the Rev. Frederick Résé Bishop of Detroit.

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The prelates who corresponded to the call of Archbishop Whitfield, and convened with their Metropolitan on the 20th of October, 1833, were:

Rt. Rev. John B. David, Bishop of Mauricastro and Coadjutor of Bardstown.

Rt. Rev. John England, Bishop of Charleston.

Rt. Rev. Joseph Rosati, Bishop of St. Louis.

Rt. Rev. Benedict Fenwick, Bishop of Boston.

Rt. Rev. John Dubois, Bishop of New York.

Rt. Rev. Michael Portier, Bishop of Mobile.

Rt. Rev. Francis P. Kenrick, Bishop of Arath, Coadjutor and Administrator of Philadelphia.

Rt. Rev. Frederick Résé, Bishop of Detroit.

Rt. Rev. John B. Purcell, Bishop of Cincinnati.

The two last-named prelates had received episcopal consecration only a few days before the opening of the Council. Bishop Flaget, of Bardstown, had been prevented by age from coming to Baltimore, and Bishop De Neckere, of New Orleans, had died the preceding month.*

The closing of the Council took place on the 27th of October, and by the first decree the Fathers solicited of the Holy Father the erection of a new See at Vincennes for Indiana and a part of Illinois.

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* The following are the members of the second order present at the Council:

Rev. Louis Regis Deloul, V. G. of Baltimore, Promoter.

Rev. Louis E. Damphoux, Secretary.

Rev. John Hoskyns, Sec. Died January 11, 1837, aged twenty-nine. Vice-president of St. Mary's College, Baltimore.

Rev. John Joseph Chanche, Master of Ceremonies. Died in 1852; Bishop of Natchez.

Rev. John Randanne, Rev. Peter Fredet, Chanters; both Sulpitians, and Professors in St. Charles' College; the latter died in 1856.

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By the third decree, the Council set forth the fixed limits which it judged proper to give each diocese.

By the fourth decree, the Council submits to the Holy See the following mode of electing the bishops:

"When a See falls vacant, the suffrages of the other bishops in the province are to be taken, in order to determine the priests who shall be proposed to the Sovereign Pontiff for that See. If a Provincial Council is to meet within three months after the prelate's death, the bishops are to wait till then to select the persons to be proposed. Bishops desiring a coadjutor shall also submit to the vote of their colleagues in council assembled, the names of the clergymen proposed for the post of coadjutor.

"As the holding of a Provincial Council may be remote, every bishop shall keep two sealed packages, containing the names of at least three priests who seem to him worthy to succeed him. On the death of the prelate, the Vicar-general shall transmit one of these to the archbishop, the other to the nearest bishop. The latter, after taking note of the names given by the late prelate, shall transmit it with his observations to the archbishop. The metropolitan then writes to all his suffragans, submitting to their examination the three names given by the late prelate, or three others, if he finds serious objections to the former; and then every bishop writes individually to the Propaganda, giving his observations on the three or on the six proposed. On the death of the metropolitan, the dean of the suffragans shall discharge the duties which, in other circumstances, devolve on the archbishop. If the deceased prelate leave among his papers no nomination of a successor, the nearest bishop suggests three names to the archbishop, and the latter submits them to his suffragans, with three other names, if the former do not meet his confidence."

On the 17th of May, 1834, the Congregation wrote to Archbishop Whitfield, transmitting the apostolic brief which erected the See of Vincennes, and appointed to it the Rev. Simon Bruté.

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By a decree of June 14th, 1834, the Propaganda approved the mode proposed for nominating bishops, reserving to the Holy See the right and liberty of choosing any other than those thus proposed by the bishops of the United States. Lastly, Pope Gregory XVI., by his bull of June 17, 1834, fixed the limits of the dioceses according to the decree of the second Council of Baltimore.

In its fifth decree the Council had asked of the Holy See that the Indian tribes dwelling beyond the limits of the fixed dioceses of the United States should be confided to the care of the Society of Jesus.

The Propaganda solemnly approved the decree, and this homage rendered to the Jesuits by the American hierarchy is a new title of glory for the sons of St. Ignatius. As early as 1823, Bishop Dubourg, of New Orleans, wishing to revive the faith among the Indians scattered over the vast extent of his diocese, applied to the Jesuits of Maryland, begging them to found a mission in Missouri. The Fathers could not answer the call. Seven young Belgians, who were in the Maryland novitiate, however, set out, under the direction of Fathers Van Quickenborne and Timmermann, and began an establishment in Florissant in June, 1824. Thence the Jesuits visited the tribes in various parts, announcing the Gospel to all. After the action of the Council, a greater development was given to this apostolic field. In 1834 missions were begun in the district called the Indian Territory, west of Missouri, and in 1840, Father Peter J. De Smet set out for Oregon, where he soon founded a flourishing mission.*

The Fathers of the Council also recommended to the Holy See, by their sixth decree, the negroes who emigrate from the United States to the African colony of Liberia, and solicit the Propaganda to found in behalf of these blacks on the coast of Africa a mission to be confided to the care of the Jesuits. This solicitude

* History of the Catholic Missions among the Indian Tribes of the United States, by John G. Shea. New York, 1855.

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of the American Church for the salvation of the blacks, even after leaving the soil of the United States, induces us to give a brief sketch of the colony of Liberia.

In 1787 a philanthropical society was formed at London, to send to Sierra Leone the negroes who, during the war of the American Revolution, had sought refuge in the ranks of the British army, and had returned to Great Britain with the other troops at the close of the war.

The idea of the London philanthropists was to restore these blacks to the African continent from which their fathers had been torn, and it was believed that there alone, free from the traditional contempt attached to their color, and from which no emancipation is complete enough to free them, the civilized negroes might constitute by themselves an independent society, and labor with profit to abolish the slave-trade on the coast. This generous idea spread to America, and on the 1st of January, 1817, a powerful colonization society was organized at Washington, intended to transport free negroes to the coast of Africa, and there create a country for them. The first emigration took place in 1819, and Monrovia was founded at Cape Mesurado, the whole country which they hoped to colonize receiving the name of Liberia. The commencement was difficult, as happens in every effort of the kind, and in 1833 an independent colonization society was formed in Maryland, resolved to form a settlement distinct from that of the national society. All minds at Baltimore were occupied with this project in 1833, when the Fathers of the Council, interested in all that concerns the great human family, made it the object of their deliberations. The Maryland colony was founded at Cape Palmas, between latitude four degrees and five degrees north, two degrees south of Cape Mesurado.*

The Propaganda approved the decree of the second

* A History of Colonization on the Western Coast of Africa, by Archibald Alexander. Philadelphia, 1846.

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Council of Baltimore relative to the Liberian negroes. It seems, however, that the Society of Jesus was unable in 1834 to undertake that mission; but in 1840 the Holy See expressed to the bishops of Philadelphia and New York its desire that each should appoint a missionary to go to the African colony. It was considered that as the blacks sent there were from the United States, and as some from Maryland were Catholics, it was proper that the priests appointed to announce the true faith to them should be from the same country. Two ecclesiastics of Irish birth, the Rev. Edward Barron and the Rev. John Kelly, devoted themselves to the task at the call of the Sovereign Pontiff, and, accompanied by a young catechist named Dennis Pindar,* sailed from Baltimore on the 21st of December, 1841, for Cape Mesurado, whence they proceeded to Cape Palmas. On the 10th of February, 1842, the Rev. Mr. Barron offered the Holy Sacrifice for the first time in that land, where the Gospel seems never to have been preached from the early part of the seventeenth century.†

The two missionaries immediately began, by means of interpreters, to preach to the natives, and the nation of the Grebos was soon induced to consecrate the Sunday to rest. After a short stay in Liberia, Mr. Barron returned to the United States, and thence to Ireland and Rome, to give an account of the hopes of his mission, and to realize from his hereditary estate the resources he needed. At Rome he was raised to the episcopal dignity, with the title of Vicar-apostolic of both Guineas, and obtained seven priests of the Society of the Sacred Heart of Mary, and

* Dennis Pindar, born at Fermoy, in Ireland, in 1823, died at Cape Palmas, January 1, 1844, at the age of twenty-one, after having displayed for two years the most admirable zeal in the labors of the mission. To his care Bishop Barron and the Rev. Mr. Kelly owed their lives in the fevers which attacked them on that fatal shore.

† In 1604, the Jesuits, under Father Bareira, established a mission at Sierra Leone, and converted a native prince and many of his people.

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three brothers of the same Order, who sailed from Bordeaux in September, and arrived at Cape Palmas on the 30th of November, 1843. These missionaries were M. John Remi Bessieur, of the diocese of Montpelier, now (1849) Bishop of Callipolis and Vicar-apostolic of both Guineas; M. De Regnier, who died at the close of December, 1843; M. John Louis Rousset, of Amiens, who soon followed him to the grave; Mr. Francis Bouchet, of the diocese of Annecy, who died at sea on the 28th of May, 1844, while going from Assinée to Toal with Bishop Barron; Mr. Audibert, who died at Great Bassem; Mr. Laval, who died at Assinée in the summer of 1844; and Mr. J. M. Maurice, next a missionary in the United States.*

Three Irish brothers or students, who accompanied the missionaries, all sank under the terrible climate; but three French brothers, though attacked by the fever, finally escaped.

Bishop Barron was thus almost in a moment deprived of his zealous co-laborers; all being stricken down, many forever, by the fatal climate. The indefatigable Mr. Kelly, sick himself, discharged with admirable charity the part of physician of soul and body for his pious brethren. The prelate, after again visiting Rome, deemed it best to confide the arduous duties of his mission to the Society of Father Liebermann, especially devoted to the conversion of the blacks. He accordingly resigned his vicariate, and returned to the United States in 1845, and the Rev. John Kelly followed his example.

Such have been the attempts made by the American Church to evangelize the blacks on the African coast. If it was compelled to renounce the difficult and ungrateful task, it has the

* The Annals of the Propagation of the Faith, vol. xix, p. 102, represent Mr. Maurice as dying there; but, thank heaven, he escaped. In 1846 he devoted himself to the American missions. He spent several years in the diocese of Toronto, and was pastor of St. Peter's, Buffalo; and to his politeness we owe the above facts and names.

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merit of pointing out the good to be done, and that of having furnished the first missionaries for that apostolic work.*

By the eighth decree, the bishops were exhorted to open an ecclesiastical seminary in each diocese, conformably to the prescriptions of the Council of Trent; and by the ninth decree, a committee was appointed, composed of the presidents of the three colleges of St. Mary's, Mount St. Mary's, and Georgetown, to revise and expurge the books intended for Catholic schools. Nothing is indeed more important than to put children on their guard against the wide-spread prejudice by which religion is misrepresented and held up to the scorn of the masses in the United States. In the pastoral letter of the first Council, the bishops had already expatiated on the bitter results of these preventions, and their remarks have a practical character which renders them applicable to the present as to the period when they were written.

"Good men," said the prelates in 1829, "men otherwise well informed, deeply versed in science, in history, in politics—men

* Edward Barron, Bishop of Constantine and Vicar-apostolic of both Guineas, was born in Ireland in 1801, and was a brother of Sir Henry Winton Barron of Waterford. He studied at the College of the Propaganda at Rome, and won the doctor's cap. Some years after his return to Ireland he came to America, and was made Vicar-general of Philadelphia. On his return from Liberia in 1845, Bishop Barron repeatedly refused a diocese, preferring to devote himself to the humble labors of the mission, first at Philadelphia, then at St. Louis, and finally in Florida. He was at Savannah in the summer of 1854, when the yellow fever broke out with fearful violence; and for two weeks he devoted himself with boundless zeal to bear to the afflicted all the consolations of religion. He was at last seized himself, and Bishop Gartland of Savannah lavished every care on him at his house, when a terrible hurricane unroofed it and left the holy invalid exposed to the fury of the elements. Hastily transferred to the house of a pious Catholic in Savannah, the first Bishop of both Guineas died a martyr of charity on the 12th of September, 1854, and on the 30th of the same month Bishop Gartland followed him to heaven, another victim of his apostolic zeal. The Rev. John Kelly, the companion of Bishop Barron at Cape Palmas, is now pastor of Jersey City. To his kindness we are indebted for most of the details which we have been able to give as to this most interesting mission on the coast of Africa.

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who have improved their education by their travels abroad, as well as they who have merely acquired the very rudiments of knowledge at home; the virtuous women who influence that society which they decorate, and yielding to the benevolence of their hearts, desire to extend useful knowledge; the public press; the very bench of public justice, have been all influenced by extraordinary efforts directed against us: so that from the very highest place in our land to all its remotest borders, we are exhibited as what we are not, and charged with maintaining what we detest. Repetition has given to those statements a semblance of evidence; and groundless assertions, remaining almost uncontradicted, wear the appearance of admitted and irrefragable truth. . . . Not only are the misrepresentations of which we complain propagated so as to affect the mature, but, with a zeal worthy of a better cause, and which some persons have exhibited in contrast with our seeming apathy, the mind of the very infant is predisposed against us by the recitals of the nursery, and the schoolboy can scarcely find a book in which some one or more of our institutions or practices is not exhibited far otherwise than it really is, and greatly to our disadvantage. The entire system of education is thus tinged throughout its whole course, and history itself has been distorted to our serious injury."*

The two councils over which Archbishop Whitfield had the glory of presiding, and which illustrate the period of his short episcopacy, displayed the dignity and conciliating spirit of the venerable metropolitan. The sessions were conducted with an order and unanimity which gave general satisfaction. Before these august assemblies the prelates of the United States had only a very imperfect knowledge of each other; they were united only by the common sentiment of respect which the episcopal character inspired; but after deliberating together on the gravest

* Notice of the Rev. James Whitfield; Catholic Magazine, iv. 461.

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interests of the Church, after learning to esteem and love each other, while exchanging opinions often different, but always based on the desire of the general good, the bishops separated to bear to their several dioceses sentiments of sincerest friendship and esteem for each other. The deliberations of the Councils were very important in the eyes of the Catholic population; they contrasted with the tumultuous assemblies of Protestantism, and such was the veneration which they inspired, that three celebrated jurists, admitted once before the bishops to give an opinion on some points relating to the civil law of the land, left the Council full of respect and wonder. "We have," they said, "appeared before solemn tribunals of justice, but have never had less assurance, or felt less confidence in ourselves, than when we entered that august assembly."*

During the whole period of his administration, Archbishop Whitfield took a lively interest in the three female religious communities in his diocese, and showed his active solicitude, especially for the Carmelites, because they had to undergo trials which compromised the very existence of their convent. We have said in a previous chapter that the first Carmelite nuns arrived in Maryland in 1790, under the direction of Father Charles Neale. Their subsequent history was there traced, and we alluded briefly to their struggles, and to the interest which Archbishop Whitfield had always taken in that devoted community of pious contemplatives. Their income had become so reduced, that it was impossible for the convent to subsist: no generous founder appeared to enable them, by his alms, to continue their life of austerity and prayer. A dissolution seemed unavoidable, but the archbishop advised a removal to Baltimore, and such a modifica-

* Archbishop Whitfield's letter of January 28th, 1830; Annales de la Propagation, iv. 243. The three jurists were Roger B. Taney, John Scott, and William G. Read. The first is now Chief-Justice of the Supreme Court of the United States.

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tion of their rule as would enable them to join the other sisterhoods in the great work of teaching the young of their own sex. At their desire, he applied to the Holy See, and, as we have seen, obtained the necessary dispensation. After their transfer to Baltimore, the good nuns found in Archbishop Whitfield a generous father. Their school, opened soon after arrival, was continued till 1852, and proved a source of incalculable blessings to the Catholics of that city.

Soon after their arrival, another of the venerable foundresses, Sister Aloysia Matthews, expired, on the 12th of November, 1833, at the advanced age of eighty-one, after a life of eminent piety and devotedness to her rule. Since their stay in Baltimore, they have had among their excellent chaplains, the Rev. Matthew Herard, a French clergyman, who not only guided them by his counsels, but aided them with his means to erect their present choir and chapel, and left them an annuity of several hundred dollars for the support of a chaplain. After his time, they were for some years directed by the talented and zealous Rev. John B. Gildea, of whom we shall have occasion to speak elsewhere, and by the Rev. Hugh Griffin.

Since the close of their school, the Sisters of Our Lady of Mount Carmel, whose community now numbers twenty professed Sisters and one novice, see once more renewed the trials which encompassed the latter days of their stay at Port Tobacco. Their certain regular income is scarcely more than a hundred dollars; for all else they rely on Providence, which will, we trust, ere long raise them up a generous founder to endow their house, and enable our country to possess, for many a day, the blessings which such a community must bring.

Doubtless Archbishop Whitfield, had he foreseen all, would have devoted means to so good a work, for he lavished his fortune on the diocese to which the voice of Peter had called him. The Cathedral of Baltimore especially shows the effects of his zeal

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and liberality in the construction of one of the towers, which was began and completed during his administration. The prelate gave also considerable sums for the erection of the archiepiscopal residence, near the cathedral; and finally, he built, entirely at his own expense, the beautiful church of St. James at Baltimore. Archbishop Whitfield laid the corner-stone on the 1st of May, 1833, and on the same day, in the following year, he solemnly celebrated the ceremony of the consecration, attended by a numerous clergy. But the archbishop lived only just long enough to see the noble pile completed. In course of the summer of 1834 he was advised by his physicians to visit the Springs to improve his fast declining health. All the efforts of science failed to arrest the progress of the disease, and Archbishop Whitfield expired on the 19th of October, 1834, in the sixty-fourth year of his age. His biographer has given us the following portrait of him:

"Of Archbishop Whitfield may be said what can be said of few—that he entered the career of honors in wealth and left it poor. Prudence and energy were traits in his character very observable to those who had an opportunity of duly appreciating it, and many acts of his administration have been censured, because, through a spirit of charity and forbearance towards his neighbor, he abstained from exposing to public view the grounds that justified and compelled such a course of proceeding. If there was more or less austerity in his manner, it did not prevent him from cherishing with paternal feelings and promoting by frequent acts of benevolence the happiness of the indigent and the orphan. Fond of retirement and indifferent to the opinions of the world, he seemed particularly solicitous to merit the favor of Him 'who seeth in secret,' and is always prepared to award the crown of justice to his faithful servants."*

* Catholic Magazine, viii. 24–38.

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CHAPTER XI.

DIOCESE OF BALTIMORE—(1834-1840).

Most Rev. Samuel Eccleston, D. D., fifth Archbishop of Baltimore—The Brothers of the Christian Schools—The Redemptorists—The German Catholics—The Lazarists—Third Council of Baltimore—New Episcopal Sees—Fourth Council of Baltimore—Bishop Forbin-Janson in America.

BEFORE sickness had seriously enfeebled Archbishop Whitfield, that prelate and his suffragans had been engaged in proposing to the Holy See an ecclesiastic whose zeal and piety fitted him to govern a diocese so important as that of Baltimore; and such a person they had found in the Rev. Samuel Eccleston, President of St. Mary's College. The Propaganda approved this choice, and in the summer of 1834 Archbishop Whitfield received letters apostolic, nominating Mr. Eccleston Bishop of Thermià *in partibus*, and Coadjutor of the Archbishop of Baltimore, with the right of succession. The prelate elect was consecrated in the Cathedral of Baltimore on the 14th of September in the same year, Archbishop Whitfield performing the ceremony. But that worthy dignitary soon sunk under the weight of his infirmities, and at his death, which occurred on the 19th of October, 1834, Dr. Eccleston became Archbishop of Baltimore. In the following year he received the pallium, the complement of his metropolitan dignity; and he was at the same time, as his two predecessors had been, invested with the administration of the See of Richmond, for which the Holy See appointed no bishop till 1841.

Samuel Eccleston was born on the 27th of June, 1801, in Kent county, on the eastern shore of Maryland. His grandfather, Sir

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John Eccleston, had emigrated thither from England some years before the Revolutionary War. His parents occupied an honorable position in society, and belonged to the Protestant Episcopal Church, in which, too, young Samuel was educated. But while still young his mother became a widow, and married a worthy Catholic; and this event opened to him a horizon of light and grace, considerably developed in the sequel by his education. The young man was placed at St. Mary's College, Baltimore, and distinguished himself in all branches of study, at the same time that he learned to know religion. He there embraced the Catholic faith while still at college, and was so deeply impressed at the death of one of his venerable professors, that he resolved to devote himself to the ecclesiastical state. He entered the seminary attached to the college on the 23d of May, 1819, but was scarcely inclosed in this retreat of his choice when he was beset with pressing solicitations from his kindred and friends to abandon a career in their eyes contemptible, and to return to the world, of which they displayed the attractions. No consideration could alter Eccleston's step; on the contrary, temptations confirmed him in his pious design, and he received the tonsure in the course of the year 1820. While pursuing his theological studies, he rendered useful service in the college as professor. Deacon's orders were conferred on him in 1823, and on the 24th of April, 1825, he was raised to ecclesiastical dignity. Five months after his ordination the Rev. Mr. Eccleston repaired to France, and spent almost two years in the Sulpitian solitude at Issy. Returning home in 1827, after visiting Ireland and England, he brought back an immense fund of acquired knowledge and ardent zeal for the cause of religion. Appointed Vice-president of St. Mary's College, then President of that institution, he discharged with remarkable success these important functions, when the confidence of the Holy See selected him for the Episcopate.

On his succession, Archbishop Eccleston found religion flour

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ishing in the diocese of Baltimore. Ecclesiastical seminaries, religious institutions, several houses for the education of youth of both sexes, and a numerous clergy for the exercise of the ministry —these resources showed themselves only in Maryland; Catholicity is better spread there than in most of the States of the Union. The archbishop felt, however, that the growing wants of the faithful required renewed efforts; and he took to heart to increase the facilities for religious instruction. During his administration, the Sisters of the Visitation at Georgetown opened three new schools—at Baltimore, Frederick, and Washington. The Brothers of the Christian Schools, invited to Baltimore, opened a novitiate at Calvert Hall; and before the prelate's death, these four schools were frequented by eleven hundred scholars, while the pious teachers of youth gave at the same time their care to an orphan asylum containing sixty-four children.* Other schools were directed by the Brothers of St. Patrick, who, at the same time, managed a model farm, where a manual-labor school was founded in 1848 by the Rev. James Dolan, pastor of St. Patrick's,

* The Institute of the Brothers of the Christian Schools was founded in 1679, by the venerable John Baptist de la Salle, and approved by Pope Benedict XIII. The professed house was first at St. Yon, near Arpajon, whence the Brothers have often been called Brothers of St. Yon. At present, however, the General resides at Passy, near Paris. The government of the institute is divided into nineteen provinces—ten in France, Algiers, and the colonies, and the other nine in Belgium, Prussia, Switzerland, Savoy, Piedmont, the United States, Canada, the Levant, and Malaysia. England will soon be organized as a province. In these provinces there are seven hundred and fifty establishments, one thousand three hundred and fifty-three schools, four thousand one hundred and twenty-six classes, and two hundred and seventy-five thousand pupils. The United States form a part of the province of Canada, the central house being at Montreal. The first establishment in the United States was that at Baltimore in 1846. Two years after, New York also possessed these Brothers, in consequence of the efforts and sacrifices of the worthy Father Annet Lafont, pastor of the French church in that city. At the present time the Christian Brothers have schools in the dioceses of Baltimore, New York, Brooklyn, Albany, St. Louis, New Orleans, and Detroit.

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Baltimore.* In the city of Baltimore the churches of St. Alphonsus, St. Vincent, St. Joseph, St. Peter, St. Michael, and the new Lazarist church, the Carmelite and Visitation chapels, were erected during the episcopacy of Archbishop Eccleston. In the interior of the diocese, ten churches were also built by his care, while the number of ecclesiastics was almost doubled, in consequence of the establishment of the Redemptorists and Lazarists, with whom the prelate's zeal succeeded in gifting Maryland.

The Priests of the Most Holy Redeemer exercised their ministry principally among the German population, who form a considerable proportion of the Catholic body in the United States. During the period from 1840 to 1850, the emigration to the United States was composed annually of about two hundred thousand Irish and eighty thousand German immigrants. For some time the respective numbers of the two nations have changed. More liberal laws, emigration to Australia, and the fear of a religious persecution in the United States, have sensibly checked the movement which bore the Irish to this country; while the consequences of insurrection in Germany in 1848, and the impoverishment of the country brought on by these troubles, have drawn to the United States the Germanic population. Accordingly, in 1854, the number of Germans landed in the United States amounted to two hundred and twenty thousand, and that of the Irish sank to one hundred and one thousand. Among these Germans, about a fourth or a fifth are Catholics from Bavaria, Saxony, Baden, the Rhine Provinces, and Wirtemburg.

* The Brothers of St. Patrick were founded in 1808, in the county Carlow in Ireland, by the Very Rev. Dr. Delany, to secure a Christian education to the young. This society acquired some extension in Ireland, and in 1848 it had three houses. At the request of the Rev. James Dolan, three Brothers of this society came to Baltimore in the fall of 1846, and there assumed the direction of the school attached to St. Patrick's. They opened a novitiate, and took care of the model farm, established soon after at Govestown to teach the orphans farming. In 1853, however, the Brothers left the diocese while the Brothers of the Christian Schools have extended remarkably.

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As may be imagined, episcopal solicitude was early turned to the spiritual wants of so many good people; yet until 1840 they had been but poorly provided for in this respect. The American clergy did not understand the language of these new-comers, and they themselves felt little inclined to visit churches where the English instruction was unintelligible to them. In some dioceses in the West, German Dominicans and Franciscans attended a certain number of parishes. Other churches were formed under the pastoral charge of German secular priests; but these came from their dioceses without mission, and did not always possess the high character due to their calling, and often experienced insurmountable difficulties in governing their flocks. The laity, imbued with Congregational ideas, incessantly endeavored to usurp the temporal administration, deliberate on the choice of their pastors, elect their priest or dismiss him at will, and the rights of the bishops were of no avail against this sectarian obstinacy. More than one church was scarcely built when it was interdicted by the diocesan authority.

The establishment of the Redemptorists in the United States, due to the negotiations of Archbishop Eccleston, has effected a most consoling change in this state of things. The pious sons of St. Alphonsus Liguori have very flourishing provinces in Germany. In 1841 a colony from the province of Austria was installed at Baltimore. It has since then received successively new reinforcements, and is now a distinct province, containing upwards of sixty Fathers, scattered in residences over seven dioceses—New York, Baltimore, Philadelphia, Pittsburg, New Orleans, Detroit, Buffalo, and Rochester. Success has generally crowned the efforts of their apostolical zeal. The German Catholics are no longer the object of isolated efforts. A powerful organization now devotes itself to their spiritual succor, and the Redemptorists have had the talent of bending these difficult minds to an obedience any thing but Calvinistic. If the Germans

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have lost what some would call independence of reason, they have gained in devotion, which is clear profit, for piety ill accords with those stubborn wills which oppose their bishop as well as their pastor. The German parishes are now distinguished for their regularity. The celebration of the offices of the Church is even performed with a pomp that contrasts singularly with the simplicity of worship in the Irish and American churches. The Catholics of Ireland and England, so long deprived of the public exercise of their religion, often able to hear only Low Mass in secret, know not how to mingle their voices with the chants of the Church. The generations which have grown up since the act of emancipation in England or the revolution in the United States, do not know the advantage of religious melodies; the chill of Protestantism seems to have settled on the brow of Catholics living amid the Babel of sectaries, and the traveller who visits the Catholic churches in England, Scotland, Ireland, and the United States, is struck by the absence of the Gregorian rites. A choir of females grouped around the organ alone undertakes to execute, as best it may, some Mass of modern composition, in the presence of a mute auditory, indifferent to these accents. The Germans, on the contrary, musical by nature, mingle their sonorous voices with the consecrated chant of the ritual; the whole people, blending with the prayers of the clergy, improvise choral Masses of the finest effect; and the renown of their ceremonial attracts to their churches in Baltimore, Philadelphia, and New York numbers of the curious, who always leave them edified.

The Redemptorists do not confine their ministry to the Germans. They give missions and preach in many parishes, and these exercises revive piety in the breasts of the faithful. Their novitiates have received many converted Protestant ministers or ecclesiastics, who have become exemplary priests, and whose eloquent words exercise a notable influence on their former co-religionists. Their Provincial resides at the convent in Baltimore.

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The novitiate is at Annapolis, in a house of Charles Carroll of Carrollton, generously given to the Redemptorists by the granddaughters of that patriarch of independence, the last of the signers, and cousin of the first Archbishop of Baltimore. The Order which had previously failed to obtain a permanent footing in the diocese of Cincinnati, was thus secured.

The pious Congregation of the Priests of the Mission, or Lazarists, was also invited to Maryland by Archbishop Eccleston, and now direct the Sisters of Charity of Emmitsburg according to the rules of St. Vincent de Paul. It was not till 1850 that three Lazarists from Missouri came to the diocese of Baltimore; but the congregation had existed from 1817 in Upper Louisiana, now Missouri. When Bishop Dubourg of Louisiana was consecrated in 1815 at Rome, he obtained some Lazarists of the Roman province for his diocese. The Rev. Felix de Andreis was the Superior of the little company which set out for America, and the Rev. Joseph Rosati, subsequently Bishop of St. Louis, succeeded as Superior on his death. In a letter from Mr. Rosati to the Abbé Bruté, dated from St. Mary's Seminary at the Barrens, January 29, 1822, we read: "On our arrival at Baltimore from Europe we were only four of our congregation, three priests and

* The Society of Missionaries of the Most Holy Redeemer was founded in 1732, by St. Alphonsus Liguori, in the kingdom of Naples, with the approbation of Pope Clement XII. The rule was promulgated June 21st, 1742. The congregation has since extended widely, and out of Italy embraces the provinces of Austria, Belgium, Germany, the United States, France, England, and Holland. Till lately the Rector-major resided at Nocera, near Naples. The Vicar-general who administered the transalpine provinces had some duties of subordination to the Rector-major. But by a decree of the Congregation of Bishops and Regulars of October 8th, 1854, the following dispositions were made:

1st. A house of the Order, as it exists out of Italy, shall be established at Rome. 2d. The Superior-general shall reside at Rome. 3d. The General Chapter of the Order shall meet at Rome.

St. Alphonsus was canonized by Pope Gregory XVI. in 1839.

The present Provincial of the Redemptorists in the United States is Father Hafkenscheid.

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a brother. We are now nineteen—ten priests, three clerics, and six brothers. Our gentlemen in Italy take a great interest in us, and send us some subjects, and others have joined us in America."

The province of Italy continues to assist the missions of the United States, and many of the Lazarists in the dioceses of St. Louis, New Orleans, and Baltimore are Italians. This congregation has given the American Church several prelates—Bishop Rosati, already named, and also Bishops De Neckere, Odin, and Timon. They direct the Seminary of New Orleans and one of those in the diocese of St. Louis; and by becoming the directors of the Sisters of Charity of Emmitsburg they extend their influence over all parts of America.*

During the term of his episcopate, Archbishop Eccleston was called upon to preside over five of the Provincial Councils of Baltimore, and he discharged his important duties with equal wisdom and dignity, exercising the most cordial hospitality towards his brother prelates. His suffragans accordingly resolved to show their gratitude by offering the Archbishop of Baltimore, in their collective name, the rich vestments and plate of an episcopal chapel.

The third Provincial Council met at Baltimore, on the 16th of April, 1837, and eight bishops convened. The Rev. John B. Odin

* The Congregation of Priests of the Mission was founded by St. Vincent de Paul, and approved successively by John Francis de Gondi, Archbishop of Paris, April 26th, 1626; by a bull of Pope Urban VIII., January, 1632; and by letters patent of Louis XIII., May, 1642. In the last-mentioned year, the Priests of the Mission founded a house at Rome, and since then a province of the Congregation has had its seat at Rome. The main end of these priests is to labor for their own perfection, to devote themselves to the salvation of poor country people by means of missions, and to exert themselves for the spiritual advancement of ecclesiastics. In 1632 they took possession of the establishment of St. Lazarus at Paris, an old priory of the Knights Hospitallers of St. Lazarus of Jerusalem. Although the Priests of the Mission were dispossessed of their house of St. Lazarus in 1792, they continue to be generally known by the name of Lazarists.

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had been appointed Bishop Administrator of Detroit, Bishop Rézé's resignation being accepted. Mr. Odin did not accept the functions, and at last, on the 21st of November, 1841, the Rt. Rev. Peter Paul Lefevre* was consecrated Bishop of Tela, Coadjutor and Administrator of Detroit. Bishop Rézé resided at Rome till the revolution of 1849, on which he retired, we believe, to Germany, his native country.

The Fathers of the Council in 1837 proposed to the Holy See the erection of new dioceses—at Nashville for the State of Tennessee, at Natchez for the State of Mississippi, at Dubuque for the Territory of Wisconsin, and at Pittsburg for the western part of the State of Pennsylvania. The Congregation of the Propaganda, by letter of September 2, 1837, transmitted the Pontifical briefs, of the date of July 28th, founding three new dioceses, and appointing to the See of Natchez, the Rev. Thomas Heyden; to that of Dubuque, the Rev. Matthew Loras; and to that of Nashville, the Rev. Richard Miles. The division of the diocese of Philadelphia, by the erection of a See at Pittsburg, was deferred, and a coadjutor was given to Bishop Dubois of New York, in the person of Rev. John Hughes, then pastor of St. Mary's church, Philadelphia. The Rev. Thomas Heyden refused the episcopal dignity, and it was not till the month of December, 1840, that in consequence of his declining it, the Rev. John J. Chanche was called to the See of Natchez.†

On the 17th of May, 1840, the fourth Provincial Council

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* Rt. Rev. Peter Paul Lefevre was born on the 30th of April, 1804, at Rouler, West Flanders.

† Rev. Thomas Heyden, a native of this country, ordained at Baltimore in 1821, is now Vicar-general of Pittsburg, and resides at Bedford, Pennsylvania.

Rt. Rev. Matthew Loras was born at Lyons, on the 30th of August, 1794, and came to America in 1829 with Bishop Portier. At the time of his election he was Vicar-general of Mobile, and was consecrated at Mobile on the 10th of December, 1837, by Bishop Portier, assisted by Bishop Blanc.

Rt. Rev. Richard Pius Miles was born in Maryland, May 17, 1791, and was

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opened at Baltimore. Thirteen bishops were present, and among them the pious Bishop of Nancy, Monseigneur de Forbin-Janson. At a preparatory meeting, held on the 14th of May, the American prelates had unanimously resolved to invite their French brother to assist at their sessions with a deliberative and decisive vote, and thus acknowledged the services rendered to religion in the United States by the ardent zeal of Bishop Forbin-Janson. The missions which he gave in various dioceses produced the most abundant fruits. His eloquence and liberality founded a French church in New York, and Canada still remembers the wonders of his evangelical charity and the touching ceremony of planting a cross a hundred feet high on the mountain of Belœil, whence the august sign of salvation casts its protecting shadow over the surrounding fields and villages. America is also indebted to him for the organization of ecclesiastical retreats, and never indeed will the name of the holy prelate cease to be mentioned with reverence.*

Provincial of the Order of St. Dominic prior to his consecration, which took place at Bardstown, September 16, 1838.

Rt. Rev. John Joseph Chanche was born at Baltimore, on the 4th of October, 1795, of French parents, refugees from St. Domingo; was ordained in 1819, and became a member of the Society of St. Sulpice. He was consecrated Bishop of Natchez, at Baltimore, on the 11th of March, 1841, and died July 22, 1852.

* Charles Augustus Mary Joseph de Forbin-Janson, born at Paris in 1785, was admitted at the age of twenty-one as an auditor in the Council of State, but soon abandoning this career, he entered the Seminary of St. Sulpice, and was ordained at Chambery in 1811. He remained in Savoy till the restoration; returning then to France, he devoted himself, with Mr. Rauzan, to the establishment of missions. He preached with admirable zeal throughout France, founded the house of missionaries of Mt. Valerien, made a pilgrimage to the Holy Land, and effected many conversions in the East, especially at Smyrna. Appointed Bishop of Nancy, he was prevented by political intrigues from accomplishing all the good he meditated for his diocese, and at last, to his regret, was compelled to leave it. His voyage to the United States occurred in 1839, and he there effected immense good by his missions in Louisiana, New York, and Canada. Returning to France in 1842, he died July 12, 1844.

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The Council of Baltimore, honored by the presence of a noble confessor of the faith, could not but feel a deep sympathy in other confessors, whose devotedness to the Catholic faith was then rewarded by a dungeon. The American bishops addressed a warm letter of felicitation and encouragement to Claude Augustus de Droste de Vischering, Bishop of Cologne, and to Martin de Dunnin, Archbishop of Posen, thus showing that the heart of the Church everywhere throbs with the same life, and that the trials of religion in Europe are felt even in the New World.

The Fathers of the Council, by their fifth decree, very earnestly recommended the formation of temperance societies among the Catholics; and in fact abstinence from spirituous liquors is the only means of preserving the people from the dangers of intoxication, by sheltering them from the misery and vice which are the consequences of this degrading vice. It is the besetting sin of the Irish laborer, and it is only when his conscience is bound by an oath of honor, and he belongs to an association consecrated by religion, that he has power to resist the poisonous attractions of liquor. The celebrated Father Theobald Mathew did not confine his labors to Ireland. In 1849 he came to America, and spent two years and a half constantly preaching temperance and enrolling thousands of the faithful under the banner of sobriety.

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CHAPTER XII.

DIOCESE OF BALTIMORE—(1840-1846).

Decrees as to ecclesiastical property—Fifth Council of Baltimore—Decrees against divorce and mixed marriages—Subdivision of the dioceses—Sixth Council of Baltimore—Decree as to the Immaculate Conception—Labors of the Society of Jesus in the United States.

ONE of the most important decrees of the fourth Council of Baltimore bore upon church property, and laid down rules for its preservation. The question of the possession and administration of the churches is one of unequalled gravity. It has subjected religion in the United States, since the emancipation of the Catholics, to innumerable trials; it has produced periodical schisms—fortunately, however, only local and partial, but not pacified without great scandal; it has given the bigoted majorities in the State governments a pretext for interfering in the affairs of the Church, and is an imminent cause of serious forebodings for the future.

From the fundamental principle of absolute liberty of worship and the separation of Church and State, it would seem that the Catholic religion should be invested with the right of administering and possessing property according to the prescriptions of the sacred canons. Protestant tolerance has never, however, gone so far as to grant the Church this essential franchise; and at all times civil laws have fettered the free development of the faith or multiplied the seeds of revolt in the bosom of Catholic bodies. On the 15th of December, 1840, the Sacred Congregation of the Propaganda issued a decree in regard to the preservation of Church property in the United States.

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It is there laid down that the duty of every archbishop and bishop requires him to prepare a will in the legal form required in the State in which they reside, and thereby to bequeath all the property of the church to one of the bishops of the province, naming a second episcopal legatee in case of the death or default of the first. These wills should be executed in duplicate, one of which is to be kept in the archives of the diocese, the other sent to the archbishop. It is the duty of the metropolitan to see that these instruments are drawn up in the least litigious terms, invested with all legal formalities; and he shall also receive all the wills made by the superiors of religious communities, advising the testator of such corrections as for greater security it may seem to him proper to suggest in these important instruments. On the death of a bishop the devisee put in possession shall send the vicar-general of the deceased a power of attorney to administer; and on the canonical election of a new bishop, the latter shall receive a transfer in his own name of all the ecclesiastical property possessed by his predecessor. The decree required also, that if, within three months, each bishop did not deposit his will in the hands of his metropolitan, it should be referred to the Holy Congregation of the Propaganda. But in the fifth Council of Baltimore the American prelates asked the Holy See to mitigate the rigor of this clause, and it was deemed less indispensable, as every bishop was better aware of the wisdom of the regulation.*

Establishments of education, colleges, universities, and boarding-schools for young ladies are, in the United States, under a legislation quite different from that of churches, and are thus saved from the dangers which threaten the latter. The States generally, without much difficulty, incorporate these houses, and the property is then possessed by the faculty, composed of the president and principal officers of the college or institution, and

* Concilia Provincialia Baltimori habita, pp. 172, 198, 216.

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sometimes of friends, who are from time to time elected as trustees. Many colleges, directed by the Jesuits and other orders or societies, are thus held. The Legislature of Massachusetts has, however, pertinaciously refused to incorporate the Jesuit college of the Holy Cross, at Worcester, although it fulfils every condition required; and that State, the cradle of Puritanism in America, the actual centre of infidelity and Arianism, is distinguished now, as in 1620, by fanaticism and intolerance.

The prudence of the bishops and of the Holy See having removed or banished the fatal ferment which Protestantism so adroitly endeavored to infuse into the discipline of the Church, the enemies of religion sought new modes to attain their end; Catholics are incessantly stimulated, by the countless voices of the press, the pulpit, and the platform, to revolt against their pastors.

The fifth Council of Baltimore met on the 14th of May, 1843. Sixteen bishops took part in the deliberations, and one of the most important decrees is that which pronounces the penalty of excommunication *ipso facto* against those who, after obtaining a civil divorce, pretend to contract a second marriage.

The Council of Baltimore, accordingly, have not failed to disapprove decidedly mixed marriages, and to dissuade Catholics from them, while decrees endeavor to protect the faith of the Catholic and that of all the future children.

The happy progress of religion, ascertained by the Fathers of the fifth Council, induced them to ask a new subdivision of dioceses; and in consequence the bishops renewed the proposition for the erection of an episcopal See at Pittsburg for Western Pennsylvania, at the same time that they solicited the foundation of other Sees—at Chicago for the State of Illinois, at Milwaukee for the State of Wisconsin, at Little Rock for the State of Arkansas, and at Hartford for Connecticut and Rhode Island.

The Holy See acceded to the proposition, and by letters of September 30th, 1843, the Congregation of the Propaganda transmitted the Pontifical briefs appointing the Rt. Rev. Andrew

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Byrne to the bishopric of Little Rock; the Rt. Rev. William Quarter to the See of Chicago; the Rt. Rev. William Tyler to the See of Hartford; and the Rt. Rev. John M. Henni to the bishopric of Milwaukie. At the same time, the Rt. Rev. Ignatius Reynolds was called to the See of Charleston, then vacant by the death of Bishop England. And Rome granted coadjutors to the Bishop of New York, in the person of the Rt. Rev. John McCloskey, and to the Bishop of Boston, in the person of the Rt. Rev. John B. Fitzpatrick. The nomination of the Rt. Rev. Michael O'Connor to the See of Pittsburg took place on the 7th of August, 1843, and that prelate, being then at Rome, was consecrated in the eternal city on the 15th of August in the same year.*

The sixth Council of Baltimore assembled on the 10th of May, 1846. Twenty-three bishops took part in its deliberations, and the first decree was to choose the "Blessed Virgin conceived without sin" as the Patroness of the United States. The Fathers of the Council thus honored the Immaculate Conception with an ardent and unanimous voice. "*Ardentibus votis plausu consensuque unanimi.*" And this solemn declaration might even then convince the holy Fathers of the aspirations of the Church for the dogmatic definition of the glorious privilege of the Mother of God. The devotion of the faithful, moreover, for the Immaculate Conception is not a thing of to-day in North America. It goes

* Concilia Baltimoriensia, 227.

Michael O'Connor, born at Cork, in Ireland, on the 27th of September, 1810; consecrated Bishop of Pittsburg, at Rome, Aug. 15, 1843.

Andrew Byrne, born at Cavan, Ireland, December 5, 1802; consecrated Bishop of Little Rock, at New York, March 10, 1844.

William Quarter, born in King's county, Ireland, January 31, 1806; consecrated (with the last) Bishop of Chicago; died at Chicago April 10, 1848.

William Tyler, born at Derby, Vermont, June 5, 1806; consecrated Bishop of Hartford, at Baltimore, March 17, 1844; died at Providence, June 18, 1849.

John M. Henni, born at Obersaxony, Switzerland, and consecrated Bishop of Milwaukie at Cincinnati, March 19, 1844.

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back to the earliest days of its discovery; and the ship which bore Columbus to the New World was the St. Mary of the Conception; the second island which he discovered was called "La Concepcion." In the North, Champlain, the founder of Quebec, in 1615 dedicated under that title the little chapel which he built in his rising city. In 1635, the Jesuits dedicated to the Immaculate Conception their venturous Huron mission, and in the following year consecrated the country and its people in a special manner to "Mary conceived without sin," as Father Le Jeune relates In 1658 Monseigneur de Laval, Vicar-apostolic of New France, adopted as his arms the representation of the Blessed Virgin Immaculate, and of St. Louis, king of France; and soon after dedicated his cathedral at Quebec to the Blessed Virgin Mary, under the title of the Immaculate Conception. Some years later, Garnier founded in Western New York his mission of the same revered name; but in 1672 the great river Mississippi was baptized with the name of the Conception, by the holy Jesuit James Marquette, the first European who discovered its course; and this missionary, whose life was one continued devotion, tells us in his narrative that he "put this voyage under the protection of the 'Blessed Virgin Immaculate,' promising her, that if she did us the grace to discover the great river, I would give it the name of the Conception; and that I would also give that name to the first mission which I should establish among these new nations, as I have actually done among the Illinois."* This was the church of Kaskaskia; and not only the first church of that city, but the first church at Three Rivers in Canada, as well as the first at Mobile, one hundred and three years ago, were all dedicated to the Immaculate Conception.

The prelates and clergy of the United States have a tender devotion to the Blessed Virgin in her most admirable preroga-

* Shea's Discovery and Exploration of the Mississippi, p. 8.

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tives, and endeavor to inspire the faithful with the same piety by establishing archconfraternities and associations of prayers. Their zeal and preaching are rewarded by an increase of fervor in the ranks of the faithful; and the Catholics of the United States will soon doubtless leave nothing to be desired in their expansive faith. It is easy to conceive that the misery of living amid sectaries of a thousand shades, all hostile to our dogmas and ceremonies, exercises a pernicious influence on many souls, especially those not early accustomed to it. They are inclined to rest satisfied with what is of absolute necessity in religious practices; they are tempted to believe, that as God alone has a right to our adoration, He alone has a right to our prayers; and they fear to scandalize their Protestant neighbors or Protestant members of their family by reciting their beads or giving public honor to the saints or their effigies. The small number of missionaries, and the poverty of the sanctuaries, have contributed to perpetuate a state of things which deprives religion of many of its beauties, and piety of many of its delights. When the faithful were reduced to a Low Mass in an humble chapel on Sunday, special graces were needed to prevent the heart from slumbering with languor and remissness; but the incessant exhortations of the clergy daily accelerate the progress of piety, and the glorious Patroness of the United States is now honored with a tender veneration by her children.

The sixth Council asked of the Holy See the division of the vast diocese of New York, and the formation of the diocese of Buffalo with the western counties of the State, and that of Albany with the northern counties. At the same time, it was proposed to detach from the See of Cincinnati the northern portion of the State of Ohio, where the See of Cleveland was to be erected. The Holy Congregation of the Propaganda announced, on the 3d of July, 1847, that these propositions were adopted; and it transmitted the Pontifical briefs appointing to the See of Buffalo

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the Rt. Rev. John Timon,* to that of Albany, the Rt. Rev. John McCloskey, Coadjutor of New York; and to that of Cleveland, the Rt. Rev. Amadeus Rappe.†

While the bishops were assembled in Council, they had the consolation of seeing two Catholic chaplains appointed by the government of the United States to join the army then invading Mexico. The recruits of the American forces are generally Irish, and the first regiments assembled on the Mexican frontier were at first greatly harassed in their religious faith. The commander endeavored to enforce their attendance on the Protestant worship in the camp; some who refused were even flogged, and numerous desertions, then and later, were the results of this deplorable intolerance. This was not, however, the first time that Catholic soldiers had been hampered in the liberty of worship, under pretext of military discipline. In 1831, General De Walbach, at Norfolk in Virginia, put under arrest Lieutenant John O'Brien for refusing to enter a Protestant church at the head of his company. This affair produced a considerable sensation at the time, and the Lieutenant would not allow the matter to be smothered up. He demanded a court-martial, in order to determine the point once for all, and thus give Catholics a rule to guide them on similar occasions. Lieutenant O'Brien is the same artillery officer so distinguished in the Mexican War, where he rose to the rank of Major. He was the author of a much-esteemed treatise on military jurisprudence, and his work has been adopted by Government for the use of courts-martial. As may be imagined, the author here discusses with great care a point on which he

* Rt. Rev. John Timon, born in the United States, a Priest of the Mission or Lazarist, was in 1824 a missionary in Texas and in Ohio. On the 17th of October, 1847, he was consecrated Bishop of Buffalo at New York.

† Rt. Rev. Amadeus Rappe, born in the diocese of Arras in France, came to this country in 1840, and was consecrated Bishop of Cleveland on the 10th of October, 1847, at Cincinnati.

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had a personal collision with a superior officer; and his reasoning deserves to be known.

The second article of the military code of 1806, or Articles of War, reads as follows:

"It is earnestly recommended to all officers and soldiers diligently to attend divine service; and all officers who shall behave indecently or irreverently at any place of divine worship, shall, if commissioned officers, be brought before a general court-martial, there to be publicly and severely reprimanded by the president; if non-commissioned officers or soldiers, every person so offending shall, for his first offence, forfeit one-sixth of a dollar, to be deducted out of his next pay; for the second offence, he shall not only forfeit a like sum, but be confined for twenty-four hours; and for every like offence, shall suffer and pay in like manner; which money, so forfeited, shall be applied by the captain or senior officer of the troop or company, to the use of the sick soldiers of the company or troop to which the offender belongs."*

As Lieutenant O'Brien justly remarks, the laws prescribe some acts and forbid others. Every prohibition of an act is accompanied with a penalty in case of violation. Thus, misbehavior in church is forbidden by Article II., and whoever violates it incurs the penalties laid down there. But going to church on Sunday is only recommended, and no penalty is prescribed for the soldier who declines or neglects to attend divine service. It is, then, merely a counsel, not an order; any other construction of the Article would be in open violation of liberty of worship, and Congress is very careful not to infringe this. It is, then, a flagrant violation of the Constitution to punish a soldier who obeys

* A Treatise on American Military Law and the Practice of Courts-Martial, by John O'Brien, Lieutenant in the U. S. Army. Philadelphia: Lea & Blanchard, 1846; p. 57. We are indebted for these facts to our friend, J. G. Shea, Esq. The General Walbach here mentioned is a strict Catholic, and brother to the Very Rev. Louis de Barth de Walbach, who administered the diocese of Philadelphia from 1814 to 1820.

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his conscience and refuses to enter a church, and any soldier persecuted for such a cause by a fanatical superior is a victim of revolting despotism.

The Catholic soldiers in Taylor's army were not silent under their wrongs. Their remonstrances reached Washington; the religious press took up their cause warmly, and public opinion pronounced in their favor. President Polk asked the bishops assembled in Council to name two chaplains for the troops. The prelates advised the government to apply to the Society of Jesus, a provincial of which resided at Georgetown, at the very doors of the capitol. The provincial chose for this post of honor two of the most eminent Fathers of the Society—Father John McElroy and Father Anthony Rey. Although policy had a considerable share in this act of justice, President Polk is entitled to the gratitude of Catholics for affording the troops the consolations of their religion amid the peril of war; and the fact of these disciples of St. Ignatius being appointed chaplains in the army by Protestant republicans, is one of those providential and extraordinary events of which the history of the Society of Jesus numbers so many in its pages. The military legislation of the United States not foreseeing this function, the two missionaries were breveted as captains, to give them rank in the army, and they followed the conquerors to tread the soil of Mexico, from which the religious of their Society had been in so iniquitous a way expelled in 1767, by the order of Charles III., King of Spain. At the time when the feelings of the Catholic soldiers were thus respected, religion enjoyed the greatest degree of liberty and consideration which it had ever enjoyed in the United States; every political party sought to win the Catholics; enthusiastic meetings were held in all parts in honor of Pius IX., to whom various cities voted gratulatory addresses on his election.

The Archbishop of New York was invited to preach in the halls of Congress at Washington, and the President, with his

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ministry, joined in the funeral cortege of the Archbishop of Baltimore. These marks of tolerance and sympathy were far from the fanaticism of the last two centuries. But the revolutions of 1848 sent public opinion back in America, and awakened the slumbering religious hate. On the suppression of the insurrections in Germany and Italy, thousands of socialist refugees were spawned on the United States. Welcomed with sympathy as martyrs of liberty, these demagogues immediately set to work to corrupt American institutions, and succeeded but too well. Their hatred against the Church strove with infernal perfidy to arouse Protestant fanaticism, and the results already obtained fill these foreign refugees with confidence for the future. In 1846 two Jesuits were chaplains in the American army, and Catholic prelates were honored, if not courted, by all. In 1854 a Nuncio of the Pope was pursued from city to city by insults and murderous cries, and a Jesuit was treated with the most unheard-of barbarity.

Father Anthony Rey set out for the army in May, 1846, and joined the corps of General Taylor, where he immediately won the esteem and friendship of that old warrior. He fulfilled his duties to the soldiers with admirable zeal, which, not satisfied with assisting them in the hospital and on the field of battle, induced him to learn Spanish, in order to evangelize the poor Mexican frontier-men, scattered over a territory incessantly ravaged by the hordes of savage Apaches, and destitute of all religious succor. It was especially, however, at the siege of Monterey that Father Rey displayed the courage of a Christian hero. The combat was deadly, and continued from street to street, from house to house. The Jesuit accompanied the soldiers in all their movements, raising the wounded, administering the sacraments to the dying, praying for the dead, so that a Protestant account speaks of him in these terms:

"The bulletins of your generals, and the glowing eulogiums of

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letter-writers on particular deeds of daring, present no examples of heroism superior to this. That Jesuit priest, thus coolly, bravely, and all unarmed, walking among bursting shells, over the slippery streets of Monterey, and the iron storm and battle steel that beat the stoutest, bravest soldier down, presenting no instrument of carnal warfare, and holding aloft, instead of true and trusty steel, that flashed the gleam of battle back, a simple miniature cross; and thus armed and equipped, defying danger, presents to my mind the most sublime instance of the triumph of the moral over the physical man, and is an exhibition of courage of the highest character. It is equal to, if not beyond, any witnessed during that terrible siege."*

After the fall of Monterey, Father Rey remained in the city to take care of the wounded, and also gave missions in the neighboring country. In one of his apostolic excursions he drew on himself the hatred of some wretches for inveighing severely against the depravity of a village which he had visited. Attacked by them, he was assassinated, together with the domestic who attended him, stripped of his clothing, and the body of this generous hero of faith, martyr to his apostolic zeal, was found by the people of Ceralvo, to whom he had preached the day before. His soldiers wept his loss, and interred him far from his native land, far from the land of his adoption, amid the tears of the Mexicans.†

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* Memoir of Rev. Anthony Rey, S. J., by James Wynne. U. S. Catholic Magazine, vi. 543.

† Anthony Rey, born at Lyons, March 19th, 1807, was educated at the Jesuit College of Fribourg, and entered the Society, November 12, 1827. He asked to be sent to the American missions, and landed in 1840 in the United States, where he was successively Professor of Metaphysics at Georgetown College, assistant at St. Joseph's Church, Philadelphia, then assistant to the provincial at Georgetown, and pastor of Trinity Church in that city. This post he left for the army in Mexico, where he was to find a grave in the month of January, 1847, at the age of forty-one. Father Anthony Rey was famous for his zeal for the strict observance of his rule—a zeal which never relaxed.

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Father John McElroy, who shared the labors of Father Rey did not advance as far as his companion into the interior of Mexico. He remained in charge of the garrisons left in the first conquered cities, and there gained the confidence of the soldiers, as in 1834 he did that of the riotous laborers on the Baltimore and Washington Railroad, whose armed gatherings, to the number of five thousand or six thousand, had alarmed all Maryland. The militia, called out in haste, saw no means of checking the disorder; but the Jesuit, by the power of religion, recalled to their labor these hard-working but excited men.*

We have seen the Provincial of Maryland choose two of his ablest and most experienced Fathers for the modest task of ministering to the poor soldier. This was because all souls have in the eyes of God but one price, and the Society of Jesus has proved since its origin that it can give its blood for the people as for the prince, for the savage red-man as for the denizen of the polished city. This venerable Society has greatly extended, within these last years, the sphere of its apostolic labors in the United States, and to its influence is due no inconsiderable part of the wonderful progress of religion in that vast republic. We spoke in a previous chapter of the foundation of Georgetown College in 1788, and the reorganization of the Society in 1803. This college, honored by a visit from Washington in 1795, has never since failed to receive the kindly consideration of the Federal Government.

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* Father McElroy, a native of Ireland, rendered immense service to religion by the missions at Frederick City and all the western shore. He built a magnificent church at Frederick, where the Maryland province now has its novitiate ; and such was his influence with the people, that in 1829 a Protestant writer, Mr. Schaeffer, exclaims in his journal : "Strange paradox ! Catholic France expels the Jesuits, deprives them of the education of youth, and the Protestants of Frederick contribute, each with his fifty dollars, to build the Jesuits a college there." Father McElroy refused the mitre : he was for many years at Boston, where he founded a college of his order. His last days were spent at Frederick, Md., where he died, September 12th, 1877, aged 95.

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CHAPTER XIII.

DIOCESE OF BALTIMORE—(1846-1878).

Election of Pius IX.—Popularity of the Sovereign Pontiff in the United States—Peter's Pence—Seventh Council of Baltimore—Division of the United States into six ecclesiastical provinces—Death of Archbishop Eccleston—Most Rev. Francis P. Kenrick sixth Archbishop of Baltimore—National Council of Baltimore and new Episcopal Sees—Most Rev. M. J. Spalding, seventh Archbishop—Most Rev. J. R. Bayley, eighth Archbishop—Most Rev. James Gibbons, ninth Archbishop.

The Church in Virginia—Early History—The Church antedates English colonization—Colonial times—Penal laws.

Diocese of Richmond, 1821.—Right Rev. Patrick Kelly, D.D., first Bishop—His labors at Norfolk—Translated to an Irish See—The Diocese administered by Archbishops of Baltimore—Right Rev. Richard V. Whelan, D.D., appointed second Bishop of Richmond—His labors—Division of the Diocese—Right Rev. John McGill, D.D., third Bishop—His learning and ability as a defender of Catholic faith—Right Rev. James Gibbons, D.D., fourth Bishop—Right Rev. John J. Keane, D.D., fifth Bishop.

Diocese of Wheeling, 1850.—Right Rev. Richard V. Whelan, D.D., first Bishop—Right Rev. John J. Kain.

Diocese of Wilmington, 1868.—Embraces parts of Virginia and Maryland and the State of Delaware—Right Rev. Thomas A. Becker, D.D.

The Fathers of the sixth Council of Baltimore had scarcely had time to return to their dioceses, when news arrived of the death of Pope Gregory XVI., followed almost immediately by the election of His Holiness Pius IX. The Catholics of the United States testified sincere regret for a pontiff who had done much for religion in their country, and who had founded half the episcopal sees then existing. The holy organizer of so many rising churches was deplored in the uttermost parts of the New World; the Catholic papers put on mourning, and in almost every diocese a solemn funeral service was celebrated for the repose of the soul

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of the Father of the faithful. At Philadelphia the funeral oration on Gregory XVI. was pronounced by the Rev. Father O'Dwyer, in the presence of the city authorities and the two foreign consuls—for the noble attitude of the aged pontiff in his interview with the Emperor of Russia had rendered his name popular among the Protestants.

But this unusual sympathy for the successor of St. Peter was especially manifested in America on the glorious accession of Pius IX., June 16, 1846, and on the generous measures by which he inaugurated his reign. The enthusiasm of the faithful was, as is well known, perfidiously imitated by the Italian revolutionists; and they thus obeyed the word of command of Mazzini, who deemed it the best mode of overthrowing the Pope to attack him at first by praise. The echo of the magnificent popular ovations decreed to Pius IX. resounded even beyond the Atlantic; and the citizens of the United States wished in their turn to show their admiration for the person and acts of the Sovereign Pontiff. Meetings were called in the principal cities of the Union, and after eloquent speeches, addresses were resolved upon to bear to the Holy Father the spontaneous tribute of American sympathy.

The Catholics were more persevering in their love; and when they heard of the assassination of Rossi (November 16, 1848), and the escape of the Holy Father, eight days later, their filial respect for the persecuted Pontiff redoubled. As the stay of Pius IX. at Gaeta was expected to be only temporary, they asked where in the whole world he would retire during the anarchy which ravaged the eternal city; and the faithful in the United States flattered themselves that the Pope would come to seek a generous hospitality from the great republic of the New World. The Archbishop of Baltimore was the organ of this unanimous voice, and on the 18th of January, 1849, Feast of the Exaltation of the Chair of St. Peter, Archbishop Eccleston wrote to the Sovereign Pontiff to beg him to honor Maryland with his sacred presence:

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"Our seventh Council of Baltimore is to be held on the 6th of May next. We are perhaps too bold, Holy Father, in asking and hoping that, if possible, the shadow of Peter may even transiently gladden us, and give us new strength and courage. How great an honor and support to our rising Church! what joy and fervor, what fruits and pledges of communion throughout our whole republic, if your Holiness, yielding to our unanimous wishes, would but stand amid the prelates assembled from the most remote shores of North America, and deign to console and honor us and our flocks with your apostolic advice and paternal blessing! The Council might easily, if your Holiness so direct, be deferred to a more convenient time, and so far as our poverty permits, nothing shall be wanting to make every thing a comfort and joy to our Most Holy Father."*

Deprived of the happiness of being presided over by the successor of the prince of the apostles, the Fathers of the seventh Council of Baltimore wished to show their lively sympathy, by ordering a collection to be made in their dioceses, in the nature of Peter's pence. This spontaneous tribute produced about twenty-six thousand dollars, which was transmitted to the Pope's Nuncio, at Paris, by the Archbishop of Baltimore.

The Council met on the 6th of May, 1849; twenty-five bishops were present; and by the first and second decrees, the Fathers proclaimed that the devotion of the clergy and faithful of the

* L'Orbe Cattolico a Pio IX. Pontifice Massimo esulante da Roma. Napoli, 1850; vol. i. 248. This work, published by the Civilta Cattolica, contains the letters of condolence and sympathy addressed to the Holy Father by the bishops of the whole world on the news of his exile to Gaeta—a magnificent monument of the unanimity of the Church and its communion with its head. Besides the letter of the Archbishop of Baltimore, we remark letters from the Bishop of Natchez and the Bishop of Wallawalla and Nesqualy, but we do not perceive the beautiful letter addressed to Pope Pius, on the 13th of May, 1849, by the Fathers of the seventh Council of Baltimore: and yet that important document merits an honorable place in such a collection.

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United States to the Immaculate Conception of the Blessed Virgin Mary was universal; and declared that the prelates would regard with lively satisfaction the doctrinal definition of that mystery by the Sovereign Pontiff, if, in the judgment of his wisdom, he deemed the definition seasonable. These decrees were adopted unanimously, with the exception of one, the prelate of Richmond, whose dissenting opinion is given in the annals of the Council of Baltimore, doubtless at the wish of Bishop Whelan.*

The Council proposed the erection of new Sees at Wheeling for the eastern part of Virginia; at Savannah for the State of Georgia; at St. Paul for Minnesota Territory; and a Vicariate-apostolic at Santa Fé for New Mexico, which had lately been added to the United States. The troubles of the Roman Revolution retarded the examination of the acts of the Council; but the Pope having entered Rome on the 12th of April, 1850, the Congregation resumed their accustomed important deliberations; and, by letter of August 9, 1850, the Propaganda transmitted to Baltimore the Pontifical briefs transferring Bishop Whelan to the new See of Wheeling, and nominating the Rev. Francis Xavier Gartland to the See of Savannah, the Rev. Joseph Cretin to the See of St. Paul, the Rev. John McGill to the See of Richmond, and the Rev. John Lamy to the Vicariate-apostolic of Santa Fé. The Rev. Charles P. Montgomery, and on his refusal, the Rev. Joseph Sadoc Alemany was called to the See of Monterey, in California, a province ceded to the United States by Mexico, after the war of 1846.†

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* Concilia Provincialia Baltimori habita, p. 274.

† Francis Xavier Gartland, born in Dublin in 1805, ordained at Philadelphia in 1832, consecrated Bishop of Savannah, November 10, 1850, died of the yellow fever at his See, September 20, 1853.

Joseph Cretin, of the diocese of Lyons, devoted himself to the American missions in 1838, was consecrated in France, Bishop of St. Paul's, July 26, 1851, and returned to this country with six priests.

John Lamy, born in 1813, at Londres, in the diocese of Clermont, embarked for this country, with Archbishop Purcell, July 9, 1839, together

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The bishops also proposed suffragans for the metropolitan See of St. Louis, which the Holy See had, by brief of July 20, 1847, raised to the dignity of an archiepiscopal See. Many of the bishops had opposed the division, but now yielding to the voice of Peter, they proposed other ecclesiastical provinces, and to the Archbishop of St. Louis assigned as suffragans, the Bishops of Dubuque, Nashville, St. Paul, Chicago, and Milwaukie. New apostolic briefs, of the 19th of July, 1850, confirmed this, and at the same time erected into metropolitan churches—

1st. The See of New Orleans, with Mobile, Natchez, Little Rock, and Galveston as suffragans.

2d. The See of Cincinnati, with Louisville, Detroit, Vincennes, and Cleveland as suffragans.

3d. The See of New York, with Boston, Hartford, Albany, and Buffalo as suffragans.

By this division, the Archbishop of Baltimore retained as his suffragans only the Bishops of Philadelphia, Richmond, Wheeling, Savannah, Charleston, and Pittsburg. The United States were thus divided into six ecclesiastical provinces, including the province of Oregon, erected July 24, 1846.

Admirable fecundity of the Church, which, amid its greatest trials, gives birth to new folds! While the enemies of religion believed that they had destroyed the Papacy at Rome, a hierarchical organization, full of the future, was preparing in America. The prelates awaited with the most respectful deference the end of the Revolution, so that the Holy Father might confirm their decrees; and one of the first acts of Pius IX., on his complete restoration to his temporal and spiritual power, was to approve

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with five other missionaries of Auvergne; was consecrated Bishop of Agatho *in partibus*, and Vicar-apostolic of New Mexico, November 24, 1850.

Joseph Sadoc Alemany, a Dominican, born in Catalonia, then exiled to Italy, but coming to America, became provincial of the Order, was consecrated at Rome, second Bishop of Monterey, in 1850, and transferred to the archbishopric of San Francisco, July 29, 1853.

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the proposals of the Council at Baltimore. By a remarkable coincidence, the erection of Baltimore into a metropolitan See had been effected in 1808, at a moment when Pius VII. was the victim of persecution, and the bulls of installation, retarded by the imprisonment of that holy Pontiff, and by the death of the bishop who was bringing them to this country, reached the United States only in 1810.

Before separating, the bishops addressed pastoral letters to the clergy and laity of their dioceses, elegantly expressive of the grief which they felt to witness the outrages offered to the Holy See. "We are not subject to the Sovereign Pontiff as a temporal power, and are devotedly attached to the republican institutions under which we live. We feel ourselves to be impartial judges of the events which have resulted in his flight from the capitol, and of the subsequent attempts to strip him of all civil power; yet as friends of order and liberty, we cannot but lament that his enlightened policy has not been suffered to develop itself, and that violence and outrage have disgraced the proceedings of those who proclaim themselves the friends of social progress. We must at the same time avow our conviction that the temporal principality of the Roman States has served in the order of Divine Providence, for the free and unsuspicious exercise of the spiritual functions of the Pontificate, and for the advancement of the interests of religion by fostering institutions of charity and learning. Were the Bishop of Rome the subject of a civil ruler or the citizen of a republic, it might be feared that he would not always enjoy that freedom of action which is necessary, that his decrees and measures be respected by the faithful throughout the world. We know, indeed, that if at any time it please God to suffer him to be permanently deprived of all civil power, He will divinely guard the free exercise of his spiritual authority, as was the case during the first three ages, under the reign of the pagan emperors, when the bishops of Rome displayed an apostolic energy,

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which was everywhere felt and respected. On account of the more excellent principality attached to the Church of Rome from the beginning, as founded by the glorious apostles, Peter and Paul, every local church—that is, all Christians in every part of the world—felt bound to harmonize in faith with that most ancient and illustrious Church, and to cherish inviolably her communion. The successor of Peter, even under circumstances so unfavorable, watched over the general interests of religion in Asia and Africa, as well as Europe, and authoritatively proscribed every error opposed to divine revelations, and every usage pregnant with danger to its integrity.

"The Pontifical office is of divine institution, and totally independent of all the vicissitudes to which the temporal principality is subject. When Christ our Lord promised to Peter that He would build his church on him as a rock, He gave him the assurance that the gates of hell—that is, the powers of darkness—should not prevail against it; which necessarily implies that his office is fundamental and essential to the Church, and must continue to the end of time. Peter was constituted pastor of the lambs and sheep—namely, of the whole flock of Christ—which through him is one fold under one shepherd. Our Lord, at his last supper, prayed that his disciples, and those who through their ministry should believe in Him, might be one, even as He and the Father are one; and as He is always heard, we cannot doubt that this unity is an inseparable characteristic of the Church; whence the office of the chief pastor, by which unity is maintained, can never cease. We exhort you, brethren, to continue steadfast in your attachment to the chair of Peter, on which you know that the Church is built. Since it has pleased Divine Providence to establish that chair in the city of Rome, the capital of the pagan world, in order to show forth in the most striking manner the power of Christ, he is a schismatic and prevaricator who attempts to establish any other chair in opposition to the

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Roman See or independent of it. That Church was consecrated by the martyrdom of the apostles, Peter and Paul, who bequeathed to her their whole doctrine with their blood. Christ our Lord has placed the doctrine of truth in the chair of unity, and has charged Peter and his successor to confirm their brethren, having prayed specially that the faith of Peter may not fail. By means of the uninterrupted tradition of that Church, coming down through the succession of bishops from the apostles, we confound those who through pride, self-complacency, or any other perverse influence, teach otherwise than divine revelation warrants, and attempt to adulterate the doctrine, which, as pure streams from an unpolluted fountain, flows hence throughout the whole world."*

We see how the bishops of the United States maintained a close and firm union with the centre of Catholicity, and how imbued their teachings were with a sincere devotedness to the Holy See at the very moment when the tempest raged in all its fury against the sacred rock of the Church. After such striking proofs of a perfect orthodoxy, it is consoling to read what the first Bishop of Baltimore wrote in 1791, one year after his consecration:

"On the 7th of next month," says Archbishop Carroll, "our clergy are to meet here in a diocesan synod; then we shall discuss the mode of preserving the succession to the episcopacy of the United States. Instead of a coadjutor, I am much inclined to solicit a division of my diocese and the creation of another bishopric. One only objection, of much weight, retards my determined resolution in favor of this scheme, and that is, that previous to such a step a uniform discipline may be established in all parts of this great continent, and every measure so firmly concerted, that as little danger as possible may remain of a disunion with the Holy See. I am very fearful of this event taking

* Catholic Almanac, 1850, p. 51.

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place in succeeding time, unless it be guarded against by every prudential precaution. Our distance, though not so great if geometrically measured, as South America, Goa, and China, yet in a political light is much greater. South America and the Portuguese possessions in Africa and Asia have, through their metropolitical countries, an intermediate connection with Rome; and the missionaries in China are almost all Europeans. But we have no European metropolis, and our clergy soon will be neither Europeans nor have European connections. Then will be the danger to a propension to a schismatical separation from the centre of unity. But the Founder of the Church sees all these things and can provide the remedy. After doing what we can, we must commit the rest to His Providence."*

His Providence has not been wanting, and the spectacle presented by the hierarchy of the United States a century after its venerable founder betrayed his well-founded anxiety for the preservation of the bonds of unity, can only inspire us with increased confidence for the future.

Archbishop Eccleston, who had the honor of presiding over five of the councils of Baltimore, considered the interest of the Church at large more important than the particular rank of his metropolitan See, and without opposition, accepted that division of ecclesiastical provinces which reduced Baltimore to the same rank as its former suffragans of New York and Cincinnati. The seventh Council had asked that the primatial dignity should be attached to the See of Baltimore, on account of the priority of its origin. In a new country like the United States, an historic existence of half a century is almost antiquity. The Holy See deemed proper to defer this official favor, but the Archbishop of Baltimore nevertheless preserved a sort of honorable primacy, and he was specially invested in 1853 with the functions of

* Brent's Biographical Sketch of Archbishop Carroll, p. 158.

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Apostolical Legate of the First National Council of the United States.

Archbishop Eccleston also distinguished his episcopate by his labors for the completion of his cathedral. To him it is indebted for the second tower and the interior and the exterior decoration of a portion of the pile. The prelate wished to raise the portico, the absence of which injures the façade of the cathedral, but unfortunately death did not permit him. Although apparently in good health, his constitution was very delicate, and God called the archbishop to Himself, at an age when he might still hope to render long service to the Church. The archbishop visited Georgetown early in April, 1851, intending to make only a short stay there, but sickness detained him, and he expired piously on the 22d of April. The calmness, patience, amenity, and piety which he displayed during his last days were truly edifying, and one of the religious who attended the venerable sufferer, wrote to her companions some hours before the fatal moment: "Could you have been at our Father's side since the beginning of his illness, what angelic virtue would you not have witnessed! Such perfect meekness, humility, patience, and resignation! Not a murmur, not a complaint has escaped his lips. Truly has he most beautifully exemplified in himself those lessons which, in health, he preached to others. In losing him, we lose indeed a devoted father, a vigilant superior, a sincere and most disinterested friend."

To take the mortal remains of the worthy prelate to his metropolitan See, the funeral had to cross Washington, the capital of the Union; the procession, which was nearly a mile long, slowly wended its way through the principal street, chanting, amid the tolling of the bells, the psalms of the ritual; the clergy were arrayed in their proper vestments, and among the distinguished persons who followed the corpse were seen the President of the United States, his Cabinet, and the members of the diplomatic

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corps. While the Executive power thus honored the Catholic religion in its pastors, in the face of heaven and earth, at that very time the Queen of England, who has nine millions of Catholic subjects in Europe, allowed her ministry to insult them and provoke a fanatical agitation, on no better pretext than the re-establishment of the Episcopal hierarchy.

"Archbishop Eccleston," says his biographer, "was gifted with talents of a high order. He had a penetrating mind, which he had cultivated by a laborious study, and enriched with varied learning. As a preacher of the words of God, he was regarded as eloquent, graceful and persuasive, displaying great zeal and piety in all he uttered, and was sure to enlist the undivided attention of his hearers. It may not be useless to record here a fact, which is remarkable in the history of the Catholic ministry in this country, that shortly before his elevation to the priesthood, young Eccleston was invited to deliver a prayer at the public celebration in Baltimore of the 4th of July, anniversary of our national independence. He accepted the invitation, and appeared before the vast assemblage of people, vested in cassock, surplice, and stole; and while as a minister of God he invoked the divine blessing upon the nation, and exhibited the approval of a free government and popular liberty by the Church, he delighted his immense audience by his eloquent appeal to the throne of mercy, and the pleasing manner of its delivery.

"In person the archbishop was tall and commanding, and remarkable for his graceful deportment and ease in conversation. No one ever approached him familiarly without being pleased with him or without an increased respect for his person. His piety was of the highest order. No one could look upon him without being impressed with the idea that he was a true prelate of the Church. Ever unostentatious and unassuming, his great aim was to do good to all men, seeking the will of his great Master. His study was to please Him, regardless of the world,

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which would willingly have heaped upon him its choicest honors, had he not studiously fled from them."*

On the death of Archbishop Eccleston, the See of Baltimore did not long remain vacant, and by letters apostolic of August 3, 1851, the Rt. Rev. Francis P. Kenrick was transferred from the See of Philadelphia to the archbishopric of Baltimore. By a brief of the 19th of August in the same year, the Sovereign Pontiff appointed Archbishop Kenrick apostolic delegate, to preside at the National Council of the entire episcopate of the United States. This Council met on the 9th of May, 1852; six archbishops and twenty-six bishops took part in its deliberations, and the most important measure which they proposed to the Holy See, was to create new dioceses, in order to multiply on the immense surface of the American continent the centre of action and vigilance, and in order that, in no point, the faithful be out of the reach of visits from their first pastors. If there were questions of dignities, rendered attractive by the honors, power, or riches of earth, we might see in this development of the episcopate, human reasons and motives of ambition. But in the United States, the mitre is only a fearful burden, with none of the consolations which lighten it elsewhere; and the prelates are but venerable mendicants, ever extending the hand for daily bread, for means to raise the humble shrines that form their cathedrals and churches. Imagine one of these missionaries, on whom the Holy See imposes the burden of a diocese, and imprints the apostolic character. The new bishop has every thing to create; he finds only a few priests scattered here and there, entirely insufficient for a country where immigration periodically brings crowds of Irish and German Catholics, who are to be preserved, and still more, whose children are to be preserved from the allurements of error. He must build a church and a dwelling, found a seminary

* Notice of Archbishop Eccleston in Catholic Almanac for 1852, p. 60.

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and schools, elicit vocations by his influence, and confirm the faithful in the truth; gather around him Brothers and communities of Sisters, provide by unceasing toil for the subsistence of these fellow-laborers, travel constantly on horseback or on foot, in snow or rain, preach at all hours, hear confessions without respite, visit the sick, and watch everywhere to preserve intact the sacred deposit of faith and morality. Such is the life of an American prelate appointed to found a new diocese—a life of bodily fatigue, like that of the humblest missionary, but with all the responsibility of a bishop. Most frequently such duties are accepted through obedience by him whom the Holy See deems courageous enough to fulfil them; and the new diocese soon sees churches and convents arise, the clergy multiply, and the priest stand beside the pioneer in the latest clearings. Such is the history of religion in America since the commencement of this century, and the future promises that in spite of the trials of the last few years, this development will not cease.

By his apostolic letter of July 29, 1853, the Holy Father approved most of the propositions of the National Council, and in the ecclesiastical province of Baltimore he founded the new diocese of Erie, a dismemberment of that of Pittsburg. In the province of New York the Sees of Burlington and Portland were detached from Boston, and those of Brooklyn and Newark were detached from the diocese of New York. In the province of Cincinnati the diocese of Covington was formed of the eastern portion of Kentucky, which, till then, had formed part of the diocese of Louisville. The province of St. Louis was increased by the See of Quincy, and that of New Orleans by the See of Natchitoches. In California, San Francisco was raised to the dignity of a metropolis, with Monterey as a suffragan See; and finally, Upper Michigan was made a Vicariate-apostolic. We shall speak of these different erections when we treat of the provinces and States in which they are comprised.

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Archbishop Kenrick convened a synod of his diocese in 1853, and promulgated statutes based on the decrees of the Council and the special wants of his flock. In the following year he proceeded to Rome to attend the solemn definition of the dogma of the Immaculate Conception, in which he was deeply interested as a profound theologian and a most devout servant of Mary.

On his return from the centre of unity he convened a Provincial Council, and his pastoral, issued at its close, shows how unanimously and heartily the pastors and the flocks rejoiced in the definition.

His visitations of his diocese were always productive of great good; being punctual and accurate, a close observer of the laws of the Church, he sought to have his clergy follow the same path. Quickened zeal is always seen where the laws and spirit of ecclesiastical discipline are most exactly observed; and Archbishop Kenrick beheld the wants of the people supplied by new or enlarged institutions, such as the Asylum for Infants, and for Aged Women, St. Agnes' Asylum, an extension of Mount Hope, a convent of Sisters of Mercy.

His leisure hours were always given to study, so that his friends complained that he allowed few opportunities for them to enjoy his presence among them. While Archbishop of Baltimore he completed the revision of the current Catholic version of the Bible, with notes of great learning and value, especially to students. He also brought out a new edition of the New Testament. An edition of the Bible, with notes, adapted for general circulation, was also completed, but he was not spared to publish it.

Ever anxious for the full discharge of his duties as Archbishop he convened another Synod in 1857, and a Council of the Province in the following year. His labor in these solemn gatherings of the clergy and episcopate, as shown in the acts of the

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Councils, from the time when he first attended one as a theologian, show his influence in their truly Catholic spirit, as well as in the elegance of the language in which he so often embodied the will of the assembled bishops.

He extended as much as possible the Forty Hours' Devotion; and one of his last labors was to take steps to establish a suitable retreat for clergymen who, amid the labors of the mission, had lost their health, or were incapacitated by the infirmity of age. He took an active interest in the establishment of an American college at Rome, seeing no greater bond of unity than to have learned priests throughout the country who had drawn their inspiration from an education within the shadow of St. Peter's.

His health gradually failed; and the disasters of the country, in which his own diocese became a scene of warlike activity, preyed upon him; anxiety was felt for him, but no immediate danger was feared. On the evening of July 5th, 1863, his old friend, Bishop O'Connor of Pittsburg, was with him, and left him apparently no worse than he had been; that night, however, he gently passed away: to his flock, indeed, suddenly, but, so far as he was concerned, not unprepared.

Archbishop Kenrick, by his theological and scriptural works, by polemics in which his gentleness and mildness are equalled only by his learning, by his "Primacy of the Apostolic See," as well as by his administration of the dioceses of Philadelphia and Baltimore, will always stand in our history as one of the greatest of our bishops.

His epitaph says, with justice—"He adorned the archiepiscopal chair with the greatest piety and learning, as well as with equal modesty and poverty."

The choice of a successor to Archbishop Kenrick fell on one already conspicuous in the Church. The Rt. Rev. Martin John Spalding, whose defence of his theses when he concluded his

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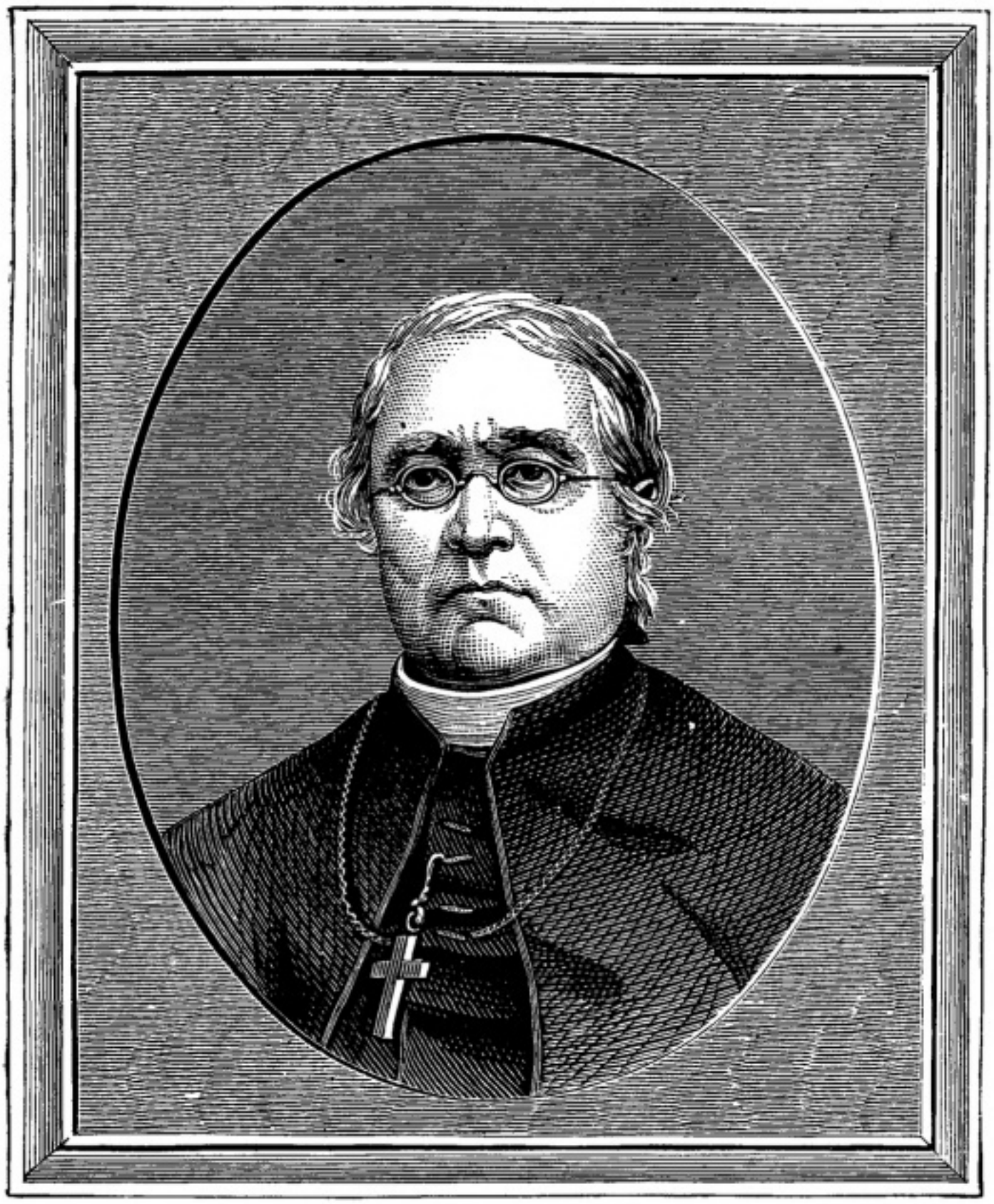

MOST REV. MARTIN JOHN SPALDING, D.D.,

Seventh Archbishop of Baltimore, Md.

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divinity course at Rome had attracted the wondering attendance of able theologians, and been described in letters to all parts of the world as one of the most brilliant exhibitions ever seen, even in Rome, had more than justified the hopes formed for the young Levite. As coadjutor to the holy Bishop Flaget, and as Bishop of Louisville, he had displayed the greatest learning, the simplest piety, singular power of government, and skill in presenting to the American public the genuine principles of Catholics, and the solid grounds on which they rest.

Of an old Maryland family, in which the traditional teaching of the early Jesuit fathers had maintained the most thorough and staunch loyalty to the Holy See, Bishop Spalding was alike thoroughly American and thoroughly Roman. His words, written or spoken, had a robust, healthy energy and character that carried conviction and inspired respect.

When the See of Baltimore became vacant by the death of Archbishop Kenrick all eyes were turned to Louisville, and his promotion by the Holy See was hailed with joy by all, and by none more than the faithful of the diocese of Baltimore.

In his new field of labor he began by establishing a convent of the Good Shepherd, as, later, he did a Boys' Protectory, and by completing the decoration of the Cathedral. In May, 1865, he convened the sixth diocesan synod of Baltimore; and at its close addressed his clergy and people in a pastoral, to which he annexed the famous Encyclical of Pope Pius IX. with the Syllabus of Errors condemned from time to time. He laid it correctly before all men, and showed how, properly understood, no decision of the Holy See, briefly summarized in the syllabus, was at variance with any sound principle dear to the American people.

At the close of the civil war he used his great influence to excite sympathy and procure aid for the suffering dioceses in the Southern States.

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On the 7th of October, 1866, as Apostolic Delegate, he convened the Second Plenary Council of Baltimore, which he had long and earnestly urged. On that day seven archbishops, thirty-eight bishops, three mitred abbots, and more than one hundred and twenty theologians met in session—a larger synodical body than had been seen anywhere in the world since the Council of Trent. The sessions of the Council were marked by great unanimity. The matters to be discussed had all been carefully prepared, so that any points to be elucidated were at once seen. After passing all the decrees which the times seemed to require, the Second Plenary Council of Baltimore closed with ceremonies as imposing as those which opened it. Among the persons of distinction who witnessed it was the President of the United States.

The decrees, after examination and approval at Rome, were published, and attracted general admiration. "I have been able to consult it frequently," wrote Cardinal Cullen, "and I find that it is a mine of every sort of knowledge necessary for an ecclesiastic." At the Council of the Vatican it was in the hands of many of the Fathers, and referred to with special commendation as having thoroughly seized the character of the age in which we live.

Archbishop Spalding encouraged the evangelization of the freedmen of the South, and aided materially the labors of the priest of St. Joseph's Society for Foreign Missions, to whom His Holiness commended this interesting field of mission labor.

The Centenary of St. Peter's martyrdom called Archbishop Spalding and many other members of the American hierarchy to Rome; but that, and all similar gatherings of the episcopate, were eclipsed by the opening of the General Council of the Vatican on the 8th of December, 1869. It was the first council held since that of Trent, and while there the English speaking portion of the Church was represented by only two prelates, in that of the Vatican nearly one-fifth of the venerable fathers

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were from countries where our language is spoken, and prominent among all were Archbishop Spalding and several American bishops, whose voice in the deliberations was always heard with interest.

No greater evidence of the growth of Catholicity in America could be seen than that afforded by their presence in a General Council.

When the sittings of the Council were suspended Archbishop Spalding returned to his diocese and actively resumed the duties of his exalted position; but his health declined rapidly, and he died February 7th, 1872.

To fill the chair of Carroll, Pius IX. selected the Rt. Rev. James Roosevelt Bayley, Bishop of Newark. As nephew of the illustrious Mrs. Seton he was already known and esteemed in the Diocese of Baltimore. His life had been given to the service of the Church, as a priest on the mission, Professor at St. John's College, Secretary of the Diocese of New York, and as Bishop of Newark. A constitution naturally robust had gradually given way before the insidious assaults of disease, yet, on assuming his new position, he entered at once on its duties with all the hearty earnestness of his nature. He made several visitations of his dioceses and took especial interest in the colored portion of his flock. In 1877 he went to Europe in hopes of obtaining some relief from the use of the waters of Vichy, but it was evident that his disease was beyond control, and he returned to the United States and was conveyed to his old home in Newark, where he died, October 3, 1877.

When he found that his health was unfitting him for episcopal duties he solicited the Holy See to appoint him a coadjutor, and the Rt. Rev. James Gibbons, who had already, as Vicar Apostolic of North Carolina and Bishop of Richmond, rendered great service to the cause of religion, was, on the 29th of May, 1877, translated to that position, and, on the death of Archbishop Bayley, became the ninth Archbishop of Baltimore.

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THE CHURCH IN VIRGINIA.—DIOCESES OF RICHMOND AND WHEELING.

Virginia was one of the parts where our holy religion first hallowed the soil of our beloved country by the celebration of the holy sacrifice, the administration of the sacraments, and, as we have seen, by the heroic deaths of martyrs. Two Catholic chapels existed, for a time, in the sixteenth century, near the shores of the Chesapeake, sanctifying the land around St. Mary's Bay.

The Congregation of the Propaganda, by letter of December 19th, 1840, made known that the diocese of Richmond, comprising the State of Virginia, would cease in future to be administered by the Archbishop of Baltimore; and that the Sovereign Pontiff had appointed the Rev. Richard V. Whelan to that See. This clergyman, a native of Maryland, had for several years evangelized the ungrateful mission of Virginia, and we may here say a few words of the humble beginnings of Catholicity in the Old Dominion.

In 1584 Sir Walter Raleigh sent out from England, at his own expense, an expedition which took nominal possession of certain parts of the American coast; and on the return of the vessels, Queen Elizabeth herself gave her new possessions the name of Virginia, in honor of her title of Virgin Queen, which it is certain she claimed, but not certain that she deserved. It was not, however, till 1606 that a colonization society was formed to settle Virginia, and Captain John Smith, with a royal charter from James I., landed with one hundred and fifty colonists in May, 1607.* Anglicanism thus planted itself on that shore, and every new-comer who refused to take the oath of royal supremacy was expelled, while most severe laws threatened with death the priest, and especially the Jesuit, hardy enough to appear in Virginia.

* Hildreth, History of the United States, i. 99–135.

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The hour for bearing the cross thither had not struck, and the first missionaries who appeared were the prisoners of Protestantism. In 1614 two French Jesuits, Father Peter Biard and Father Ennemond Masse, having founded St. Saviour's mission on the northern coast, in what is now the State of Maine, Captain Argal of Virginia destroyed it out of mere hatred of Catholicity. A Jesuit brother was killed, and the two Fathers were taken to Virginia, where the governor, Sir Thomas Dale, for some time deliberated on the propriety of consigning them to the executioner to be hanged, drawn, and quartered.

Irish emigrants who subsequently arrived were forced to leave, and settled at Montserrat in the West Indies, long known as an Irish colony. Sir George Calvert even was excluded from Virginia on account of his faith, and for that reason founded his colony of Maryland.

When the Protestants whom he had admitted rose in 1645 against their Catholic fellow-settlers, they seized all the priests and dragged them in chains to Virginia, where one of them expired the following year. Such were the first relations of Virginia with Catholicity and its missionaries; but amid their persecutions, the pious Fathers doubtless sought to extend around them the succors of religion, for some Catholics were even then to be found in Virginia, chiefly as slaves or indented apprentices—Irish men and women, torn from their native land and sold into foreign bondage.

After the Irish struggle in 1641, and the Protestant triumph which ensued, the Irish Catholics were relentlessly banished, and the State documents of Cromwell's time enable us to reckon from fifty thousand to one hundred thousand forcibly transported to America. The majority were given to the settlers in Barbadoes and Jamaica, but a great number of women and children were also sold in Virginia, the men having been pressed into the *Protector's* navy. In 1652 the Commissaries of the Commonwealth

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ordered "Irish women to be sold to merchants and shipped to Virginia," and these unfortunate females, reduced to the same condition of slavery as African negroes, sank in great numbers under the labors imposed upon them by their masters. At a later date another class of Irish increased the laboring population in Virginia—voluntary emigrants, driven from home by poverty, and too poor to pay their passage. These bound themselves by contract to service for a term of years, in order to pay the vessel. They were called Redemptioners.

The laws of the colony oppressed them sorely, and doubtless compelled many to leave as soon as they were free. Thus in January, 1641, it was enacted that no Popish recusant should, under a penalty of a thousand pounds of tobacco, presume to hold any office. In the following year the same statute was re-enacted, and a clause added requiring priests to leave the colony on five days' notice. After this the penal spirit seemed lulled till the restoration of Charles; then, in 1661, all who did not attend the Protestant Church were made subject to a fine of £20. The fall of James II. again called up intolerance in all its rancor. In 1699 Virginia decreed that no Popish recusant should be allowed to vote, and six years later re-enacted the law, making five hundred pounds of tobacco the penalty for offending against it. Even this, however, did not satiate the spirit of hatred with which the minds of men were imbued. They had oppressed the Catholics; this was not enough. They sought means to degrade and insult them, and devised a plan which rated them socially with their negro slaves. By an act, unparalleled in legislation, Virginia in 1705 declared Catholics incompetent as witnesses—their testimony could not be taken in court. It may be supposed that this was the act of a moment of frenzy: this can hardly be, for nearly half a century later it was re-enacted, and to prevent any doubt, the words "in any case whatever" were added. Thus, men who signed the Declaration of Independence actually voted for the

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most proscriptive of laws. The year 1756, just twenty years before the close of British rule, marks the last of the penal acts, and it is by far the most comprehensive. By its terms the oath was to be tendered to Papists; they were not to keep arms under a penalty of three months imprisonment, the forfeiture of the arms, and thrice their value. The informer was to have as his reward the value of the arms; and any Virginian high-minded enough not to inform against his Catholic neighbor, incurred the same penalties as the latter. By the same law no Catholic was permitted to own a horse worth over £5; and if he did, and kept it concealed, he was liable to three months imprisonment and a fine of thrice its value.* Thus, in colonial times, a Catholic, in the native State of Washington, could not hold any office, nor vote, nor keep arms, nor own a horse, nor even be a witness in any cause, civil or criminal. Priests were subjected to the penalties of the English law. For more than a century the Catholics thus scattered among the Virginia plantations were deprived of religious succor, and faith died out among them, or at least disappeared after the first generation.†

Meanwhile the Jesuit Fathers of Maryland visited with great zeal the parts of Virginia least remote from their province, and one of the most ardent in this laborious mission was Father John Carroll, the illustrious founder of the episcopal hierarchy in the United States. When he resided at Rock Creek in Maryland, in 1774, he visited once a month the little congregation of Aquia

* See Hening's Statutes at Large, i. 268 (1641); ii. 48 (1661); iii. 172 (1699); id. 238, 299 (1705); vi. 338 (1753); vii. 37 (1756). All these horrible enactments were abolished in October, 1776; id. ix. 164. Religious freedom was established only in 1784 (id. xii. 84)—a large party, supported by Washington and Patrick Henry, being in favor of an established church. Hildreth's History of the United States, iii. 384.

† Some doubtless emigrated, when able, to Maryland or other parts, so as to be within reach of a priest; and in the Life of Father Jogues we find an Irishman from Virginia going to confession to that holy martyr, when at New York in 1643.

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Creek, in Virginia, sixty miles from his residence. His two eldest sisters had settled at Aquia, having married two Catholics named Brent, who had maintained their faith amid every peril, and drawn other Catholics around them. This was probably the first organized parish in Virginia, and the name of Carroll, so eminent in the history of the Church in Maryland, has thus a new title to the veneration of the faithful.

About the same time Father George Hunter, an Englishman, left his residence of St. Thomas Manor, to cross the Potomac, and secretly in disguise celebrate the holy mysteries in some Virginian cabin. Father James Frambach was appointed to take charge of the Catholics around Harper's Ferry; and one day the missionary having been discovered by some Protestants, owed his life only to the fleetness of his horse, which swam the Potomac amid a shower of balls, which the fanatical Virginians discharged on the fugitive Jesuit.*

Soon after, however, the Rev. John Dubois, afterwards Bishop of New York, landed at Norfolk in July, 1791, with letters of recommendation from Lafayette to the Randolphs, Lees, and Beverlys, to James Monroe and Patrick Henry. Thus introduced to the leading men of Virginia, he proceeded to Richmond, and for want of a chapel, said Mass for the few Catholics of the place in the capitol, which was kindly placed at his disposal.

Teaching for his support, Mr. Dubois labored here for several years, and effected the conversion of Governor Lee. Even after his removal to Frederick, he extended his regular missionary visits to Martinsburg, Winchester, and indeed to all Western Virginia.†

The Rev. Dennis Cahill also about this time labored in the

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* U. S. Catholic Magazine, iii. 171.

† Catholic Expositor, 1843, p. 91. Discourse on the Rt. Rev. John Dubois, D. D., by the Rev. John McCaffrey. Letter to the *Leader* by a "Mountaineer of 1823."

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neighborhood of Martinsburg, and was the instrument of receiving into the Church a family who were brought to a knowledge of the true faith in a mode so extraordinary that we cannot avoid some account of it.

About 1779 a Lutheran of German origin, Livingston by name, removed with his family to a place in Jefferson county, about fifteen miles from Middleway, still called Wizard's Clip. Soon after this his house was haunted by a strange visitant, that burnt his barns, killed his cattle, broke his furniture, and cut his clothing all to pieces in a most curious and remarkable manner. He naturally sought means to rid himself of this annoyance, and not a few volunteered to deliver the house. The first who came, however, were soon put to flight by the conduct of a stone, which danced out from the hearth and whirled around for some time, to their great dismay. A book of common-prayer, used by another party in conjuring it, was unceremoniously thrust into a place of contempt. Others tried with as little success; but at last Livingston had a dream, in which he saw a Catholic church, and heard a voice telling him that the priest was the man who would relieve him. His wife then persuaded him to send for the Rev. Mr. Cahill, who seemed rather unwilling to go, but at last yielded, and sprinkled the house with holy water, upon which the noise and annoyance ceased.

Livingston soon after visited a Catholic church at Shepherdstown, and recognizing in the officiating priest the person whom he saw in his dream, believed and resolved to become a Catholic. The Rev. Mr. Cahill subsequently said Mass at his house, but Mr. Livingston and his family were instructed by a voice which explained at length the sacraments of Penance and the Holy Eucharist, prayed with them, and frequently exhorted them to prayer and penitential works. These facts were notorious, and the family were known to be almost ignorant of English and without Catholic books. The Rev. Mr. Cahill, Prince Gallitzin,

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and his tutor, the Rev. Mr. Brozius, Father Pellentz, and Bishop Carroll all investigated these occurrences, which were renewed during seventeen years, accompanied even by apparitions, and all considered them really supernatural, generally ascribing them to a suffering soul in purgatory.

So completely did Mr. Livingston disregard the loss of his temporal goods in consideration of the precious boon of faith which had been bestowed upon him, that like the merchant who, seeking good pearls and finding one precious one, sold all he possessed to acquire it, he would have given all to obtain it; and to show his gratitude to Almighty God, gave a lot of ground for the benefit of the Church.

The conversions did not cease with his own family; many of the neighbors were also brought to a knowledge of the true faith, and in one winter no less than fourteen were converted. The Catholics were by the same means maintained in a more strict observance of the duties which religion enjoins, and warned of the least neglect.

Strange as these incidents may seem to many, no facts are better substantiated, and a full account was drawn up by the Rev. Demetrius A. Gallitzin, who in 1797 went from Conewago to Livingston's, and spent three months in examining into the circumstances. "My view in coming to Virginia," says he, "and remaining there three months, was to investigate those extraordinary facts of which I had heard so much, and which I could not prevail upon myself to believe; but I was soon converted to a full belief of them. No lawyer in a court of justice ever did examine or cross-examine witnesses more strictly than I did all the witnesses I could procure. I spent several days in penning down the whole account."* The very name of Cliptown, pre-

* See Letters of Prince Gallitzin in the St. Louis Leader for Dec. 1, 1855. See also his work on the Holy Scriptures, p. 151.

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served to this day, is a proof of the facts which gave rise to the name.*

Bishop Carroll was always alive to the wants of this early field of his labors, and as religion began to be free in Virginia, employed one or two priests exclusively on the mission in that State; but they often met severe trials, and in 1816 Rev. James Lucas, a French ecclesiastic, was sent to Norfolk to restore the peace of the Church, troubled by the revolt of the trustees, who, having the church property in their hands, had called in a bad priest to officiate. Mr. Lucas hired a room, which he transformed into a chapel. By his prudent firmness he soon drew around him the Catholics, who left the interdicted church; and the trustees, left to themselves, at last returned to the path of duty.†

When the Sovereign Pontiff erected the See of Charleston, in 1820, for South Carolina, he at the same time founded that of Richmond for Virginia, and the Rt. Rev. Patrick Kelly was appointed, as we have stated in a previous chapter; but the prelate never went to Richmond, where he would not have found means of subsistence, so few and so poor were the Catholics then. Bishop Kelly remained at Norfolk, and had to open a school to support himself. A year after, he was transferred to the See of Waterford, in Ireland, and the administration of the diocese of Richmond was confided to the Archbishop of Baltimore. In 1829, Archbishop Whitfield visited Richmond and Norfolk, and

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* Most of the above details are derived from a narrative preserved in the family of a Catholic neighbor of Livingston, and witnesses to the whole transaction.

† The Rev. James Lucas was born at Rennes, in 1788, and had as his professor in theology, Simon Bruté, afterwards Bishop of Vincennes. Ordained in 1812, he came to the United States in 1815, and was almost immediately sent to Norfolk. Mr. Lucas left that place on the arrival of Bishop Kelly, and after being pastor of St. Peter's, Washington, entered the Society of Jesus. He died at Frederick, on the 14th of February, 1847, leaving the reputation of a priest full of zeal and piety, an untiring missionary, an eloquent preacher, and a learned theologian. Catholic Almanac, 1848, p. 262.

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in a letter, dated January 28, 1830,* gives an account of his journey through Virginia. Only four priests then resided in that State, which was unable to support more. At Richmond, amid the wealth and luxury of the city, the Catholics had only an humble wooden chapel. At Norfolk, where the church was more decent, the prelate confirmed one hundred and thirty-eight persons, and learned that the faithful numbered over six hundred. In his letter of September 16th, 1832, Archbishop Whitfield announces that he had sent to Virginia a zealous missionary. "This priest has traversed the State; he has everywhere found the Protestants ready to hear him; they offered him their churches, town-halls, and other public buildings, inviting him to preach there, and this is not surprising. The mass of the people, divided into almost countless sects, now knows not what to believe; and by dint of wishing to judge for themselves, end by no longer having any idea what to believe of the contradictory doctrines taught them; the rich become atheists, deists, philosophers. How unhappy it is to be unable to send missionaries into this State, which is as large as England! There is no doubt that if we had laborers and means, prodigies would be effected in that vast and uncultivated field."†

This progress, though slow, was real; and in 1838 Archbishop Eccleston was able to announce that there were nine thousand Catholics in the State, and that they possessed eight churches. It was still a very feeble religious establishment; but no more is needed in America to begin a diocese, and in consequence of the bulls of the Holy Father, the Rt. Rev. Richard Vincent Whelan, born at Baltimore on the 28th of January, 1809, was consecrated in his native city Bishop of Richmond on the 21st of March, 1841. The new prelate made great sacrifices to open a diocesan seminary; and the commencement seemed to justify his hopes. On

* Annales de la Propagation de la Foi, iv. 245. † Idem, v. 721.

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the 1st of January, 1842, he conferred minor orders at Richmond, and the following year six pious young men received the tonsure at his hands. But in spite of the services rendered to the diocese by this seminary, the expense was too great for the prelate's feeble resources, and in 1846 Bishop Whelan resolved to close it, and send the young levites, destined to the priesthood, to Ireland or Baltimore. Before his consecration the Bishop of Richmond had installed three Sisters of Charity, from Emmitsburg, in his parish of Martinsburg. He soon confided to them an orphan asylum at Richmond and a school at Norfolk; this last city especially consoled him, and he several times visited it to confirm new converts to the faith. Richmond did not, however, offer the same resources, and in 1846 Bishop Whelan resolved to fix his residence at Wheeling, where the Catholic population was becoming more important. The great distance of the two cities from each other made it, however, desirable that Richmond should not be deprived of the presence of a bishop. The Fathers of the seventh Council of Baltimore accordingly, in 1849, asked that Virginia should be divided into two dioceses. The Holy See consented, and by a bull of July 23, 1850, transferred Bishop Whelan to the See of Wheeling, as he had wished, and called the Rev. John McGill to the See of Richmond, which now comprised all the eastern portion of the State. This prelate is a native of Philadelphia, and acquired a reputation for science and eloquence at Louisville, where he was long pastor, and where he published several controversial and theological works. At the present time (1855) the diocese of Richmond contains eleven churches, ten ecclesiastics, and a population of about nine thousand Catholics. Wheeling was so called after a Catholic priest of the name of Whelan, who, at the beginning of the century, officiated in Western Pennsylvania and Virginia, and who having by baptism relieved a child whom all regarded as possessed, the father of the child gave the name of Whelan to the town.

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But we cannot close this brief notice of Catholicity in the diocese of Richmond without alluding to the labors and services of some of the more eminent clergymen who have toiled in extending Catholicity in the Old Dominion, and whom we have not yet had occasion to name. From 1829 to 1836, though the cholera twice ravaged his extended parish and thrice prostrated him, the Rev. John B. Gildea labored with the most commendable zeal and beneficial results in Martinsburg, Harper's Ferry, and other places, completing two churches and erecting one other. Zealous, especially for the diffusion of a knowledge of our doctrines, he did all in his power to disseminate short popular explanations, and subsequently was one of the founders of the Catholic Tract Society.

But the most illustrious of the Virginian clergy was the Rev. Francis Devlin, a martyr of charity during the yellow fever which made Norfolk and Portsmouth a desert in 1855. Mr. Devlin had just been assailed by a slanderer in the public papers, and Catholicity, in the persons of the Sisters of Charity, had been assailed by a romantic girl and her crafty advisers. An example was needed of what Catholicity was in the hour of trial. Mr. Devlin refuted the slanders of the enemies of truth by his faithful discharge of the duties of a good shepherd, who, when the hireling flieth because he is a hireling, remains and lays down his life for his flock. From the first moment of the appearance of the epidemic, he was unwearied in his exertions, bearing alike temporal and spiritual succor to the poor. By his appeals he stimulated the charity of Catholics in other parts, and drew several Jesuit Fathers from Georgetown to aid him. Night and day he was beside the sick, especially the poorest and most deserted. When no other was there to relieve them, he performed all the duties of a nurse, arranging their beds, bringing from his dwelling soups and drinks which he had made. At length he was himself stricken down, but though timely aid broke the fever, he could not bear to lie on his couch while others were dying; before he

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had recovered he was again by the bedside of the sick, and laid down his life on the 9th of October, in the fortieth year of his age.

In the same month the rights of the confessional were brought before the tribunals of Virginia, as they had nearly fifty years previously before those of New York, and with a like result. A man named John Cronin, impelled by jealousy, gave his wife a deadly wound. The Very Rev. John Teeling, a Catholic clergyman of Richmond, who attended her on her death-bed, was called as a witness on the trial before the Superior Court, and asked the substance of her sacramental confession to him. This he modestly but firmly declined. "Any statement, made in her sacramental confession, whether inculpatory or exculpatory of the prisoner, I am not at liberty to reveal." The question was again and again put in various forms, but the Rev. Mr. Teeling refused as before, and at last, in a short address, explained to the Court his motives and the obligation of secrecy which the Church imposes on confessors. His statement was listened to with the utmost attention, and made an evident impression on all present. The question then came up whether a proper foundation had been laid for the introduction of the woman's declaration in confession as a dying declaration. Judge John A. Meredith, who presided, decided in the negative; but as the question had been raised, gave his opinion on the admissibility of the confession, and decided against it. "I regard," says the Judge, "any infringement upon the tenets of any denomination as a violation of the fundamental law, which guarantees perfect freedom to all classes in the exercise of their religion. To encroach upon the confessional, which is well understood to be regarded as a fundamental tenet in the Catholic Church, would be to ignore the Bill of Rights, so far as it is applicable to that Church. In view of these circumstances, as well as of other considerations connected with the subject, I feel no hesitation in ruling that a priest enjoys a privilege of exemption from revealing what is communicated to him in the confessional."

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Under the care of the learned Bishop McGill religion progressed, though surrounded by difficulties. The ancient Order of St. Benedict entered the diocese, and began to assume the care of the German congregations; new churches were erected in Richmond, Fredericksburg, Fairfax Station, Martinsburg, and Norfolk, and others began at Old Point Comfort and Staunton, and in the early part of 1861 there were twelve priests and fifteen churches, with two academies, as many asylums, an hospital, an infirmary, and several parochial schools.

In 1855 he assembled in his Cathedral, which he had just enlarged and beautified, the first Diocesan Synod ever held in Virginia. It met on the 13th of October, and included ten priests.

About the same time the Bishop carried on an able controversy with the editor of the Richmond Whig, and soon after published "Our Faith, the Victory," a treatise on the Catholic faith.

The terrible civil war which Providence permitted to scourge the country made the diocese of Richmond a battle-field, and more Catholics died on its soil than had ever previously lived within its limits.

When peace at last came all was desolation: churches had been destroyed, or were racked and shattered; the Catholics were scattered and impoverished. At Bath and Winchester the little flock could not hope to rebuild their ruined churches; but the bishop went to work full of hope; a theological seminary, academies, and schools were opened; Catholics began to settle in Virginia, and new churches were erected or begun. In 1866, a community of Visitation Nuns was established in the Ellet mansion, Church Hill, Richmond, purchased for them by Bishop McGill, and their academy has been of the highest character. When Bishop McGill died, January 14, 1872, a happier future seemed in store for his diocese.

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On the 30th of July the Holy See translated to Richmond the Rt. Rev. James Gibbons, Bishop of Adramyttum, who, as Vicar Apostolic of North Carolina, had given the Church a new life in that State.

A fresh impulse was given to the Church: Harrisonburg, Lexington, Liberty Falls Church, were soon possessed of suitable edifices for worship; Buckner's Station, Pawpaw, and Culpepper hastened to follow the example. Parochial schools sprang up in all parts of the diocese; the Little Sisters of the Poor opened an Asylum for the Aged in a house given by a generous Catholic, W. S. Caldwell.

The Cathedral school, a fine building, was erected at the cost of $21,000 in 1872, and a fine new orphan asylum at Richmond in 1874.

But the diocese did not long enjoy the presence of Bishop Gibbons, who was called to Baltimore in 1877. The Holy See then raised to the position the Rev. John J. Keane of Baltimore, who was consecrated Bishop of Richmond.

The diocese of Wheeling, including the rest of Virginia, had its progress. In 1848 eight Sisters of the Visitation proceeded from Maryland to Wheeling, and opened an academy in that city; and in 1853 an hospital was established under the Sisters of St. Joseph. The high standard of the academy was a point dear to the bishop, and it soon attained the most flattering reputation as a seat of learning.

In 1861 the diocese contained thirteen priests, who ministered to twenty churches and forty stations, two academies, and six parochial schools. In the civil war this diocese suffered less than that of Richmond: it had not to deplore the ruin of sanctuaries; on the contrary, the influx of a new population seemed to give strength to the Church, for, after three years of war, we find, in 1864, more priests, more churches, and others begun.

The progress was not illusory; year by year the Catholic body

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increased, a college was opened in Wheeling in 1866; a classical academy for boys and a Visitation academy for girls were begun at Parkersburg, and the parish schools contained more than a thousand pupils. In 1871 the number of priests had risen to twenty-six, the churches had more than doubled in a decade, and now numbered forty-two, while the Catholics of West Virginia had greatly increased.

Bishop Whelan saw still greater increase before his death, which occurred July 7, 1874, after having, as Bishop of Richmond and Wheeling, for thirty-three years given an example of piety, zeal and energy. The diocese, during the vacancy, was administered by the Very Rev. H. F. Parke, of Parkersburg, until May 23, 1875, when the Rt. Rev. John Joseph Kain, who had been appointed to the See, was consecrated. Known as a priest of learning, decision, and ability, he was welcomed by the diocese. In 1878 it had fifty-three churches and thirty priests, instead of the four priests and as many churches at the erection of the See in 1850.

DELAWARE.—DIOCESE OF WILMINGTON.

In 1868 the diocese of Wilmington was formed, comprising Delaware, with Maryland, and Virginia east of Chesapeake Bay.

The Right Rev. Thomas A. Becker, D.D., was consecrated Bishop of Wilmington, August 16th, 1868. We have alluded, on page 249, to the origin of Catholicity in Delaware. The Rev. Patrick Kenny, who may be regarded as the founder of the Church in Wilmington, died March 22d, 1840, aged 79, at St. Peter's church. The Rev. Patrick Reilly, who labored as early as 1834, and founded St. Mary's Seminary in 1839, is still on the mission. In 1833 the Sisters of Charity began an orphan asylum, and an academy.

The new diocese contained fourteen churches and thirteen priests. Bishop Becker introduced the Visitation Nuns, the Benedictine Fathers, with nuns of the same order, and Sisters of St. Francis directing schools; and had, in 1878, twenty-three churches, for a Catholic population of 12,500.

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CHAPTER XIV.

PENNSYLVANIA—(1680–1810).

First missions at Philadelphia, Goshenhoppen, Co .ewago, Lancaster—Influence of French intervention in securing respect and toleration for Catholicity—The Augustinians in Pennsylvania—The Franciscans—Schism in the German Church of the Holy Trinity—Foundation of the episcopal See of Philadelphia.

THE English Jesuits in Maryland did not limit their care to the missions regularly assigned to them. We have seen them, in the ardor of their zeal, brave persecution and death in the neighboring colony of Virginia, seeking the few Catholics scattered over its vast surface. The same apostolic spirit led to Pennsylvania the missionaries of the Society of Jesus. They extended their sphere of action to the north as well as to the south of their residences; hence, after sketching the history of the Church in the diocese of Baltimore, we naturally pass to the relation of the commencement of the faith in the province which formed the diocese of Philadelphia.

The peaceful sect of Friends reveres as its founder the shoemaker, George Fox, who began his preaching at Nottingham in 1649. Persecuted by the partisans of Anglicanism, the Quakers resolved to seek a refuge in America, as the Puritans had resolved to do in 1620; and in 1675 a company of Friends purchased of Lord Berkeley the western part of New Jersey, lying on the Delaware river. In 1680, William Penn obtained a grant of the right bank of the same river, and King Charles II., in his charter, gave the new colony the name of Pennsylvania.

Notwithstanding his distinguished birth and vast fortune, Penn,

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who had been educated at the Calvinist college at Saumur in France, was seduced by the philanthropical ideas of the innovators. A son of the brave Admiral Penn who had wrested Jamaica from the Spaniards, he had inherited, as part of his patrimony, a large claim against the crown. Charles II., who spent his money in other pursuits than the payment of his debts or those of the nation, discharged this by giving William Penn a colony, and the latter, wishing to take possession, landed in America in October, 1682.*

The new proprietor explored the country on the Delaware, in order to select a spot suitable for the establishment of the new colony, and in the month of January, 1683, he laid out the plan of Philadelphia, the City of Brotherly Love. The preceding month, the principal settlers had met in convention at Chester, and under the guidance of Penn, had enacted as the law of Pennsylvania, that as God is the only judge of man's conscience, every Christian, without distinction of sect, should be eligible to public employments. The only restriction on individual liberty established by the rigid Quakers was the prohibition of all balls, theatres, masquerades, cock and bull fights;† and we cannot blame them for endeavoring to banish these occasions of vice and disorder. The toleration of William Penn, an imitation of Lord Baltimore's, is a striking contrast to the Protestant fanaticism which then obtained in New England and Virginia. The colony increased rapidly, and the immigration was not confined to the natives of England and Germany, where the doctrines of Quakerism had made progress. Irish Catholics hoped to find liberty of worship in Pennsylvania, nor were they deceived by the intentions of the honored founder of that colony; but the Protestant Bishop of London had inserted in the charter a provision guaranteeing in Pennsylvania security for the Church established by

* Bancroft, History of the United States, ii. 348. † Idem.

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law, and as Anglicanism feels secure only where Catholicity is banished or oppressed, this clause long fettered the liberty of the faithful at Philadelphia and its neighborhood.

The true faith seems, however, to have been tolerated in Pennsylvania from the very first, and indeed Penn was too close a friend, and afterwards too devoted a subject of the Catholic king, James II., to have been unfriendly to Catholics. The first Catholic settlers were doubtless attended by a priest, as those of Maryland had been by Father White; for in 1686—that is, three years after the founding of Philadelphia—William Penn mentions *an old priest* among the inhabitants. In 1708, in a letter addressed from England to James Logan at Philadelphia, Penn, then himself under the suspicion of the new government for his attachment to James, wrote: "There is a complaint against your government that you suffer public Mass in a scandalous manner. Pray send the matter of fact, for ill use is made of it against us here." And in a subsequent letter he returns to it in these terms: "It has become a reproach to me here, with the officers of the crown, that you have suffered the scandal of Mass to be publicly celebrated."

Bernard U. Campbell, citing these curious extracts from Watson's Annals of Philadelphia, adds that the first chapel where divine worship was offered in 1686 was a wooden building on the northwest corner of Front and Walnut streets.* Watson speaks of a second chapel, built before 1736, on the corner of Chestnut and Second streets, and says that it was built "for a papal chapel, and that the people opposed its being so used in so public a place."

It is stated that in 1729 a Catholic chapel existed at a short distance from Philadelphia, on the road from Nicetown to Frankfort, and that it was built by Miss Elizabeth McGawley, a

* Life and Times of Archbishop Carroll. Cath. Mag., 1845, p. 252.

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young Irish lady, who had settled in that part with a number of her tenants. It is probable that this chapel was considered as forming part of Miss McGawley's house, which enabled the Catholics to meet there under the protection of a private house. Watson remarks that in a field near the site of this ancient chapel, a marble tombstone bears a cross, with the inscription—"John Michael Brown ob. 15 Dec. A. D. 1790. R. I. P." This gentleman perhaps married Miss McGawley, and his tomb did not escape the fury of the fanatics who, in 1844, set fire to two of the Catholic churches in Philadelphia. The gravestone was broken by these miscreants, who sought to glut on the memory of the dead their hatred of the living.

In the year 1730, Father Josiah Greaton, a Jesuit, was sent from Maryland to Philadelphia, and according to a tradition preserved by Archbishop Neale, he entered on his duties in the following interesting way: Father Greaton knew a Catholic at Lancaster named Doyle, and applied to him for the names of some of the faithful in Philadelphia. Doyle named a wealthy old lady, remarkable for her attachment to the faith, and the missionary soon called upon the lady, attired in the grave, staid dress of a Quaker. After various questions as to the number of Christian sects in the city, Father Greaton made himself known, to the lady's great joy. She immediately informed her Catholic neighbors that she had a priest in the house. He first exercised his ministry in the humble chapel at the corner of Front and Walnut streets, and in 1733, aided by the liberality of his hostess, he bought a lot in Fourth-street, and erected the little chapel of St. Joseph. The next year the authorities took umbrage at this, and Governor Gordon made a report to the Council on the recent erection in Walnut-street of a *Roman Mass-house* for the public celebration of Mass, contrary to the statute of William III. Kalm, the Swedish traveller, who visited Philadelphia in 1749, says that the Catholics had then, "in the southwest part of the

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town, a great house, which is well adorned within, and has an organ."*

"Father Greaton," says Archbishop Carroll, in a manuscript still preserved, "laid the foundation of that congregation now so flourishing. He lived there till about the year 1750, long before which he had succeeded in building the old chapel which is still contiguous to the presbytery of that town, and in assembling a numerous congregation, which, at his first going thither, did not consist of more than ten or twelve persons. I remember to have seen this venerable man at the head of his flock in the year 1748."

Father Greaton was assisted for some time at Philadelphia by Father Henry Neale, also of his Society, who died there in 1748,† and being himself soon after recalled to Maryland, was succeeded by Father Robert Harding, an English religious, who had been on the Maryland mission since 1732. The late learned Mr. Campbell could not discover where this Jesuit was employed before 1750. In that year we find him pastor of St. Joseph's, and for twenty years later fulfilling the duties of that post with exemplary zeal and fidelity. As a stationary assistant, he had from 1758 Father Ferdinand Farmer, charged especially with the direction of the German population; and in 1763, Father Harding, finding St. Joseph's no longer sufficed for the constantly increasing number of Catholics, began the erection of St. Mary's on

* Kalm's Travels. Father Josiah Greaton, born about 1680, entered the Society of Jesus on the 5th of July, 1708, and became a Professed Father, August 4, 1719. He resided at St. Inigo's, in Maryland, from 1721 to 1724. After exercising his apostolate at Philadelphia for nearly twenty years, he returned to Maryland, and died at Bohemia on the 19th of September, 1752.

† Father Henry Neale belonged to the excellent family which gave nine members to the Society of Jesus in the last century. He returned to America from Europe in 1740, and died at Philadelphia on the 5th of May, 1748, in the forty-sixth year of his age, and the twenty-fourth of his religious career.

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ground which he had purchased.* Of this estimable religious, Duché, a Protestant clergyman, writing just before his death, bears the following testimony: "He is a well-bred gentleman, and much esteemed, I am told, by all denominations of Christians in this city, for his prudence, his moderation, his known attachment to British liberty, and his unaffected pious labors among the people to whom he officiates."

In 1771, Father Robert Molyneux was attached to St. Joseph's Church, and directed it till 1787, when he was recalled to Maryland.† Father Farmer and he contracted a most intimate friendship, and they used this harmony for the good of religion. Both learned, pious, untiring, they shared the labors of the ministry; and although Father Farmer was eighteen years older than his friend, he always undertook the distant missions, as Father Molyneux's corpulence rendered travelling very difficult for him, while the former, by his sermons, produced a great effect among the Germans and Irish.

While the Jesuits of Maryland thus zealously occupied the capital of Pennsylvania, they did not neglect the country parts; and in 1741, two German Fathers were sent there to instruct and convert the numerous immigrants who arrived from all parts of Germany. In that year, Father Theodore Schneider, a native of Bavaria, founded the mission of Goshenhoppen, forty-five miles

* Caspipina's Letters; London, 1777, vol. i. p. 136. Father Robert Harding died at Philadelphia on the 1st of September, 1772, in the seventy-first year of his age. Like all the missionaries of that epoch, his labors were not limited to the city where he was a pastor. He went to a great distance to administer the sacraments, and certificates of baptism celebrated by him are found in New Jersey.

† Father Robert Molyneux, born in Lancashire, June 24, 1738, a novice of the Society of Jesus in 1757, was sent to Maryland soon after his ordination, and thence to Philadelphia in 1771. On the reorganization of the Society of Jesus in 1803, he became the first Superior of Maryland, and was twice President of Georgetown College. He refused to become Coadjutor of Baltimore, and died at Georgetown, December 9th, 1808.

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from Philadelphia. He lived there in the utmost poverty for more than twenty years; he built a church there in 1745, and ministered to a very extensive district, going once a month to Philadelphia to hear the confessions of the Germans, till Father Farmer was stationed in the residence in that city. So respected was Father Schneider among the Germans, even the Protestant part, that the Mennonites and Hernhutters generously aided him to build his church at Goshenhoppen. His apostolic journeys led him to the interior of New Jersey, where fanaticism at first sought his life. He was several times shot at; but these attempts to shorten his days diminished nothing of his zeal, and he at last made his visits objects of desire, even to Protestants, towards whom, with infinite charity, he fulfilled the functions of bodily physician, when he could not become the physician of their souls. A relic of this venerable missionary is preserved, which attests alike his poverty and his industry. It is a complete copy of the Roman Missal, in his handwriting, stoutly bound; and the holy Jesuit must have been destitute of every thing, to copy so patiently a quarto volume of seven hundred pages of print. Father Schneider died at the age of sixty-four, on the 10th of July, 1764,* having been visited in his illness the previous month by Father Farmer; and we believe that his successor at Goshenhoppen was Father Ritter. At least, Father Molyneux, in a letter to Father Carroll, dated December 7th, 1784, speaks of Father Ritter as having been for some years at Goshenhoppen, where the congregation numbered five hundred communicants.† In 1747, Father Henry Neale had purchased at Goshenhoppen one hun-

* Father Theodore Schneider, born in 1703, and a Jesuit from 1721, had been professor of philosophy and polemics at Liege, and also Rector Magnificus of the University of Heidelburg, before coming to America. His profession dates from 1729.

† This Father is apparently the one whom Oliver mentions as John Baptist Butter or Ruyter, a Belgian, who joined the English province about 1763, and was sent to Pennsylvania, where he died, Feb. 3, 1786.

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dred and twenty-one acres of land, for which he paid two hundred and fifty pounds sterling. The next year Father Greaton paid the proprietors of Pennsylvania fifty-one pounds for four hundred and seventy-three acres in the same place, and this property still belongs to the mission of Goshenhoppen, which the Jesuits continue to serve.

In 1741, Father William Wapeler,* the companion of Father Schneider, founded the mission of Conewago, on the stream of that name, thus again associating this local term with the missions of Catholicity, as his Society had already done on the Mohawk and St. Lawrence. "He remained," says Father Carroll, "about eight years in America, and converted or reclaimed many to the faith of Christ, but was forced by bad health to return to Europe." He retired to Ghent, and then to Bruges, where this worthy Jesuit closed his career in 1781, at the age of seventy. Another celebrated missionary of Conewago is Father Pellentz,† whose memory is in veneration throughout Pennsylvania, and we find that in 1784 he numbered over a thousand communicants at his mission. In 1791, we find him at the synod of Baltimore, filling the post of Vicar-general of Bishop Carroll's immense diocese.

In 1741, Father Wapeler had bought land at Lancaster, with the intention of building a chapel there.‡ Ten years after, Father Farmer was attached to this residence, and remained there in all the poverty and humility of an apostle till 1758.§

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* Father William Wapeler or Wappeler was born in Westphalia, January 22, 1711, and entered the Society of Jesus in 1728. Oliver's Collection, p. 216.

† Father James Pellentz was born in Germany, January 19, 1727, entered the Society in 1744, and made his profession in 1756. Idem.

‡ In 1734, in consequence of fears of a war with France, the missionary at Lancaster became an object of suspicion, and the matter was brought before the Council by Governor Gordon. Watson's Annals, ii. 256.

§ Father Ferdinand Farmer had translated into English his German name, Steenmeyer He was born in the then Circle of Suabia, Oct. 13, 1720, en-

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We have seen him exercising at a later date the ministry at Philadelphia, and to him New York is indebted for the organization of the first Catholic congregation in that city. In 1784, we find Father Geisler* at Lancaster with a congregation of seven hundred communicants; and the country parts of Pennsylvania have thus seen the holy mysteries celebrated for more than a century in the three chapels of Goshenhoppen, Conewago, and Lancaster. From the origin of these missions, they were in part sustained by a pious legacy of an English Catholic, Sir John James, whose will was attacked; but as the secret of his trusts was preserved, the poor, and especially the poor Catholics of Pennsylvania, were not deprived of his charitable aid. The sum allotted to the American mission was one hundred pounds sterling; but as the principal was invested in French funds, his precious resource often in time of war failed the poor Catholics of Pennsylvania and their still poorer missionaries. The latter must have been in great need, for they could not show their parishioners the same touching hospitality then practised in Maryland. There it was the custom for the Catholics who came fasting in order to approach the sacraments, to take their meal with the missionary; and the distance which they often had to go to reach the nearest chapel showed the propriety of this patriarchal custom. The Pennsylvania missions received aid from those of Maryland, by virtue of instructions given by the Provincial of England on the 2d of April, 1759: "The Superior, as a common

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tered the novitiate at Landsperge in 1743, and became a professed of the four vows in 1761. He sought the China mission, but to his disappointment was transferred to the English province, and sent to Maryland in 1752. He died at Philadelphia in 1781, and Father Molyneux pronounced his funeral oration, paying a striking homage to the virtue of the holy missionary. Bishop Bayley declares that he died in the odor of sanctity. Catholic Church in New York, p. 42.

* Luke Geisler, born in Germany in 1735, was sent to Pennsylvania, and died there, August 11, 1786.

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Father, must," says Father Corbie, "assist the needy out of the surplus of the more opulent settlements, putting all, both in Pennsylvania and Maryland, in the *vita communis*, or the ordinary way of living, and succor them, in their incidental losses and burdens, with the bowels of true Christian and religious charity."*

Such was the precarious condition of Pennsylvania, when, in 1784, Father John Carroll visited Philadelphia. He had recently been appointed Superior of the clergy of the United States, with power to administer confirmation, and he came to confer that sacrament on the Catholics, as well as to ascertain the condition and wants of religion there. The sacrament of confirmation had never before been conferred in any city in the land; many a person advanced in years now pressed forward to receive with child and grandchild that sacrament whose vivifying strength they had so often desired; and the remembrance of that confirmation has been perpetuated to our day.

The faithful were then scattered all over the State, rendering the administration of the sacraments difficult, and each missionary had under his care a district about one hundred and thirty miles long by thirty-five broad. Father Carroll was satisfied with the piety and regularity of the Catholics of Philadelphia; he found them well instructed in their religion, but he saw that the two churches, St. Mary's and St. Joseph's,† were not sufficient for the size of the congregations, and that the pastors required, as they truly said, the aid of new priests. He also saw that the prejudice against Catholics was declining; and Mr. Campbell admits that this result was due in part to the stay at

* Campbell's Life and Times of Archbishop Carroll. U. S. Catholic Magazine, iv. 255.

† The Abbé Robin, a chaplain in Rochambeau's army, says: "The Roman Catholics have two chapels in Philadelphia, governed by a Jesuit and a German. They estimate the number of their flocks at eleven hundred or twelve hundred."

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Philadelphia of the representatives of France and Spain, as well as to the presence of the staff of the French army and fleet. The chaplains of the army had during the war celebrated mass in the city churches; and Congress more than once attended to do honor to the French officers. Intelligent Protestants, disposed at first from courtesy to respect the creed of their allies, learned at the same time to tolerate it in their fellow-citizens. Catholics had, moreover, displayed their patriotism in the Revolution. We have shown it in Maryland in the illustrious family of Carroll. At Philadelphia, Moylan, Fitzsimmons, men of eminence, gave the army and Congress striking marks of their courage and patriotism, as well as of their devotedness to the true faith. Commodore Barry, the most celebrated naval commander of the Revolution, was a sincere Catholic, who, at his death made a considerable bequest for pious uses. The ranks of the American army contained many Irishmen—one of the Pennsylvania regiments even got the name of the Irish Brigade—and when the Catholics in a body addressed Washington, congratulating him on his election to the Presidency, the General did them but justice when in his reply he said: "I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."*

At the close of the war a solemn *Te Deum* was chanted in St. Joseph's Church, at the request of the Marquis de la Luzerne, Minister Plenipotentiary of the Court of France. He invited to it the Congress of the United States, the Assembly and State Council of Pennsylvania, as well as the principal generals and distinguished citizens. Washington was present, as well as Lafayette, and the Abbé Bandale, Chaplain of the Embassy of His

* Sparks' Life and Writings of Washington, xii.

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Most Christian Majesty, addressed a most eloquent discourse to the crowded audience.

"Who but He," exclaimed the sacred orator, "He in whose hands are the hearts of men, could inspire the allied troops with the friendship, the confidence, the tenderness of brothers? How is it that two nations once divided, jealous, inimical, and nursed in reciprocal prejudices, are now become so closely united as to form but one? Worldlings would say it is the wisdom, the virtue, and moderation of their chiefs; it is a great national interest which has performed this prodigy. They will say that to the skill of generals, to the courage of the troops, to the activity of the whole army, we must attribute this splendid success. Ah! they are ignorant that the combining so many fortunate circumstances is an emanation from the all-perfect Mind: that courage, that skill, that activity, bear the sacred impression of Him who is divine. . . . Let us beseech the God of mercy to shed on the council of the king of France, your ally, that spirit of wisdom, of justice and of mercy, which has rendered his reign glorious. Let us likewise entreat the God of wisdom to maintain in each of the States that intelligence by which the United States are inspired. . . . Let us offer Him pure hearts, unsullied by private hatred or public dissension; and let us, with one will and one voice, pour forth to the Lord that hymn of praise by which Christians celebrate their gratitude and his glory—*Te Deum Laudamus.*"*

We have already said it, Protestantism can lay no claim to the honor of having established the toleration which Catholics enjoyed in the United States after the Revolution. Policy and necessity marked out the line of conduct which was adopted; and we are not alone in our opinion. An American historian says, "France, Catholic France, was now solicited; she was asked, and not in vain, to lend her armies to the cause of the

* The Catholics during the Revolution. Catholic Herald, Philadelphia, May, 1855.

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Revolution. French troops landed at Boston, and amid the ridicule of the English party, the selectmen of the capital of New England followed a crucifix through the streets! A French fleet enters Narragansett Bay, and a law excluding Catholics from civil rights is repealed! French troops are at Philadelphia, and Congress goes to Mass! Necessity compelled this adaptation of the outer appearance, and, perhaps, to some extent, calmed the rampant prejudice of former days. With a Catholic ally, the government could not denounce Catholicity. In the constitution adopted, it washed its hands of the matter, and Congress refused to assume, as one of its powers, a right to enter the sphere of religion. It was left to the several States to have any religion or none but the general government, the only medium of communication with foreign States, could always profess its tolerance, even though twelve of the thirteen should proscribe the faith of Columbus."

In 1784, at the time of Father John Carroll's visit to Philadelphia, Pennsylvania probably numbered seven thousand Catholics, and this is the estimate given by the Superior to Cardinal Antonelli in the following year. In a letter dated July 22, 1788, and addressed to some citizens of Philadelphia, Father Carroll expressed his opinion that an episcopal See would soon be required for the United States, and that Philadelphia would be the favored city: "I have every reason to believe that a bishop will be granted to us in a few months, and it is more than probable that Philadelphia will be the episcopal See." This conjecture was probably based on the fact that Congress then held its sessions in that city, and that Philadelphia was considered as the capital of the United States; but, as we have elsewhere seen, the clergy summoned to deliberate on the choice of the episcopal city, gave the preference to Baltimore. Himself created bishop in 1790, Dr. Carroll governed Philadelphia by a Vicar-general, Father Francis Anthony Fleming, an able controvertist, who was succeeded in his import-

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ant post by Father Leonard Neale. Father Fleming was one of the first of the Catholic clergy to defend the Catholic cause when assailed. In 1782, Mr. Miers Fisher, a member of the Assembly, having remarked in a discussion that lotteries were like the Pope's indulgences, "forgiving and permitting sins to raise money," Mr. Fleming called attention to it as unworthy of a man of standing; and the member, with a degree of courtesy rare in our days, apologized for any unintentional offence which he might have given the Catholic body; but a new assailant having come forward with the oft-repeated tale of the Pope's chancery, Father Fleming replied by citing an equally authentic Protestant tariff, in which the crime of "inventing any lies, however abominable or atrocious, to blacken the Papists," is forgiven for the moderate sum of one penny; and "setting fire to a popish church," two pence; which has since proved a higher rate than the witty Father set down. The anonymous assailant renewed the attack, and unable to produce any evidence in favor of the pretended list, attempted to raise new issues, charging Catholics with idolatry, persecution, etc.; but Father Fleming held him to his assertion, and after refuting that, disposed of his other charges, completely silencing the accuser. To remove prejudice still more, he published the letters in book form, for wider and permanent circulation. In reply to the charge of persecution and intolerance, he cited the penal laws of England, Ireland, and Scotland, and adds: "But the greatest wonder of all remains to be mentioned. Tell it not in Gath—publish it not in the streets of Askalon—lest the bigots rejoice and the daughters of popery triumph. At the close of the eighteenth century, among the enlightened, talented, and liberal Protestants of America, at the very instant when the American soil was drinking up the best blood of Catholics, shed in defence of her freedom; when the Gallic flag was flying in her ports and the Gallic soldiers fighting her battles, then were constitutions framed in several States de-

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grading those very Catholics, and excluding them from certain offices. O shame, where is thy blush! O gratitude! if thou hast a tear, let it fall to deplore this indelible stigma!"

Father Fleming and Father Gressel, his companion, gave a still better proof of the claims of Catholicity in the yellow fever which desolated Philadelphia in 1793.* While that epidemic was making its fearful ravages in that city, these two Catholic priests, as usual, braved the disease, and devoted themselves to the care and consolation of the sick and dying, and both laid down their lives in the discharge of their duties—true martyrs of charity.†

In 1790 the faithful at Philadelphia beheld the arrival among them of Dr. Matthew Carr, a Hermit of St. Augustine, belonging to one of the oldest religious orders in Christianity, and a community of which has for the last sixty-five years uninterruptedly exercised the holy ministry in Pennsylvania. The Irish and English Augustinians were erected into a distinct province, early in the fifteenth century; and other houses were very numerous at the epoch of Henry VIII.'s religious rebellion. When the first fury of the persecution had spent itself, the Augustinians who had

* From Wansey's Journal of an Excursion to the United States of America, Salisbury, 1796, we find that of fourteen hundred and ninety-seven burials in Philadelphia, from August 1st, 1792, to August 1st, 1793, one hundred and seventy-six were in St. Mary's, twenty-nine in Holy Trinity, and one hundred and ninety-four in Pottersfield; and that in the following year, that of the fever, out of four thousand nine hundred and ninety-two, three hundred and sixty-seven were buried in St. Mary's, sixty-six in Holy Trinity, and fifteen hundred and ninety-eight in Pottersfield.

† Father Lawrence Louis Gressel was born at Rumansfelden, in Bavaria, August 18, 1752. During the six years which he spent in Philadelphia he was distinguished for piety, zeal, and mildness. Bishop Carroll had proposed him at Rome as his coadjutor, and he would doubtless have been appointed but for his premature death, which took place in October, 1793. The Rev. Francis Anthony Fleming was a Dominican, and one of our earliest controversial writers. His little work is entitled, "The Calumnies of Verus; or, Catholics vindicated from certain old slanders lately revived; in a series of letters, published in different gazettes at Philadelphia, collected and revised by Verax, with the addition of a preface and a few notes. Philadelphia: Johnson & Justice, 1792."

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not left Ireland rebuilt twelve houses on the ruins of their former monasteries, and at the present time some forty of these religious display their zeal in the first missions. In England the White Friars have not reappeared since the formation of the Church by law established. Those in Ireland long sent their novices to the convents of France and Italy, to receive the solid and extended instruction which the misery of the times prevented their receiving at home; thus Dr. Carr was brought up in the Augustinian colleges of Paris and Bordeaux. He was afterwards for several years attached to a church of his order in Dublin, but in 1790 came to Philadelphia, and built St. Augustine's Church, which was opened to worship and solemnly dedicated in 1800. Doctor Carr was successively assisted in the ministry by the Augustinians, Rossiter, Staunton, Larissey, and Hurley. He died in 1819, and his successor, as Superior, was the Rev. Dr. Hurley, who died in 1837. The Augustinians have since labored in various missions in the dioceses of Newark, Portland, and Albany, as well as in the neighborhood of Philadelphia; and one of their distinguished members, Father Galberry, was raised to the episcopate as Bishop of Hartford, where, during his short administration, he won the respect and affection of all. The Hermits of St. Augustine have also founded the monastery and flourishing college of Villanova, where young men receive a finished and Catholic education.*

* We are indebted for these details to the kindness of the Very Rev. Father Moriarty, to whom we express our acknowledgment. St. Augustine founded the Order of Hermits, in Africa, in 388, and gave them a rule. They were dispersed by the Vandals in 428, and some took refuge in Sardinia, Naples, and Languedoc, where they founded monasteries. St. Patrick, who had embraced the rule in Tuscany, before his consecration, introduced it into Ireland, where Augustinian communities became very numerous. Till 1256 they had no common centre, but at that time Pope Alexander IV. united them all, and gave them a constitution. The first General was Lanfranc Septala, and since then the Prior-general has always resided at Rome. The Ursulines, Hospital Nuns, and many congregations of Sisters, also followed the rule of St. Augustine.

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At the outset of this century, the Pennsylvania mission received a precious reinforcement in the person of the Rev. Adolphus Louis de Barth, who was appointed to the mission of Lancaster, and there displayed the most admirable zeal.* In 1802 he had as assistant the Rev. Michael Egan, an Irish Franciscan of the Strict Observance, who had recently arrived in the United States, and both, in their poverty as missionaries, found aid and assistance in a generous Catholic, Mr. John Risdal, whose hand was ever open in the cause of religion. A letter from Father Egan to Bishop Carroll, dated Lancaster, February 10, 1803, speaks of this zealous gentleman, and Father Achille Guidée, in his biographical notice of Father De Clorivière, says that that celebrated Jesuit, while curé near St. Malo, in Brittany, from 1780 to 1790, converted several Protestants to the Catholic religion, and among others, Mr. John Risdal. "The return of this gentleman to the true faith was a precious conquest for religion, to which he rendered important service, especially in Lancaster and Philadelphia, in the United States."†

By an apostolic rescript, of September 29, 1804, Father Michael Egan had been authorized to found a province of his Order in the United States, but his project had no success. The young Franciscan was then appointed to St. Mary's Church, Philadelphia, and there won the confidence of Bishop Carroll. The Bishop of Baltimore beheld his administration embarrassed at Philadelphia by the most painful difficulties. He had to resist the pretensions

* Adolph Louis de Barth was born at Munster in 1774, studied at Bellay, and entered the seminary of Strasburg. He was scarcely ordained when the Revolution drove him from France, and even from Munster, whence he repaired to America. He was at first employed in Maryland, but was soon sent to Lancaster. He was Vicar-general and administrator from 1814 to 1820, then pastor of Conewago, and in 1828, rector of St. John's, Baltimore. In 1838 his infirmities and years compelled him to retire to Georgetown College, where he died piously, in October, 1844.

† Guidée, Vie du P. Joseph Varin et de quelques autres Pères Jesuites, Paris, 1854, p. 250.

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of the trustees of the German Church of the Holy Trinity, who claimed the right of patronage, and who fomented a schism in which they were encouraged by two interdicted priests. At last, after five years' rebellion, the trustees submitted to the episcopal authority in 1802. In the month of December, 1806, Bishop Carroll addressed Cardinal di Pietro, insisting on the necessity of founding four new Sees—Philadelphia, New York, Boston, and Bardstown. Pius VII. decreed this foundation by his brief of April 8, 1809, and appointed Father Michael Egan Bishop of Philadelphia; but we have already told by what a train of accidents and misfortunes the bulls of institution were prevented from reaching Baltimore till September, 1810.

CHAPTER XV.

DIOCESE OF PHILADELPHIA—(1810-1834).

The Rt. Rev. Michael Egan, first bishop—Very Rev. Louis de Barth, administrator—Rt. Rev. Henry Conwell, second bishop—Schism of St. Mary's Church—Very Rev. William Mathews, administrator—Rt. Rev. Francis P. Kenrick, coadjutor, then third bishop—Religious condition of the diocese in 1834.

THE Rt. Rev. Michael Egan was consecrated October 28th, 1810, in St. Peter's Cathedral, Baltimore. Archbishop Carroll officiated on that occasion, assisted by his coadjutor, Bishop Neale, and Father William Vincent Harold, of the Order of St. Dominic, preached the usual sermon. The new prelate had been recommended for this See to the Congregation of the Propaganda, and was selected by Archbishop Carroll "as a truly pious and learned religious, remarkable for his great humility, but deficient, perhaps, in firmness, and without great experience in the

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direction of affairs." For these reasons the name of Father Egan was only second on the list sent to Cardinal di Pietro, although at the close of the letter, the prelate declared that he preferred him to the others. And Archbishop Carroll expressed himself still more categorically in a letter of June 17, 1807, where he said of Father Egan: "He is a man of about fifty, who seems endowed with all the qualities to discharge with perfection the functions of the episcopacy, except that he lacks robust health, greater experience, and a greater degree of firmness in his disposition. He is a learned, modest, humble priest, who maintains the spirit of his Order in his whole conduct."*

Bishop Egan governed his diocese with zeal and piety; but, according to the prognostic of Archbishop Carroll, he was deficient in necessary firmness, as he showed in a very serious controversy with the trustees of St. Mary's Church, his cathedral. These trustees thus preluded the deplorable schism which, at a later date, was to desolate the diocese. The ground on which this church is built had been granted to Father Robert Harding, in 1763, under the express condition of erecting there a chapel, which he, in fact, did. The church was successively transferred by will from Father Harding to the Rev. John Lewis, and by the latter to Father Molyneux, and finally to Father Francis Neale. At last, by an Act of the Legislature of Pennsylvania (passed Sept. 13, 1788), a body of trustees was recognized as a body politic, and incorporated to administer the finances of the church.

In 1810 it became necessary to enlarge the edifice, and these new erections gave rise to conflicts of authority with the bishop, at the same time that the trustees set up claims to be consulted in the choice of their pastors, and unfortunately, Father Harold and his uncle arrayed themselves in a measure against the bishop. This was the more to be regretted, as the younger Harold,

* Archives of the Archbishop of Baltimore.

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though a man of eminent qualities and striking defects, was full of real eloquence and virtue, but marred his transcendent merit by the asperity of his temper.

In spite of these troubles, which shortened his days, Bishop Egan took a lively interest in the foundation of a colony of the Sisters of Charity at Philadelphia, to take care of an orphan asylum. In 1797 a charitable association had been organized in the city to harbor orphans whose parents had been carried off by the yellow fever. These poor children were confided to a pious lady, and lodged in a house near the Church of the Holy Trinity; but, from the very first, resources were precarious, and the asylum was maintained only by the persevering efforts of Father Michael Hurley, pastor of St. Augustine's in 1807, and by the generous aid of a layman, Mr. Cornelius Thiers. It needed a religious institute to undertake the direction of this asylum, and the trustees of the Holy Trinity resolved, in 1814, to ask Sisters of Charity from Emmetsburg. It was the first colony sent by Mother Seton from her rising community, and the holy foundress welcomed this opening with joy. Three Sisters were appointed, with Sister Rose White as Superior,* and arrived at Philadelphia, September 29, 1814. They took possession of the asylum, which contained thirteen children, in rags, groaning under the weight of a debt of four thousand dollars. Their early efforts were crossed by trials, but three years after they had paid the debt, and the orphan asylum now contains a hundred children, while the boys, to the number of one hundred and six, occupy another asylum, under the charge of the Sisters of St. Joseph.

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* Sister Rose White was a pious widow, born in Maryland, in 1784, and was one of the first to join Mother Seton to found in America the Order of Sisters of Charity. On the death of the foundress, Sister Rose was elected Superior-general, and was re-elected by her Society as often as the constitution permitted, thus receiving a proof of their confidence in her wisdom, virtue, and aptitude for government. She died in Maryland, July 25th, 1841.

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Bishop Egan did not live long enough to see his diocese adorned by the presence of the Sisters of Charity. He expired on the 22d of July, 1814, and on his death, the Very Rev. Louis de Barth was appointed administrator of the diocese. In the month of January, 1815, Archbishop Carroll wrote to Rome to ask that the vacancy should be filled, and renewed his request in the month of July. The Rev. Ambrose Maréchal was nominated Bishop of Philadelphia, but he refused the See, and the Court of Rome did not insist, because it wished to call him then to the more important post of Coadjutor of Baltimore.

The Rev. John Baptist David, afterwards Coadjutor of Louisville, was also proposed at Rome for the See of Philadelphia, but he hastened to write to the Propaganda, to beg them not to think of him. The ability with which the Rev. Mr. De Barth administered the diocese, next pointed him out for the episcopacy; but such an honor disconcerted his modesty; he twice successively refused the See, and once sent back to Rome the bulls of investiture. Every one shrunk from a burden rendered particularly heavy by the spirit of independence and revolt which fermented among the bodies of trustees. At last, in 1830, the Very Rev. Henry Conwell, Vicar-general of the diocese of Armagh, in Ireland, accepted the post, ignorant, doubtless, of its many difficulties. He was consecrated in London, by Bishop Poynter. He was then seventy-three years old, and immediately embarked for the United States, where the bitterest trials and cares awaited him. The long schism of St. Mary's Church, Philadelphia, has been a long scandal to religion, but it is our duty to relate briefly the sad story, in order to serve as a lesson to imprudent laymen, who believe that they show zeal in exceeding their duty and invading that of the clergy and episcopate.

In 1818 or 1819, William Hogan, a young priest of inferior education but good natural parts, who had been dismissed from Maynooth for a breach of discipline, left the diocese of Limerick

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and embarked for New York. He was first employed on the ministry at Albany, but left that city, against the wish of Dr. Connolly, then Bishop of New York, and was temporarily installed by the Rev. Mr. De Barth, administrator of the diocese of Philadelphia, as temporary pastor at St. Mary's. At the close of the year 1820, Bishop Conwell took possession of his See, and having had reason to suspect Mr. Hogan's conduct in Ireland, on his passage, at Albany and Philadelphia, he withdrew his faculties on the 20th of December, 1820. Hogan continued to officiate at St. Mary's, in spite of the censures of his bishop, and the refusal of the Archbishop of Baltimore to entertain his appeal. Bishop Conwell accordingly excommunicated Hogan on the 11th of February, 1821, and in the course of the spring, appointed as pastor, the Rev. James Cummiskey, associating with him the Rev. Thomas Hayden, whom he had ordained on the 1st of May. The bishop and his clergy occupied the church for some months, though very much annoyed by Hogan and his party, who threatened to take possession of St. Mary's, and finally did so in the summer of 1821.

In August, Bishop England, of Charleston, stopped in Philadelphia on his way to New York, and though he did not wait on Bishop Conwell, was soon found to be much prejudiced against the latter. While at New York he was visited by Hogan, and wrote to Bishop Conwell, offering his mediation; and so deluded was he by the rebellious priest and his party, that he concluded his letter by saying: "I pledge myself to you, and I would not do so thoughtlessly, that if you grant what I ask, you will uphold and preserve religion; but should you refuse it, you will be the cause of its destruction."

Bishop Conwell by no means approved the steps taken by the Bishop of Charleston, and peremptorily declined his mediation. However, when Bishop England, in returning to his See, stopped at Philadelphia in October, the bishop was induced to yield to

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his request; and Bishop England, having promised Mr. Hogan a mission in his own diocese, obtained powers from Bishop Conwell to absolve him on a proper submission. Hogan readily promised all that was required, and Bishop England absolved him on the 18th of October, 1821; but the very next day, Hogan, hearkening to the fatal advice of the trustees, retracted, again said Mass at St. Mary's, and resumed his functions as pastor. Bishop England, who had believed so implicitly in Hogan's good faith, saw all his plans thus defeated, and so far from being able to carry out his promise, was in turn obliged to re-excommunicate the wretched Hogan.

This was not the only effort to restore peace. Several friends of the bishop, admirers of the Dominican Father, William V. Harold, once stationed at Philadelphia, prevailed upon Bishop Conwell to invite him to return, fully persuaded that Hogan would be at once abandoned. Father Harold was then Prior of a house of his Order in Lisbon, and joyfully accepted the offer of a pastorship of a church to which he was so much attached as St. Mary's, but informed the bishop that it would be necessary for the latter to write to Rome in order to obtain the acceptance of his resignation as Prior. Meanwhile, Bishop Conwell, to his great chagrin, learned that Father Harold and his uncle, Father William Harold, had been the leaders of the opposition to his predecessor, and that the uncle had first stirred up the trustees of St. Mary's to revolt against their bishop, actually circulating anonymous printed appeals. Bishop Conwell now retracted the invitation to the nephew, but Father William V. Harold, having resigned his priorship, was already on his way, and on the 2d of December, 1821, landed in Philadelphia, to the great joy of all his friends. The Bishop received him coldly, but installed him at St. Joseph's, and made him his secretary. Father Harold did not, however, succeed at all in weaning the schismatics from Hogan.

The majority of the Catholics were far from approving the con-

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duct of the trustees. Most of them now deserted the interdicted church, and followed the bishop, who had withdrawn to St. Joseph's. The two parties became more and more exasperated; the orthodox hoped to defeat the schismatics by electing a new Board of Trustees, but those in office managed to secure a re-election by multiplying the number of seats in the church, and letting them to their creatures. Now, as every male occupant of a seat was an elector, whether Jew or infidel, the majority was thus secured for the revolt. The election took place in the church on Easter Tuesday, 1822, and led to sad results: the disorder was frightful; blood was shed, and the schismatics triumphed, preserving Hogan as pastor.

At the close of the same year, the Archbishop of Baltimore returned from Rome to the United States, bringing a Papal brief of August 2, 1822, which solemnly condemned the schismatics of St. Mary's. Mr. Hogan promised to submit, and a long correspondence ensued between him and the Rev. William V. Harold, the bishop's secretary. In this, bad faith is everywhere evident in Hogan's language. Nevertheless, he made his submission on the 10th of December, 1822, and the same day received from Bishop Conwell his exeat and the removal of the censures incurred; but on the 14th of the same month, the unhappy priest, circumvented by the trustees, relapsed into his error; he objected that the authenticity of the Pontifical brief had not been shown and continued to officiate and preach at St Mary's. The guilty priest published the most violent pamphlets against his diocesan and against Bishop England, whom he sought to compromise; but he soon tired of functions which he rebelliously exercised, and which were a check to his passions. He left Philadelphia, went south, married, re-married, became a custom-house officer at Boston, went into the pay of the bitterest enemies of Catholicity, ever disposed to foment scandal; and successively published against the Church three infamous books, recently reprinted at

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