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RECORDS
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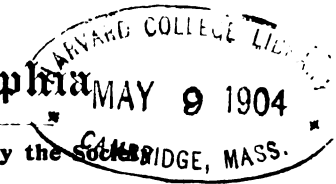
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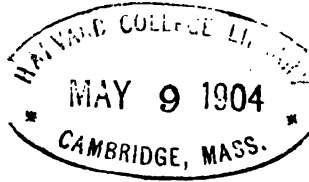
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Francis A. Cunningham

MR. FRANCIS A. CUNNINGHAM,
Eighth President of the American Catholic Historical Society.

(Frontispiece.)



ADDRESS DELIVERED AT THE ANNUAL MEETING OF THE SOCIETY, TUESDAY AFTERNOON, DECEMBER 15, 1903.

BY THE PRESIDENT, REV. HENRY T. DRUMGOOLE.

LADIES AND GENTLEMEN: The work of this Society during the past year, and the Society's present condition, are so well and so clearly indicated in the annual report of the Secretary that I judge there is little need of further statement or of emphasis. In the main, the year has been far from barren; but with a larger membership and a more generous financial support, much more could have been realized, and cherished plans of many years' contriving, and of ever-increasing necessity, might have been carried into action or to more perfect development.

There is still urgent need of an additional care-taker, a librarian, who should not only see to the books and manuscripts that are already in our possession, but whose vigilant eye and alert mind would discover and rescue for the future historian at least some of the valuable books, letters and records that are in hiding, and which are daily crumbling into dust, or, in any other way, are meeting with irreparable destruction. Such a librarian could, in addition, give great aid to the Research Committee in the preparation of the matter for our quarterly Records.

Indeed, it is desirable that all the members of the Society should interest themselves more immediately with historical work, at least to the extent of giving information of historical documents, or "finds" of any description, that may come to their knowledge.

Throughout this country, in very many directions, and in Europe also, there are important letters, books, pictures, newspapers, scraps of information, etc., both of recent date or of ancient record, whose value is great, and which oftentimes might be had for the mere asking, or at little expense. So far as the funds of the Society or the generosity of its members will permit, we are most anxious to gather into our store-house, and to publish in our *Records*, whatever helps to tell or illustrate the story, however humble or heroic, of Catholic achievement in America.

In at least some of our public libraries there are unpublished manuscripts that tell of Catholic effort and sacrifice, of devotion and accomplishment, whose publication would give much light to the historian, and make interesting and helpful reading for us all. I venture to say that copies of those manuscripts are easily procurable, did we interest ourselves in the matter, each in his own locality, and that permission to print these same would be granted for the guarantee of due credit.

A few days ago one of the public papers commented on the fact that it takes but a short time for men to lose sight of historical documents and to forget the makers of history. As a proof of these assertions, two instances were alleged. One was the finding, among the waste-paper in a cellar, of General Grant's famous "Let us have peace" letter. The other incident was the discovery at Queen's College, Oxford (in England), of the remains of the founder of that institution, Robert Eglesfield, who was chaplain and confessor to Philippa, Queen of Edward III., and who died in the year 1349. For centuries, so the writer stated, even the name of this founder was almost forgotten.

What mounds of oblivion are not men allowing to gather over, and deeply bury from us, the names and deeds of those who bore the burden of the early days and the heats

in this now prosperous and happy land of ours! Surely, it is easier to rescue these records now, even at the expenditure of some trouble and outlay, than to trust to an uncertain future. If gratitude fail us, at least let economy make us jealous guardians of the treasure of heroism and faithfulness which the past has left us. For, after all, no one is sufficient to himself. We need the help of others; and, for a fact, we are debtors all, individuals and nations, to those who have gone before. Traditional power, whether moral or physical, is a great inheritance; and the example of noble deeds, and of faithful service to God and to one's fellow-man, nerve and encourage even the strong and the brave. Moreover, if each age does owe at least something to the ages of the past, it also, in turn, has a debt to the generations that are to come.

As flame, therefore, kindleth flame, our individual interest, if not enthusiasm, would secure other helpers, and add new names to the list of those who are rescuing, because they reverence the records of the bygone centuries, and who are treasuring up the worthy memories of the present.

That there is need of such exemplary interest and enthusiasm, the eighteen years throughout which this Society has lived and worked give ample testimony. Even now there are many, very many, I am sorry to say, who have not yet learned the true meaning of the great work this Society is accomplishing. Nay more, some of our own members realize it only after a great lapse of time. But it cheers me to see former listlessness, sometimes opposition, giving way to growing appreciation and enthusiasm, once the high aims and the successful labor of this Historical Society are understood. And it is pleasant to relate, that rarely has it happened that some converts to the cause are not made each time there is a general gathering of the members in this venerable and stately building, which your

devotion to Catholic truth and effort in America has given to the records of those pioneers, the noble doers and thinkers of the past.

At this late day it is not necessary that I should enter into a detail, or even an enumeration, of the special aims this Society has set up for itself. At least two former presidents have amply covered this ground in their annual presidential addresses. But it may be interesting to note, in passing, that the last number of the *London Catholic Month* has set forth the great need which is felt in England, at the present moment, of just such work as is contemplated for America in the addresses I have alluded to.

The writer in the *Month*, the Reverend J. Hungerford Pollen, complains because there is no index to even the best Catholic writers, and that much Catholic thought is really buried in books, and magazines, and papers, with no helping guide to locate it. We have done something in this direction of index-making; little, it is true, but still a beginning, and the hope is still with us that further endeavor will give assurance of continued effort and success. The writer says well:

“It is obvious that neither present nor future students of English Catholic history can make considerable or permanent advances until the resources of that history are in some way edited, and reduced to manageable forms under which they can be studied and digested. Not till then can the conclusions to which our history points be deduced with certainty. Not till then can the valuable lessons taught by the past be controverted.”

Two things are needed, Father Pollen declares, by

“Our teachers, the professors of our highest faculties, our priests and prelates (not *quid* pastors, but *quid* men of letters), our historians, our writers, and the happily ever-increasing class of serious readers and students, who apply themselves to the great intellectual problems of the day, to neglect which is practically to withdraw from the world of civilization altogether.”

The first thing needed, and more especially for the next generation, is “knowledge of what has been already

thought (I would add, and also *done*) by Catholics about the matters in which they are interested." The second is: "Increased facility of access to hitherto unused sources of knowledge," etc. To thinking minds these quotations furnish their own comment.

Such work in England would give great aid to all English-speaking Catholics; such work in America would do the same. Before leaving this article, I would mention its title, namely, *A Learned Society for English Catholics*.

My only comment here will be, that the constant purpose of our Society has been to join in its membership and in its efforts the best minds and energies of the American Catholic public. And as this purpose has met with a goodly measure of success, the promise is that, as the years go on, the American Catholic Historical Society will be a centre of intellectual endeavor for all that is good and great, and that this will be accomplished without abating one jot or tittle of its specific historical work, but rather because of its broad devotion to its main purpose.

Little thought is required to see the truth of my last statement. For, if our archives are meant to be more than mere indices, we must gather here not only "the best information from all possible sources" of what *American* Catholic thought and action have done, and are doing, in History, Sociology, Education, Law (civil and ecclesiastical), Biblical Research, Theology, Philosophy, Pedagogy, etc., but we should have on our shelves, so far as it is possible, the works that have come from Catholic pens on these broad and ever-absorbing topics.

Just here, I might recall that last year I chronicled the bequest which the late Reverend Hugh Lane made of his whole library to our Society. This year I have to record a like benefaction on the part of the late Reverend Joseph Kelly, who for many years was one of our members.

With continued accessions of such large numbers of

books we should soon have a great consulting library, which will add much to the efficiency of our work, and give added stimulus to Catholic thought and study.

No new bequest of money—an indispensable medium that our work needs so badly—has come to us during the past twelve months; but it is hoped that the example set by our late member and benefactress, Miss Blight, who bequeathed the Society five thousand dollars, may find imitation both before, as well as after, death. There are many Catholics who could readily give generous help to our undertakings, and so hasten the day when all departments of our activity should be able to furnish proper aid and incitement to the writing of Catholic history in America.

And now, without further comment, I wish to thank you for the double honor you bestowed upon me by twice electing me to the office of your chief executive. My one regret is that, during the past year, I have not been able to contribute more time and thought to the work; my one great pleasure is that my successor in office is so well fitted for the high trust that soon will be his, and that this presidency promises new vigor and enlarged endeavor.

In your name, and in my own, I would publicly thank the members of the Board of Managers, and of the various standing committees, for the devotion that has been shown by them during the past year, and, in some cases, through many years, in their several offices. Nor will it be considered invidious distinction if I specify the work done, and so well, by the ladies of the Entertainment Committee. Under the guidance of their efficient and untiring head, Miss Jane Campbell, they have enabled us to welcome, in a becoming manner, the lecturers who have shared with us the fruit of their historical labors, and have allowed us to give fitting testimony of the respect and esteem this Society has for those men, who, because of their work, and of their example, and of their position, deserve honor for the glory they have contributed to the Catholic name.

Of set purpose have I reserved for final mention the expression of the debt of gratitude this Society owes to one who, from the first years of its existence, has been a member of our organization; who during seventeen years of that period of time has been an active manager of the work; who was our president through four struggling years, and who made possible for us the possession of this great mansion as the home of our inspiration, our treasures, and our industry. I need hardly mention the name, in this connection, of Doctor Lawrence F. Flick.

Those who are conversant with the history of the growth of the American Catholic Historical Society are already aware of Doctor Flick's devotion to the cause of American Catholic history; of the almost prodigal energy he has expended for the upbuilding and strengthening of this Society, and of his stirring enthusiasm for every one of the aims and objects we have set before us. The best testimony to the material results of all his labors in our behalf is the very building in which we are now congregated, for it was through his untiring efforts that the money necessary for its purchase was raised here in Philadelphia.

The best testimony to the moral and intellectual results of Doctor Flick's efforts is found in the throng of past and present workers, who, having felt the magic of his enthusiasm, have shared his labors and his love for this Society, and for all for which it stands to all serious, broad-minded and generous Catholics.

With this annual meeting Doctor Flick closes—only for a time, let us hope—his long-continued official relations with us. Many other duties make this imperative; some of these need not be named, for they are of public fame. Because of these duties, Doctor Flick refused re-nomination. But I can assure you of the Doctor's continued interest in our work; for his heart is with us, as it is to be hoped will be yours.

AUDUBON, THE NATURALIST.

BY JAMES J. WALSH, M. D., PH. D.

The publication, some three years ago, of Audubon's *Journals* by his granddaughter, Maria Audubon,¹ called attention to the fact that this greatest of American observers of nature, one of the first American scientific naturalists to attract attention in Europe, was a man in whom, besides deep love of nature, there was implanted the sincerest of religious feelings and a tender personal regard for the Creator whose creation he admired and loved so much. This attitude of mind is so different from that which is usually supposed to be characteristic of scientific men, that Audubon's religious opinions seemed worth while inquiring into further. The results are presented to the readers of the RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY as an example of how far early religious training, even when imperfect and given under unfortunate circumstances, may yet serve to tinge the opinions of all the after life.

An autobiographic passage in the early part of Audubon's *Journals* calls special attention to the fact that our great American naturalist was baptized and confirmed as a Catholic. He was born on the Island of San Domingo not very long before the negro insurrections on that island. His mother, a lady of Spanish extraction, was one of the victims of one of the several insurrections towards the end of the eighteenth century. His father, with young Audu-

¹ New York, Charles Scribner's Sons, 1900.



Portrait of Friend

J. J. Audubon

JOHN JAMES AUDUBON,
Naturalist—Ornithologist.
Born about 1777. Died January 27, 1851.

bon, a mere child, escaped to New Orleans, and thence to France, where he married again. Audubon has the pleasantest recollections of his stepmother, and mentions the fact that when he was within a few months of being seventeen years old, his stepmother, who was an earnest Catholic, insisted on his being confirmed.

The date of Audubon's birth is uncertain, but was probably between 1775 and 1780. When he was seventeen years of age, at about the time of his confirmation, France had just gone through the awful period of the Revolution, and was in the throes of a most radical republican administration, with all that that meant for the rejection of anything like religious sentiment. The boy's faithful studying of his catechism for his stepmother's sake seems to have had its effect, however, for in later life we find that instead of the materialistic views that might be expected to come from a man who had reached his maturity in the midst of the irreligious period in French thought, his letters and journals are full of the sincerest expressions of religious sentiments. There is even tender piety in his gratefulness for the guardianship of Providence, and nearly all of his letters to his wife end with the words, "Good-night, God bless you."

In order to ascertain what his religious sentiments were toward the end of his life, I have recently been in communication with the granddaughter who edited these letters and journals. She states that while, during the many years in which he was far from civilization, his attendance at church lapsed and he never reacquired the habit of attendance, his marriage with an English woman of another form of faith severing him somewhat from his early church, she is happy to state very emphatically that he was never other than a firm believer in the God whose works he so revered, and he never, by deed or word, countenanced irreverence or irreligion. His *Journals* in many places speak of his attend-

ance at church, and he was surely a religious man in the highest sense of the word.

She considers herself fortunate in having received from Mr. James Coolidge, the last survivor, as far as she knows, of her father's personal friends, a letter in which he says:

"The religious element was a striking characteristic of your grandfather. He was child-like in his simplicity, and his religion was a Golden Rule."

Miss Audubon concludes another letter by saying that she considers, and feels very sure of, and very grateful for the fact that her grandmother may certainly be included in the household of faith.

It has seemed worth while, then, to give a series of extracts from Audubon's *Journals*, for they serve very well to display the depths of his religious feelings. The intimate study of nature, especially in a wild state, has for most men an inspiring effect, that throws them back on the deeper emotions of religious awe. When their view of nature is obtained amid the dangers of the trackless forests, in which man feels all of his helplessness in the face of natural forces over which he has so little control, there is apt to be developed a feeling that his only dependence must be on the Providence that rules all, and that somehow takes care of the bird and the beast, and keeps count even of the fall of the leaves. Even in the midst of trials manifestly the result of human malice, Audubon is able to keep his trust in Providence, as is evident from the following passage from his *Labrador Journals*:

"My money," (he says,) "was one day stolen from me, by a person who perhaps imagined that to a naturalist it was of little importance. This happened on the shores of Upper Canada. The affair was as unexpected as it well could be, and as adroitly managed as if it had been planned and executed in Cheapside. To have repined when the thing could not be helped would certes not have been acting manfully. I therefore told my companion to keep a good heart, for I felt satisfied

that Providence had some relief in store for us. The whole amount of cash left with two individuals fifteen hundred miles from home was just seven dollars and a half. Our passage across the lake had fortunately been paid for. We embarked and soon got to the entrance of Presque Isle Harbor, but could not pass the bar, on account of a violent gale which came on as we approached it. The anchor was dropped, and we remained on board during the night, feeling at times very disagreeable, under the idea of having taken so little care of our money. How long we might have remained at anchor I cannot tell, had not that Providence on whom I have never ceased to rely come to our aid. Through some means to me quite unknown, Captain Judd, of the U. S. Navy, then probably commandant at Presque Isle, sent a gig with six men to our relief. It was on the 29th of August, 1824, and never shall I forget that morning. My drawings were put into the boat with the greatest care. We shifted into it, and seated ourselves according to directions politely given us. Our brave fellows pulled hard, and every moment brought us nearer to the American shore. I leaped upon it with elated heart. My drawings were safely landed, and for anything else I cared little at the moment. I searched in vain for the officer of the navy, to whom I still felt grateful, and gave one of our dollars to the sailors to drink the freedom of the waters; after which we betook ourselves to a humble inn to procure bread and milk, and consider how we were to proceed."

A very characteristic passage from Audubon's *Diary*, that proclaims at once his delight in nature and his recognition of the Creator, to whom nature owes all her beauties, is to be found among the episodes with which his granddaughter concludes the second volume of Audubon and his *Journals*. It consists of his reflections at dawn on the shores of the Bay of Fundy, one day, in 1833, when he was about fifty-five years of age. It shows a freshness of appreciation for natural beauty that one might scarcely expect to find in a man whose life had been passed amid scenes of great natural beauty, and who might be considered more or less blasé with regard to that sort of thing. It is for that reason all the more typical of the closeness of the man to the heart of nature and to its Creator.

"When day broke," (are his words,) "how delightful it was to see fair Nature open her graceful eyelids, and present herself arrayed in all

that was richest and purest before her Creator. Ah, reader, how indelibly are such moments engraved on my soul! With what ardor have I at such times gazed around me, full of the desire of being enabled to comprehend all that I saw! How often have I longed to converse with the feathered inhabitants of the forest, all of which seemed then intent on offering up their thanks to the object of my own adoration! But the wish could not be gratified, although I now feel satisfied that I have enjoyed as much of the wonders and beauties of nature as it was proper for me to enjoy."

A very interesting episode in Audubon's *Journals*, illustrative of the side of his character with which we are dealing, is that in which he tells the story of one of the woodsmen whom he met in the forests of the West, who had been lost for a number of days, and who, though only less than ten miles from home at the beginning of his wanderings, probably traveled more than four hundred miles during the week that he was lost, finally getting his bearings some forty miles from home. The story is full of that feeling of dependence on Providence that characterizes the pioneer man in his solitude, and Audubon, in his remarks on the story, shows how thoroughly in accord with these pious feelings were his own as he listened to the story, and considered the final restoration of the man to his family as something directly providential.

"The condition of a man lost in the woods," (so he reflects,) "is one of the most perplexing that could be imagined by a person who has not himself been in a like predicament. Every object he sees, he at first thinks he recognizes, and while his whole mind is bent on searching for more that may gradually lead to his extrication, he goes on committing greater errors the farther he proceeds. This was the case with the live-oaker. The sun was now setting with a fiery aspect, and by degrees it sunk in its full circular form, as if giving warning of a sultry morrow. Myriads of insects, delighted at its departure, now filled the air on buzzing wings. Each piping frog arose from the muddy pool in which it had concealed itself; the Squirrel retired to its hole, the Crow to its roost, and, far above, the harsh, croaking voice of the Heron announced that, full of anxiety, it was wending its way towards the miry interior of some distant swamp. Now the woods began to resound to the shrill cries of the Owl; and the breeze, as it swept among the columnar stems

of the forest trees, came laden with heavy and chilling dews. Alas! no moon with her silvery light shone on the dreary scene, and the Lost One, wearied and vexed, laid himself down on the damp ground. Prayer is always consolatory to man in every difficulty or danger, and the woodsman fervently prayed to his Maker, wished his family a happier night than it was his lot to experience, and with a feverish anxiety waited the return of day.

“You may imagine the length of that dull, cold, moonless night. With the dawn of day came the usual fogs of those latitudes. The poor man started on his feet; and with a sorrowful heart, pursued a course which he thought might lead him to some familiar object, although, indeed, he scarcely knew what he was doing. No longer had he the trace of a track to guide him, and yet, as the sun rose, he calculated the many hours of daylight he had before him, and the farther he went, the faster he walked. But vain were all his hopes; that day was spent in fruitless endeavors to regain the path that led to his home, and when night again approached, the terror that had been gradually spreading over his mind, together with the nervous debility produced by fatigue, anxiety, and hunger, rendered him almost frantic. He told me that at this moment he beat his breast, tore his hair, and, had it not been for the piety with which his parents had in early life imbued his mind, and which had become habitual, would have cursed his existence. Famished as he was, he laid himself on the ground, and fed on the weeds and grasses that grew around him. That night was spent in the greatest agony and terror. ‘I knew my situation,’ he said to me. ‘I was fully aware that unless Almighty God came to my assistance, I must perish in those uninhabited woods. I knew that I had walked more than fifty miles, although I had not met with a brook, from which I could quench my thirst, or even allay the burning heat of my parched lips and bloodshot eyes. I knew that if I should not meet with some stream I must die, for my axe was my only weapon, and although Deer and Bears now and then started within a few yards, or even feet of me, not one of them could I kill; and although I was in the midst of abundance, not a mouthful did I expect to procure, to satisfy the cravings of my empty stomach. Sir, may God preserve you from ever feeling as I did the whole of that day.’

“For several days after, no one can imagine the condition in which he was, for when he related to me this painful adventure, he assured me that he had lost all recollection of what had happened. ‘God,’ he continued, ‘must have taken pity on me one day, for, as I ran wildly through those dreadful pine barrens, I met with a tortoise. I gazed upon it with amazement and delight, and, although I knew that were I to follow it undisturbed, it would lead me to some water, my hunger and thirst would not allow me to refrain from satisfying both, by eating its flesh, and drinking its blood. With one stroke of my axe the beast

was cut in two, and in a few moments I had despatched all but the shell. Oh, sir, how much I thanked God, whose kindness had put the Tortoise in my way! I felt greatly renewed. I sat down at the foot of a pine, gazed on the heavens, thought of my poor wife and children, and again and again thanked my God for my life; for now I felt less distracted in mind, and more assured that before long I must recover my way, and get back to my home.' ”

With regard to the story which he thus incorporates in his narrative, Audubon says:

“ This is no tale of fiction, but the relation of an actual occurrence, which might be embellished, no doubt, but which is better in the plain garb of truth. The notes by which I recorded it were written in the cabin of the once lost live-oaker, about four years after the painful incident occurred. His amiable wife, and loving children, were present at the recital, and never shall I forget the tears that flowed from their eyes as they listened to it, albeit it had long been more familiar to them than a tale thrice told. Sincerely do I wish, good reader, that neither you nor I may ever elicit such sympathy by having undergone such sufferings, although no doubt, such sympathy would be a rich recompense for them.

“ It only remains for me to say that the distance between the cabin and the live-oak hummock to which the woodsman was bound, scarcely exceeded eight miles, while the part of the river where he was found was thirty-eight miles from his house. Calculating his daily wanderings at ten miles, we may believe they amounted in all to four hundred. He must therefore have rambled in a circuitous direction, which people generally do in such circumstances. Nothing but the great strength of his constitution, and the merciful aid of his Maker, could have supported him for so long a time.”

Audubon sometimes in his wanderings found subjects for his admiration in the people whom he met. In his *Labrador Journal*, he gives a very pleasant account of coming unexpectedly, in one of the Magdalen Islands, upon a church on the day when they were celebrating the Feast of Corpus Christi. He was very much struck by the fact of finding the church and evidences of civilization on the island, and evidently went to the services in a thoroughly sympathetic mood. We shall leave the story of the impression produced on him by the simple faith of the peasants to his own words:

"We walked," (thus runs his record,) "through the woods, and followed the road to the church. Who would have thought that on these wild islands, among these impoverished people, we should have found a church; that we should have been suddenly confronted with a handsome, youthful, vigorous, black-haired, black-bearded fellow, in a soutane as black as the Raven's wedding-dress, and with a heart as light as a bird on the wing? Yet we met with both church and priest, and our ears were saluted by the sound of a bell which measures one foot by nine and a half inches in diameter, and weighs thirty pounds; and this bell may be heard a full quarter of a mile. It is a festival day, La Petite Fête de Dieu. The chapel was illuminated at six o'clock, and the inhabitants, even from a distance, passed in; among them were many old women, who, staff in hand, had trudged along the country road. Their backs were bent by age and toil, their eyes dimmed by time; they crossed their hands upon their breasts, and knelt before the sacred images in the church with so much simplicity and apparent truth of heart that I could not help exclaiming, 'This is indeed religion!'"

His own religious confidence in Providence is well illustrated by the following passage from his *Journals* when his little company went to sleep in fear of the hostile Indians around them:

"After a hearty meal we went to sleep, one and all, under the protection of God, and not much afraid of Indians, of whom we have not seen a specimen since we had the pleasure of being fired on by the Santees. We slept very well for a while, till it began to sprinkle rain, but it was only a very slight shower, and I did not even attempt to shelter myself from it. The fires were mended several times by one or another of the party, and the short night passed on, refreshing us all as only men can be refreshed by sleep under the sky, breathing the purest of air, and happy as only a clear conscience can make one."

While Audubon was at Niagara he was tempted to paint a picture of the falls. After having lodged near them for several days he announced his departure without making any drawings. His host began to persuade him that he should not go before he had made a series of sketches of this greatest wonder of American nature. Those who have seen and studied the best editions of Audubon's works, and who have learned to realize ever more and more how closely and how faithfully the naturalist-painter could copy nature,

even her most delicate coloring, how well he could delineate the varying shades of the birds and of the flowers, must appreciate that he would probably have made an extremely interesting and faithful picture of the great falls. Audubon himself, however, seems to have realized how utterly impossible it would be for him to do justice to this great natural wonder, and after his host's departure from the room a revulsion of feeling came over him, especially when he remembered the utter inadequacy of the sketches of a number of painters which he saw in the hotel. He says in his *Journal*:

“ He left me, and as I looked about the room I saw several views of the Falls, by which I was so disgusted that I suddenly came to my better senses. ‘What!’ thought I, ‘have I come here to mimic nature in her grandest enterprise, and add my caricature of one of the wonders of the world to those which I here see? No; I give up the vain attempt. I shall look on these mighty cataracts and imprint them, where alone they can be represented—on my mind!’ ”

Audubon's sincere and perfect honesty can be very well appreciated from a passage of his *Journals* in which he relates the scheme that was suggested to him by an English publisher in order to enable him to bring out his great work. Extremely important at the time was the matter of expense; besides that, it seemed almost doubtful whether Audubon's great work would ever receive adequate publication, because of the very perfect way in which he wanted his pictures reproduced. To have the work done in Paris, as was suggested, would greatly lessen the cost of it. It was well understood, however, that the plates made in Paris would not have anything like the value of the English plates. Meantime, it seemed that a sufficient number of subscribers might be obtained for the cheaper work while enough could not be obtained for the dearer one. Besides, of course, there would be much more money in the cheaper one for Audubon and his publisher than if he insisted on bringing out his work as perfectly as possible.

His reflections in the matter are worth while reprinting now that we have lost unfortunately so much of the old-time desire to make books as good as possible, and they may serve to give encouragement to the few who are trying once more to restore the magnificent old art of book-making to its pristine importance and artistic value. Thus Audubon remarks

“That the publisher strongly advised me, to have the work printed and finished in Paris, bring over to England say two hundred and fifty copies, to have it bound and the title-page printed, to be issued to the world of England as an English publication. This I will not do; no work of mine shall be other than true metal—if copper, copper, if gold, gold, but not copper gilded. He admitted it would be a great undertaking, and immensely laborious, but, he added, my drawings being so superior, I might rest assured success would eventually be mine. This plan, therefore, I will pursue with the same perseverance that since twenty-five years has not wavered, and God’s will be done.”

We may add that Audubon was right and his publisher was wrong from the standpoint of the permanent importance of the work. Any one who has had the pleasure of seeing a copy of the magnificent elephant folio of the original edition will realize that it would have been too bad to have reproduced Audubon’s marvelous drawings in any less worthy way than this one, which constitutes a tribute to his work as an artist and a monument to his acuity of observation as a naturalist.

How serious this temptation must have been to Audubon, and how much he needed recourse to some expedient in order to accomplish his purpose of publishing his book, will be best appreciated by those who know something of the difficulties which attended his efforts to sell his magnificent work after its publication. He was received very amiably by royalty and by the nobility of England and France, and had many promises and even subscriptions for his work, but not all of them materialized. As a matter of fact, notwithstanding the comparative poverty of Amer-

ica at that time, he had to depend more on American friends than on promising foreigners. The fact seems well worthy to be recorded under the circumstance, and shows a patriotic love of culture and readiness to encourage American scientific advance, supposed not to exist in our forefathers, but really present in them to a very admirable degree.

In the first volume of the *Magazine of American History* (page 253, April, 1877), Mr. J. Prescott Hall, who had been a close friend of Audubon's, and who was the recipient of many of his books with autograph dedications, tells the substance of a conversation which he had with the naturalist with regard to the first folio edition of his *Birds of America*, wherein he makes, in substance, the following remarks. It might be thought that the naturalist found Europe in 1826-1827 a much better market for his books (this first edition, it will be remembered, was issued at \$1,000 a copy) than America, which was at the time supposedly not developed to the extent either in culture or financial resources that would enable our people to appreciate so valuable, but so expensive, a work.

Not a few of the distinguished noblemen who promised to take copies of the work afterwards repudiated their promises, and some of those even to whom copies of the work were delivered refused to pay for them. Mr. Prescott Hall says:

"Mr. Audubon told me in the year 1844 that he did not sell more than forty copies of his great work in England, Ireland, Scotland and France. Of these Louis Philippe (the King of France) took ten. The following received their copies, but never paid for them (!) George IV., (of England), the Duchess of Clarence, the Marquis of Londonderry and the Princess of Hesse-Homburg. An Irish Lord, whose name he would not give, took two copies and paid for neither. Rothschild, (this would be the head of the house,) who was not infrequently in London at this time, paid for his copy with great reluctance."

On the other hand, after his return to America, Audubon

found a rather ready market, considering the price of the work and the time in certain of our Eastern cities. Prescott Hall says that he told him that he sold seventy-five copies in America—twenty-six of them in New York, twenty-four in Boston. He adds further that Audubon declared that the work cost him 27,000 pounds sterling, and that he lost \$25,000 by it.

Audubon said that Louis Philippe offered to subscribe for one hundred copies if he would publish the work in Paris. This he found could not be done, as, in order to finish the publication on the scale he wished, it would have required forty years, as things then were at Paris. It is a little difficult to understand just what is intended by this expression, but it seems probable that it was extremely difficult at the time to get good copper-plate engraving done in Paris, or men to work at the retouching of such plates in colors.

That Prescott Hall's details are thoroughly authentic can be appreciated from the fact that he made notes of his conversation with Audubon at the time and read them over to the naturalist, who pronounced them substantially correct.

Some of the passages in the short autobiography, written by Audubon for his children's edification, bring out very forcibly all the depth in his religious character. This manuscript, it may be said, was found in an old book which had been in a barn on Staten Island (in New York) for many years, and escaped destruction only by the merest chance. It was printed originally in *Scribner's Magazine*, in March, 1903, and is reprinted at the beginning of his granddaughter's recent edition of his *Journals*. It tells especially of Audubon's trust that his life-work would not be in vain, and that consequently his fellow-countrymen would have an interest in his life. He says:

"Hundreds of anecdotes I could relate to you, my dear son, about

those times and it may happen that the pages that I am now scribbling over, may hereafter, through your own medium, or that of some else be published. I shall try, should God Almighty grant me life to return to these less important portions of my history and delineate them all with the same faithfulness with which I have written the ornithological biographies of the birds of my beloved country."

The close of this same short autobiographic sketch is a striking illustration of the great naturalist's closeness to nature, yet also to nature's God. For him the great, beautiful works of the Almighty which he saw around him constantly compelled him to revert in thought to the Creator that had made them, and constantly made him lift up his soul in what was evidently a high form of prayer. In the last two paragraphs we find this philosophic reflection:

"The most extraordinary things among all these adverse circumstances," (he has been talking of the manifold sufferings and hardships that he had to endure during the course of his journeys as naturalist in the West,) "was that I never for a day gave up listening to the songs of our birds, or watching their peculiar habits, or delineating them in the best way that I could; nay during my deepest troubles, I frequently would wrench myself from the persons around me and retire to some secluded part of our noble forests; and many a time at the sound of the wood thrushes' melodies have I fallen on my knees and there prayed earnestly to our God. This never failed to bring me the most valuable thoughts and always comfort, and, strange as it may seem to you, it was often necessary for me to exert my will and compel myself to return to my fellow beings."

One reverts almost involuntarily to the story of the monk so wrapt in ecstasy in the contemplation of the beauties of creation and the goodness of the Creator, listening so long to the sound of the song of a bird that he forgets to return to the monastery. Something of this mediæval spirituality tinged the soul of our greatest American naturalist and gave him far from limitation in his work, an uplifting of the spirit that made his studies even more valuable. These, representing to him, as they did, the ex-termination of the creative power of the Almighty in its

beauty and seemliness, he endeavored to make as perfect as possible without regard to the length of time that might be devoted to them.

It is, indeed, of supreme interest to find that our first great American naturalist was not only a sincere and confident believer in Providence, but a very practical Christian, whose one object was to do things as well as he knew how. Surely we may agree with his granddaughter's expression that he was of "the household of faith." His intense desire to publish his wonderful pictures of the birds of America in a form worthy of them is mediæval in its character. Money had absolutely no influence with him, and the result is not only an imperishable monument to himself, but to American science. There is a finely preserved copy of the original elephant folio edition of his *Birds of America* at the Lenox Library in New York. It is one of the precious treasures of the library, which the visitor may not see except with an accompanying librarian. This copy cost about two thousand dollars, coming from the library of the late Mr. Tilton, and the auction price of the work is even higher. The work is a true Americanum, and of which we may well be as proud as of the beautiful character of its great author—one of the most distinguished of Americans.

ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY.

The Annual Report of the Board of Managers of the Society differs but little from many preceding reports, except in the matter of details, for it still reports progress in the various lines of work undertaken by the Society, a satisfactory financial condition, and an active interest in the Society, as shown by the reports of the various committees and the attendance of the members at the various lectures and entertainments given by the Society.

The Committee on Historical Research (through its chairman, Dr. Joseph Walsh) reports as follows:

During the past year the following articles have been received and published:

"The Sister Adorers of the Precious Blood," by Lydia S. Flintham.

"Life Sketch of Don Manuel Gonzalez of Florida," by Leonora Gonzalez.

"Catholic Chronicles of Pennsylvania," by Francis X. Reuss.

"Selections from the Correspondence of the Late Mark Anthony Frenaye, from A. D. 1831 to 1856."

"Sketch of the Abbè Joseph Francis Corrèa de Serra, A. D. 1750-1824," by Martin I. J. Griffin.

"Translations (from the French) of Du Bourg Letters, from A. D. 1818-1827."

"Church and Science in the Dark Ages," by James J. Walsh, Ph. D., LL. D., M. D.

"Notes on the Late Henry Major, A. D. 1819?-1873," by Martin I. J. Griffin.

"Correspondence of Jefferson Davis and Pius IX., A. D. 1862-1864."

"Life of Dr. William Edmonds Horner, A. D. 1793-1853," by Joseph Walsh, M. D., and Charles Houston Goudiss.

"Letters of Bishop Cheverus, A. D. 1814-1823."

"Biographical Notes on Joseph O'Dwyer, M. D., A. D. 1841-1898," by James J. Walsh, Ph. D., LL. D., M. D.

The Library and Cabinet Committee (through its chairman, Rev. William C. Currie) reports that during the past year the meetings of the committee were regularly held and well attended. The financial appropriation has just been exhausted, having been expended chiefly in the purchase of suitable books and in the binding of large numbers of magazines. The list of books bought is appended to this report. A list of books suitable for the girls' high school has been made from a library left to the Society. A second library, that of the Rev. Jos. Kelly, has just been donated to the Society. The member of the Committee on Manuscripts reports that the work of arranging and classifying them will be finished this month. The controversial department of the library has been enriched by the purchase of sixty volumes of the London Truth Society. Several accessions of inconsiderable value have been made to the Historical Cabinet.

While no notable advance has been made during the year, the committee reports that a steady and thorough progress has been effected in all the lines of their department.

BOOKS PURCHASED.

- The Philippine Islands (55 vols.). By subscription.
Early Voyages Up and Down the Mississippi. John Gilmary Shea.
Pastor's Lives of the Popes.
Life of Rev. Mother M. Xavier Warde.
Discoveries by the Norsemen in America. By Rev. Jos. Fischer, S. J.
Parson's Studies in Church History.
Ranke's History of the Popes.
Publications of the London Catholic Truth Society (60 vols.).
Thurston's Holy Year of Jubilee.

The Committee on Reception and Entertainment (through its chairman, Miss Jane Campbell) reports the following lectures: On January 20, 1903, on "Catholic Education in the United States," by Right Rev. John Lancaster Spalding, D. D., Bishop of Peoria. On April 28, 1903, on "Great Catholic Medical Scientists," by James J. Walsh, M. D., Ph. D., LL. D.

Both these lectures, besides being well attended by the members of the Society and their friends, were followed by the usual reception.

On November 24, a reception was given to Archbishop Ryan, of Philadelphia. This was a most successful entertainment, as the members were present in large numbers to do honor to his grace. A number of distinguished guests were present, prominent among them being Rev. Thomas A. Finlay, S. J., of Dublin, Ireland, a member of the Mosely Educational Commission, and Dr. S. Weir Mitchell, of Philadelphia. The clergy of Philadelphia and Camden were largely represented, Bishop Prendergast being among the number of prelates.

Moreover, during the year 1903, on the Sunday evenings

ANNUAL REPORT OF THE BOARD OF MANAGERS. 25

during Lent, a series of lectures were given to the Society, by Fathers of the Congregation of the Mission, as follows:

By Rev. Charles R. Malloy, C. M., on March 1, 1903, "The Church and Science;" March 8, 1903, "The Church and Literature;" March 15, 1903, "The Church and Art."

By Rev. William C. Hoctor, C. M., on March 22, 1903, "The Papacy Necessary to the World."

By Rev. George V. McKinney, C. M., on March 29, 1903, "Hamlet as Moralist;" April 5, 1903, "Hamlet as Man."

FINANCIAL STATEMENT FOR THE YEAR ENDING NOVEMBER 30, 1903.

Receipts.

Dues from active members	\$1,979.45	
Dues from contributing members	44.00	
Dues from life members	350.00	
		\$2,373.45
Advertisements	496.00	
Subscription to "Records"	241.80	
Sale of "Records"	73.68	
		811.48
Sale of duplicates		20.90
Contributions to Entertainment Fund		187.00
Interest on deposits		33.26
		<u>3,426.09</u>
Total receipts		\$3,426.09
Balance December 1, 1902		1,283.33
		<u>\$4,709.42</u>

Expenses.

Hall Committee—		
Interest on mortgage	\$176.00	
Taxes	37.00	
Water rent	17.00	
Coal	254.99	
Gas	64.80	
Repairs and improvements:		
Pavement	\$80.00	
Spouts	49.76	
Grate in heater	35.70	
Other repairs	70.79	
		236.25
House-cleaning		10.00
Carpets and furniture		81.83
		<u>\$877.87</u>

Publication Committee—		
Printing "Records" (3 nos.)	\$526.97	
Paper for "Records"	239.00	
Half tones	125.41	
Commission on advertisements	25.13	
Expressage and postage	20.47	
Reprints	10.00	
Refund of overpaid subscription	3.20	
	<hr/>	950.18
Historical Research Committee—		
Manuscripts (Conwell MS. \$250 inc.)	\$390.00	
Copying and translating	82.00	
	<hr/>	472.00
Library and Cabinet Committee—		
Books	\$87.43	
Expressage and postage of books	2.35	
Binding (paid out of special fund)	54.50	
	<hr/>	144.28
Secretary—		
Postage, stationary, printing	141.00	
Salaries	480.00	
Commission on memberships	10.00	
Treasurer's bond	10.00	
Assessment in Federation	5.00	
	<hr/>	646.00
Special Fund—		
Lectures and entertainments (paid out of special fund) . .	251.13	
Annuity	75.00	
	<hr/>	\$3,416.46
Balance November 30, 1903		1,292.96
		<hr/>
		<u>\$4,709.42</u>

ACCESSIONS TO THE LIBRARY AND CABINET BY DONATIONS.

- From Mrs. Francis O'Callaghan : A set of Washington Irving's Works. New York, 1860.
- From Miss Eleanor C. Donnelly : Numerous photographs and letters of distinguished ecclesiastics and noted writers.
- From Rev. P. R. McDevitt : Educational Briefs (four numbers). The "Original Sources of European History," Rev. H. T. Henry, Litt.D. Reprint from *Amer. Cath. Quarterly Review*.
- From Rev. P. S. Garrand : Historical Sketch of the village of Clayton, N. Y., and a complete history of St. Mary's Parish. Clayton, 1902.
- From American Federation of Catholic Societies : Proceedings of the Third National Convention held at Atlantic City, in August, 1903.
- From Rev. L. B. Norton : Kenrick's Bible. (Five vols.) Baltimore, 1859. The Casket. (Four vols.) Coin during the pontificate of Pope Pius IX. Number of photographs.
- From John McManus : The simple story of an eighteenth century gentlewoman. Buffalo, 1903.
- From Miss Mary K. Devine : Views of Ireland. Photographs and postal cards representing Pope Leo XIII. Irish and English newspapers.
- From Boston Record Commissioners : Thirtieth Report. Boston Marriages, 1752-1809. Boston, 1903.
- From the French Ambassador : Les Combattants Français de la Guerre Americaine, 1778-1783. Paris, 1903.
- From Rev. H. T. Henry, Litt.D. : Poems, charades, inscriptions of Pope Leo XIII. . . with translations and notes by H. T. Henry. Phila., 1902.
- From *American Ecclesiastical Review* : English edition of the Poems, etc., of Pope Leo XIII., by Rev. H. T. Henry.
- From Miss S. Keating : Historic Churches of America. (Twenty numbers.)
- From V. Rev. Thomas C. Middleton, D.D., O.S.A. : Copy of the first number of the *Public Ledger*. Number of invitations, circulars, etc. Catechisms in dialects of the Philippine Islands.

- From Dr. Lawrence F. Flick: Consumption, a curable and preventable disease . . . Phila., 1903. Large number of pamphlets, circulars, etc.
- From Joseph Willcox: Four numbers of the *Catholic University Bulletin*.
- From State Historical Society, Iowa: Messages and proclamations of the Governors of Iowa. (4 vols.)
- From L. E. Farrell, C.S.Sp.: Memorial and souvenir. St. Joseph's House for industrious, homeless boys. Philadelphia, 1904.
- From Joseph P. Bryan: Calendars of Holy Angels' Church, Oak Lane, and Immaculate Conception Church, Jenkintown.
- From Francis X. Reuss: Several bundles of church calendars, etc.
- From St. Peter's Church, Philadelphia, Pa.: Souvenir of the re-opening of the church.
- From Martin I. J. Griffin: Civil and religious liberty . . . Patrick Walsh, Augusta, 1896. A list of the works of Louis Hennepin and Alonso de Herrera, . . . Joseph Sabin. New York, 1876. Memorials and footprints of Columbus . . . Jas. Grant Wilson. New York, 1888. An old Ouiatanon record, by Rev. E. J. P. Schmitt. 1898. Oration of the life and character of Gilbert Motier de Lafayette, by John Quincy Adams. Boston, 1835. Old prayer books, school books, etc. Life of Commodore Barry.
- From Bernard L. Douredoure. Life of Mother Gonzaga. By Miss Eleanor C. Donnelly.
- From Mrs. A. E. Blackburne: Cameo representing Pope Gregory XVI.
- From Miss Jane Campbell: Calendars of the Church of St. Vincent de Paul, Germantown.
- From Francis McDevitt: Photograph of the delegates to the Convention of the American Federation of Catholic Societies. Report of the proceedings of same. Pictures of Ireland.
- From John K. Loughlin: Minute book of St. Paul's Church, 1861. List of Trustees of St. Mary's Church. Letters and circulars.
- From John Wanamaker: Arnold's March from Cambridge to Quebec. Justin H. Smith. New York, 1903.
- From Mrs. D. W. Odiorne (through Mrs. I. J. Dohan): Several volumes of the *Ave Maria* needed to complete set.
- From Harper Brothers: The rise and progress of the Standard Oil Company, by Gilbert Holland Montague.
- From Jos. A. Weber: Literature of the Federation of Catholic Societies.
- From Miss Laura Blackburne: Invitation to the Celebration of the 100th Anniversary of the foundation of the Sacred Heart Order. Sets of Resolutions on the death of Pope Leo XIII. by the C. T. A. Union of Philadelphia.

LIST OF EXCHANGES.

Abbey Student, Atchison, Kansas.
Agnesian Monthly, Mt. Washington, Md.
American Antiquarian Society, Proceedings of the, Worcester, Mass.
American Anti-Vivisection Society, The, Philadelphia, Pa.
American Catholic Historical Researches, Philadelphia, Pa.
American College Bulletin, Louvain, Belgium.
American Ecclesiastical Review, Philadelphia, Pa.
American Herald, The, New York, N. Y.
American Historical Magazine, Nashville, Tenn.
American Historical Review, The, New York, N. Y.
Anishinabe Enamiad, Harbor Springs, Mich.
Annals of Iowa, Des Moines, Iowa.
Annals of Our Lady of the Sacred Heart, The, Watertown, N. Y.
Annals of the Perpetual Adoration, Philadelphia, Pa.
Annals of the Propagation of the Faith, Baltimore, Md.
Annals of St. Joseph, West De Pere, Wis.
Antiqvarisk Tidskrift for Sverige, Stockholm, Sweden.
Anzeiger für Schweizerische Geschichte, Bern, Switzerland.
Archivio Storico Italiano, Firenze, Italy.
Armen Seelen Freund, Der, Mt. Angel, Ore.
Association of Our Blessed Lady of Victory.
Ave Maria, The, Notre Dame, Ind.
Boletin de la Real Academia de la Historia, Madrid, Spain.
Bulletin of the Arch-Confraternity of the Holy Agony, Emmitsburg, Md.
California Volksfreund, San Francisco, Cal.
Catholic Citizen, Chelsea, Mass.
Catholic Citizen, Milwaukee, Wis.
Catholic Columbian, Indianapolis, Ind.
Catholic Deaf Mute, Brooklyn, N. Y.
Catholic Journal of the New South, Memphis, Tenn.
Catholic Mirror, Baltimore, Md.
Catholic News, The, New York, N. Y.
Catholic Register, Toronto, Can.
Catholic Sentinel, Portland, Ore.
Catholic Standard and Times, Philadelphia, Pa.
Catholic Sun, The, Syracuse, N. Y.

- Catholic Telegraph, The, Cincinnati, O.
 Catholic Tidings, Los Angeles, Cal.
 Catholic Truth Society Publications, Philadelphia, Pa.
 Catholic Universe, Cleveland, Ohio.
 Catholic World, New York, N. Y.
 Champlain Educator, The, New York, N. Y.
 Chicago Historical Society Publications, Chicago, Ill.
 Columbia, Milwaukee, Wis.
 Columbiad, University Park, Ore.
 Connecticut Historical Society, Publications of the, Hartford, Conn.
 Current Literature, New York, N. Y.
 Deaf Mute's Friend, The, St. Francis, Wis.
 Dial, The, St. Mary's, Kans.
 Dolphin, The, Philadelphia, Pa.
 Dominicana, San Francisco, Col.
 Donahoe's, Boston, Mass.
 Drew Theological Seminary, Madison, N. J.
 Essex Institute Historical Collections, Salem, Mass.
 Fordham Monthly, Fordham, N. Y.
 Free Library of Philadelphia Publications, Philadelphia, Pa.
 Freeman's Journal, New York, N. Y.
 Gael, The, New York, N. Y.
 Genealogical Quarterly Magazine, The, Boston, Mass.
 Georgetown College Journal, Washington, D. C.
 Globe, The, Philadelphia, Pa.
 Good Counsel Magazine, The, Villanova, Pa.
 Hartford Seminary Record, Hartford, Conn.
 Herald des Glaubens, St. Louis, Mo.
 Holy Family, The, Philadelphia, Pa.
 Home Journal and News, Yonkers, N. Y.
 Index, Niagara, N. Y.
 Inter-Mountain Catholic, Salt Lake City, Utah.
 Iowa Catholic Messenger, Davenport, Iowa.
 Iowa Journal of History and Politics, Iowa City, Iowa.
 Johns Hopkins University Studies, Baltimore, Md.
 Josephite, The, Montgomery, Ala.
 Katholischer Jugendfreund, Chicago, Ill.
 Katholisches Sonntagsblatt, Chicago, Ill.
 Kogl. Vitterhets Historie, Manadsblad, Stockholm, Sweden.
 Lancaster County Historical Society Publications, Lancaster, Pa.
 Leader, The, New York, N. Y.
 Messenger, The, New York, N. Y.

- Mittheilungen des Instituts für Oesterreichische Geschichtsforschung,
 Innsbruck, Tyrol, Austria.
 Monitor, The, San Francisco, Cal.
 Mt. Angel Magazine, Mt. Angel, Ore.
 Mt. St. Joseph's Collegian, Baltimore, Md.
 New Century, The, Washington, D. C.
 New Hampshire Historical Society Proceedings, Concord, N. H.
 New Haven Colony Historical Society Proceedings, New Haven, Conn.
 New York Genealogical and Biographical Record, The, New York, N. Y.
 Notre Dame Scholastic, The, Notre Dame, Ind.
 Ohio Waisenfreund, Columbus, Ohio.
 "Old Northwest" Genealogical Quarterly, The, Columbus, Ohio.
 Ontario Historical Society Publications, Ontario, Can.
 Our Young People, Milwaukee, Wis.
 Paradiesesfruchte, St. Meinrad, Ind.
 Pennsylvania Magazine of History and Biography, Philadelphia, Pa.
 Pennsylvania Society of New York, New York, N. Y.
 Pilar Semanario Catolico, Zaragoza, Spain.
 Portugal Em Africa, Lisboa, Portugal.
 Providence Visitor, Providence, R. I.
 Record, The, Louisville, Ky.
 Record of C. B. L., Brooklyn, N. Y.
 Review, The, St. Louis, Mo.
 Revista Catolica, Las Vegas, N. M.
 Sacred Heart Review, Boston, Mass.
 Sacred Heart Collegian, Watertown, Mass.
 St. Anthony's Messenger, Cincinnati, O.
 St. Franziskus Bote, Cincinnati, Ohio.
 St. Ignatius Collegian, The, Chicago, Ill.
 St. Mary's Chimes, Notre Dame, Ind.
 St. Vincent's Journal, Beatty, Pa.
 Salve Regina, New Orleans, La.
 Sendbote, Der, Cincinnati, O.
 South Carolina Historical and Genealogical Magazine, Charleston, S. C.
 Southern Messenger, San Antonio, Texas.
 Tablet, The, Baltimore, Md.
 Texas State Historical Association Quarterly, Austin, Texas.
 Truth, Raleigh, N. C.
 United States Catholic Historical Society Publications, New York.
 University of California Publications, Berkeley, Cal.
 University of Pennsylvania Publications, Philadelphia, Pa.
 Viatorian, The, Bourbonnais, Ill.

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BOSTON'S FIRST CATHOLIC CHURCH.

SOME LETTERS

OF

REV. DR. FRANCIS MATIGNON, OF BOSTON,

TO

BISHOP JOHN CARROLL, A. D. 1798-1801.

GATHERED BY REV. EDWARD I. DEVITT, S. J., OF GEORGETOWN UNIVERSITY.

[NOTE.—Reverend Francis Anthony Matignon, doctor of the Sorbonne, and formerly Regius Professor of Theology at the College of Navarre, arrived in Baltimore in 1792. He was sent to Boston by Bishop Carroll, and after twenty-eight years of pastoral labor in that city the holy and devoted priest “died as he had lived—a saint.” The small Catholic congregation of Boston had been accustomed to gather in a disused Huguenot meeting-house on School street, near the site of the present City Hall, but, as their numbers increased, Dr. Matignon saw the necessity of a larger and more appropriate church, and these letters furnish interesting details of his hopes, his efforts, and the result that the church of the Holy Cross, on Franklin street, was dedicated by Bishop Carroll, September 29, 1803. The centennial anniversary of this event, momentous in the history of the faith in America, was celebrated with enthusiastic jubilation in Boston, but these authentic accounts of the origin and progress of the work which resulted in the building of the first Catholic church in New England seem to have been overlooked by the writers who describe how the seed of the Faith, planted in uncongenial soil, nevertheless has grown into a mighty tree producing abundant fruit. The letters are transcripts preserved in the archives of Georgetown College; they are printed because they deserve to be known more widely, and to be preserved in a more permanent form than that of manuscript.]

LETTER I.

(Not dated, but apparently written in 1798.)

MY LORD: Since your letter of the 28th of February, I have received by the remittance of Mr. Neale ¹ the correction of the certificate and the arrears due at Philadelphia. It only remains for me to reiterate my thanks for all your bounty, and for the delicate and generous manner in which your have employed it towards us. It is not of some shillings, as you wish to appear to believe, but of 60 or 80 dollars, that I am indebted to you. If you do not permit me to make you restitution, or assign me particularly the employment of it, I shall endeavor at least to make the use of it that I shall consider the most conformable to your views. . . . Messrs. Thayer and Cheverus beg of you to accept their homage. The first will leave, I believe, in two or three weeks for the Mission you destine him for.² The second arrives this moment from a double Mission at Plymouth and Newbury Port: the one 45 miles to the South, and the other 45 miles to the North of Boston, and will leave to-morrow for the Indians. I hope that God will continue to bless his labours, and cause the seed to fructify that he has spread particularly in these two cities. Here is a little exposition of the state of the Mission from the 1st of April, 1797, to the 1st of April, 1798, as also of the Easter Communions of this year:

<i>Baptisms.</i>		<i>Marriages.</i>	<i>Easter Communions (1798)</i>
At Boston	{ 50 children. 7 adults.	17	At Boston . . . 210 about.
Other places	{ 30 children. 1 adult.	<i>Deaths.</i>	" Plymouth . . . 15
With the Indians	13 children.	14	" Newburyp. . . 21
	101		" Salem 3
			249

Mr. Sougé,³ residing for the last year in Connecticut,

¹ Rev. Leonard Neale, afterwards archbishop of Baltimore; at that time pastor of St. Joseph's church in Philadelphia.

² He was transferred to the mission of Kentucky.

³ Rev. John Ambrose Sougé is mentioned in the last number of these RECORDS (pp.

has written to you recently to offer you his services in the Mission. The desire not to recommend him to you, which does not at all belong to me, but to make him known to you, engages me to give you the following details of him:

Mr. Sougé, as prebendary and [*blank*] of Dol, has done much good there by his preaching, and still more in the direction of souls, and has always had a sustained reputation of virtue. I am ignorant as to what point he possesses English, but he knew enough of it, being in England, to give instructions to a little Congregation, with which the Bishop of the middle District had charged him. An excessively modest character renders perhaps a little too distrustful of self.

We are always confined here to useless wishes for a Church; although ours is too small, the means of the faithful do not correspond to their number, which after all rises but little above 6 or 7 hundred. The ground where you formerly visited the two poor families of Jackson and Malony, and which belonged to the heirs of Governor Hancock, is about to be sold for 5000 dollars, which is considered a very good bargain, although the house has been pulled down some time ago; but it would be impossible for us to collect together even the half of this sum. The two sons of my Hostess (Smithwick by their father), both captains of vessels, should be at this time in Baltimore;

441-3-5-8) as a correspondent of Bishop Cheverus. He was received by Bishop Carroll, and is mentioned by Father George Fenwick, S. J., as stationed at Newton, St. Mary's county, in Maryland (August 15, 1801), and as successor to Father John Bolton at St. Joseph's, Talbot county, on the Eastern Shore of Maryland (1801-1803). He returned to France (about 1807), and became curé of Mayenne, the birthplace of Bishop Cheverus. The latter, shortly after his arrival in France, in 1823, "preached in the Church of Notre Dame. The Curé of the Parish, M. Sougé, who had been his friend in childhood, and the companion of his exile some time in England, had died a few days before, and he was anxious to honor his memory by a funeral discourse. It was his lot to eulogize a priest in whom it was difficult to say which predominated, virtue or talent, and he did it with all the interest inspired by the subject, and all the sensibility of an affectionate heart, which expected to embrace a friend, and encountered only his cold remains." (*Life of Cardinal de Cheverus*, by Rev. Huen-Dubourg, translated by Robert M. Walsh, Philadelphia, 1839.)

the one comes from Liverpool, the other from Cayes. They have, unhappily, been educated half Protestants. I have not addressed them to you because your time is too precious and too occupied. But I have entreated, and again entreat, Mr. Nagot, if one or the other presents himself, to do that which will depend upon him, by means of some one of the gentlemen of the seminary, to instruct and gain them. This would be a subject of great joy to their mother. She suspects that the youngest, who for three years has navigated for the merchants of your city, and is actually in the employ of Mr. Barry, and known to Mr. Walsh, intends to marry in your City, and she would have no objection to it provided it was to a Catholic.

I am, with profound respect
and filial attachment,
your humble servant,
MATIGNON.

LETTER II.

BOSTON, *May 2d, 1799.*

MY LORD: I have at last the satisfaction to be able to announce to you that there is open a subscription among our Catholics for purchasing a lot and constructing a church in this City. The subscription has already risen to 4000\$, of which a little more than a thousand has been already paid; the rest is to be paid between this and the month of October. This sum, it is true, will scarcely suffice for the purchase of the lot: we will be fortunate if even at this price we can obtain one sufficient and conveniently situated. For one can scarcely find here a corner which is not built on, unless some rejected at the furthest extremity of the City, which would be very inconvenient. As to the Expenses of construction (which by the recent laws of the City must be of brick), I do not absolutely know how we will meet them; the actual wants exhaust nearly the means

of our Catholics. We hope for some assistance from the inhabitants of the City; but as, since the death of Mr. Russell, we have no one remarkable for generosity, these succors do not in truth rise very high. Our Spanish Cónsul¹ believes that he can obtain a thousand dollars from the King of Spain, through the credit of his son-in-law, if the communication becomes more free. God watches that this poor Kingdom be not destroyed before its time!!

Father of all your flock, my Lord, and having testified in a number of instances the most tender interest in your poor faithful of Boston, we do not doubt but you desire to aid us by all the means in your power, and that you are more convinced than any one of the great importance of success in our enterprise. Without a Church here, perhaps in a few years there will be no longer a Congregation, and the hopes of progress in all our States of the Faith will be in smoke; whilst if we have respectable and of sufficient [*sic,*] size whilst we possess Mr. Cheverus here, there is reason to believe that God will bless his indefatigable labors by conversions more numerous and more important than the small numbers of those that have thus far taken place.

After your advice, I have written to Mr. Dubourg² to ask him if he would undertake some collections for us at

¹ The Hon. Don Juan Stoughton was the Señor Stoughton, of whom "Aguecheek" has left so charming a description, as quoted in the RECORDS (for 1903, p. 343). Mr. Fairbanks ("Aguecheek") became a Catholic, and lived for a time at Holy Cross College, Worcester, in Massachusetts. Señor Stoughton was chosen chairman of the committee appointed at a meeting held March 31, 1799, to carry into effect the project of building a church. In accordance with the report of this committee, it was resolved at the next meeting, April 7, to open a subscription for the purchase of a lot of land. A second list for Protestant subscriptions was circulated, and John Adams, President of the United States, headed it with a contribution.

² Rev. William Louis Du Bourg, president of Georgetown College (1796-1799) consecrated bishop of Louisiana and the Floridas (1815), subsequently became bishop of Montauban and archbishop of Besançon in France. He had gone to Cuba with the hope of founding a college at Havana, but the Spanish authorities were intractable. They thwarted him at every step, and it is no wonder that the appeal from far-away Boston was unheeded. He returned to Baltimore with several boys from the Spanish and French West Indies, who formed the nucleus of St. Mary's College, which he founded in that city.

Havanna: I have not received any answer. I am ignorant if it has gone. The only other place out of the United States where we can expect anything is Martinique. Mr. Cheverus and I have already written there for that object. But to have the thing done in a regular manner, and with most success, it is necessary that we address to the Ecclesiastical Superiors, and perhaps to the Government, a request supported by your recommendation and your seal. Not to increase the post, I have written on the following page a rough draft. Would you, my Lord, after having made the changes and additions that you think proper, have three copies made by some of the gentlemen at the Seminary, and put in your handwriting what you think most efficacious in recommendation, and, having put your seal to it, send it by the first vessel, or other sure occasion. We have great hopes that your recommendation will not be without fruit. Mr. Cheverus received in time the sacred stones and sends his thanks, as well as myself. The little Congregation at Newbury port has experienced a great diminution by the departure of four or five French families for the Islands, whom Mr. Cheverus had made fervent Christians. He is preparing to go in a month to visit his dear Indians. There is no news at present from England on the subject of a Missionary. Our Governor is in the last extremity and without hope (Mr. Sumner). It is even a loss for us; he was universally respected and rich, and his name at the head of our subscription has had a great influence. The lieutenant-governor, who will succeed him till next May, is a stingy man and without capacity. Mr. Cheverus has not written to you actually because he did not wish to increase the postage without necessity; he will do it immediately after his return from the Indians. My respects to Mr. Nagot,¹ Beeston,² Walsh, &c. You have

¹ Rev. Francis Charles Nagot, founder and first superior of St. Mary's seminary, in Baltimore, Md.

² Rev. Francis Beeston, of whom a sympathetic and extended notice communi-

heard of the fatal accident that happened to young Captain Smithwick. His Mother is inconsolable, and recommends the only son that remains to her to your prayers and blessing. I have the honour to be, with sentiments of the most profound respect and filial attachment, my Lord,

Your very humble and most obedient servant,

MATIGNON.

CIRCULAR APPEAL FOR THE NEW CHURCH IN BOSTON—
THE CATHEDRAL OF THE HOLY CROSS.

The Catholics of the City of Boston, North America, have the honour to represent to you that the Catholic Religion is there established and has been publicly practised in that City during the past eight or nine years; that, nevertheless, they have only at the present time a small Chapel, which they will soon be obliged to quit. Animated with the desire, and feeling the necessity, of erecting a Church capable of containing the faithful, of whom the number daily increases, and the Catholic strangers who frequent their City, they have taxed themselves, each one according to his means, and some even above them, to furnish the necessary funds; but the sum of 4,000 dollars, that they have already collected, is scarcely sufficient to procure the land, which is extremely dear in their City; that they cannot, in consequence, without considerable assistance on the part of their brethren, succeed in their enterprise, on which depends the strength and stability of Religion in their City, and, consequently, the salvation of a great many souls. Dans (In) these circumstances they have recourse to your pious liberality, and to that of all charitable persons of your acquaintance, to whom they beg you to recommend their enter-

cated by Bishop Carroll, may be found in "*The New American Biographic Dictionary*," by John Kingston, Baltimore, 1810. Mr. Walsh, mentioned in the text, was probably Robert Walsh, father of Robert Walsh, LL.D., well-known as a publicist and writer.

prise. They flatter themselves that you will consider that this country is perhaps destined to become the asylum of the persecuted Catholic Religion in Europe; that a number of French Catholics have already taken refuge here and will always remain here; that, wanting a Church, they are liable to be deprived of the assistance and consolations of religion; that one does not exist in any of the five States called New England; that once firmly established in their Metropolis, the faith will probably spread with rapidity in all the neighboring places; that it will have been glorious and meritorious in you to have contributed by your alms to the preservation and progress of religion in this vast country; that you could not probably make a better use of the wealth it has pleased Divine Providence to grant you in preference to so many others; that it is possible that your children, parents or friends may come to pass some time in this country, and will participate in the fruits of this pious establishment; that your liberality in the service of God will cause him, without doubt, to continue to pour down on you his blessings, temporal and spiritual, in abundance, and to take you under his protection more particularly; that, in fine, you will have part in the prayers that will be perpetually offered in the said Church for all its founders and benefactors.

LETTER III.

BOSTON, *9th March, 1800.*

MY LORD: You have had the kindness to give us some hope of your visit amongst us to lay the first stone of our Church, and you have desired me, in consequence, to acquaint you of the time when we will commence our foundations. I have the pleasure to apprise you that St. Patrick's day, in the evening; a number of our Catholics have commenced to dig the lot themselves, and have continued

to work there with ardor gratuitously, so that in eight days the ground will be ready to receive the foundations. We accept a plan proposed by the most celebrated Architect of the City, Mr. Bulfinch, who has visited Italy, to whom this City owes its State-House and all the elegant buildings that we have. Our Church will be 58 ft. wide by 88 in length, and 33 more in length, when we will be in a state to accomplish it. All our actual means lies in 600 dollars in silver and some subscriptions, with which, nevertheless, we are resolved to commence, confiding in the Providence of God for the means to continue. We wait with much joy the time when you will be with us, if you consent to honor us with a visit, which will besides procure a good part of your flock, who are preparing for their Confirmation, and their Pastors themselves, a number of spiritual consolations. We all unite in reiterating the prayers for you, and ask, as soon as possible, a line in answer. Mr. Cheverus and I renew the assurance of the most tender and respectful sentiments, with which we are both, my Lord,

Your very humble
and obedient servants,

MATIGNON &
CHEVERUS.

LETTER IV.

BOSTON, *July 14th, 1801.*

MY LORD: Notwithstanding the repugnance I may have to importune you, I can at this moment but little dispense myself from doing it anew, hoping that your indulgence and the interest you are pleased to take in our little Church will serve me as an excuse. Three Spaniards are going from here at this time, who assure me they have intimate relations in Mexico and other places of old and new Spain. They have offered, if I procured them before their depart-

ure for Bilbao, recommendations from you in favor of our new church, to take with them, and to circulate them above all in Mexico, and they do not doubt of obtaining for us sufficiently considerable succors. I have taken tokens in their regard, and am assured that one of them has effectively a brother in Mexico, who holds a considerable rank. I have distributed, but without effect, the preceding recommendations that you have had the goodness to send me, and which besides, being accompanied by a petition in French, could not have availed with the Spaniards. Will you, either by the captain [*blank*] have directed to Mr. Nagot, or by the one who will be the bearer of this (Captain Clarke, of the schooner Federal George), address me a certain number of recommendations like the first, each upon a large, separate sheet, and in the most authentick form, invested with your grand Seal. (For the Spaniards attach much importance to the observance of forms.) It is possible that a considerable advantage may result from it for us.

They ask 12 of me, and as they will leave in 18 days, it is possible that the first—I shall be obliged to send them by rather unsafe opportunities—may be lost, and that this number consequently will not be excessive. Mr. Cheverus and Mr. Romagné, who is here at this time, present you their respect and homage. We all regret not having the happiness of possessing you this year; but if Providence favour us, we shall be able to receive you next year in a more suitable place, and more capable of satisfying the piety of the faithful. Two imposters, who style themselves Swiss, are travelling through the country and the neighboring cities making a search for a pretended Hospital of Swiss, and have entrapped many persons. They pretend to be authorized by you, and call themselves Priests, and show a permission which they say you have given them. But although they have sometimes come to our Chapel,

they have taken good care not to present themselves to Mr. Cheverus or myself, which leaves me no doubt as to what they are. . . . The ship being about to set sail, you will have the goodness to excuse the precipitation with which I have written to you.

I propose to myself to have translated into Spanish the exposition of our title to publick charity, and to join it, with your permission, to the recommendation you will furnish us. The perfect knowledge you have of the importance of our enterprize for the success of religion here, and your paternal tenderness for this isolated portion of your flock, will certainly suggest the expressions proper to move charity in our favour.

I have the honour to be, with the most profound respect and the most filial obedience,

My Lord,

your most humble

servant,

MATIGNON.

Boston, July the 14th, 1801.

THE SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY.

A PHILADELPHIA FOUNDATION OF A. D. 1833.

COMPILED BY LYDIA STIRLING FLINTHAM.

NOTE.—*Sources*: Numerous documents from the archives of the sisterhood at their mother-house of St. Joseph, at Mt. Carmel in Dubuque, Iowa, especially (1) *Letters* between Rt. Rev. Pierre Jean Mathias Loras, first bishop of Dubuque, and Rev. Terence J. Donaghoe, founder of the sisterhood, for the years 1842-1844; (2) a *Letter* of Rev. Francis Dzierinski, S. J., to Father Donaghoe under date of September 9, 1841; (3) Notes from the *Convent Diary* (of the sisterhood). While, it may be added, some further facts of interest (all verified, however, from original sources as above) have been gathered from a sketch of the life-work of Father Donaghoe from the pen of one of his contemporaries, J. J. E. Norman, published in the *Dubuque* (Iowa) *Daily Times* of January 19, 1869, and a paper (on the above sisterhood) by Mary Agnes Keneally published in *The Review of Catholic Pedagogy*, of Chicago (for 1903, ii, 29-44).

The difficulty of sketching the many phases attendant on the foundation of this sisterhood will easily be recognized from the fact that during the "riots of '44" in Philadelphia many of Father Donaghoe's papers, diaries, etc., were destroyed with the burning of St. Michael's, where he had his home, while, furthermore, all his writings from that period up to May 15, 1849, as well as the records kept by the sisters themselves relating to the foundation of their community, were burned with their convent buildings on St. Joseph's Prairie, at Dubuque, Iowa, on the above date. (THE EDITOR.)

Who does not know and love the Sister of Charity?
Her sweet face, whether haloed by the snowy circle of the
winged cornette, or framed by the floating veil, is revered
in almost every spot where human life wages its struggle;



T. J. Donaghoe V. G.

**VERY REV. TERENCE JAMES DONAGHOE, V. G.,
Founder of the Congregation of the Sisters of Charity of the B. V. M.**

and because, from the ranks of the fever-scourged and wounded, in hospital-ward or battle-field, have risen men "to call her blessed," her name has become a power replete with benediction, though her duty beckons where bloody conflict rages, or to the quiet precincts of the class-room, where her hidden mission is farther-reaching still, and whose holy influence ends not with her life.

Catholics of Philadelphia, whilst lamenting much in their story antagonistic to Catholic sentiment and belief, have cause for pride in the fact that in their midst has been nurtured at least one religious congregation, whose name and works having gone the length of the land, claims the Quaker City for its place of birth. This congregation, essentially of Philadelphian origin, is the Society of the Sisters of Charity of the Blessed Virgin Mary, which, though years ago claimed by another state for its own, yet, so beautifully vigorous has become its growth, that in tracing its progress the parent city rejoices—rightly, one must say—in having guided the faltering footsteps of its infancy.¹

The seed of this interesting congregation was planted on

¹ In these RECORDS (for 1894, v. 417-522) Miss Sara Trainer Smith (now deceased) in her story, full of interest, of "Philadelphia's First Nun"—Sister Cecilia Maria O'Conway, born at Pittsburgh, Pa., in 1788, and died in Quebec, in Canada, in 1865—gave a faithful and charming sketch of the foundation in Philadelphia, in 1814, of the first Catholic sisterhood that found a home in "the City of Brotherly Love"—the Sisters of Charity—at the time under that famed philanthropist and saintly heroine among the needy children of the Church especially, "Mother Seton" of Emmittsburg, in Maryland.

The earliest venture of these care-takers of the poor of God—the first establishment too of its kind of any denomination (be this ever remembered)—in the United States, was the charge of St. Joseph's Orphan Asylum on Sixth street, near the German church of the Holy Trinity (in Philadelphia) that had been opened in 1798. In the paper on the Sisters of Charity of the B. V., in these present RECORDS, is related the foundation of the second sisterhood in the above city, the first being the society of similar title just named.

Much useful data relating to these two very benevolent associations, as well as later kindred establishments for the spread and advance of letters and arts, of secular cast, as well as religious and philanthropic, may be found in *Historical Sketches of the Catholic Churches and Institutions of Philadelphia*, drawn up chiefly by Francis T. Furey, and published at Philadelphia, in 1895, by Daniel H. Mahoney. (THE EDITOR.)

foreign soil, where, in a modest thoroughfare—in North Ann street, in Dublin, Ireland—a small house, bearing on its doorplate the legend, “Miss Clarke’s Seminary,” sheltered five generous hearts, bent on laboring, not for bread alone, but for the Christian education of Erin’s children. Following the long night of persecution which had bowed the heads of Ireland’s sons and daughters low, there came, in 1829, like the dawn of a May morning, the glad Act of Emancipation. This it was that lifted those drooping heads, that peopled Irish monasteries and convents once again with zealous missionaries and nuns, and filled the ranks of the Master’s laborers in other fields. “Educate! educate!” was the cry, and among them who heard that call and answered it were the five pious maidens in Miss Clarke’s Seminary.

The leader of the band was marked for greatness. Mary Francis Clarke was born in Dublin in 1803, and received baptism in Marlborough parish church at the hands of a Franciscan priest, who, in honor of his order’s sainted patron, the Seraph of Assisi, added the name of Francis to that already chosen by her parents. These parents, Cornelius Clarke and Catharine Hyland, were of English ancestry. Mr. Clarke’s father was a devout Catholic, who had his son Cornelius baptized and educated in his own faith despite the fact that his wife was a Quakeress. Cornelius became a prosperous leather dealer, and counted among his friends many prominent members of the Established Church. A man of refinement and dignity, his nobility of character, united to a kindness of heart, made him the worthy head of an ideal Christian family. In the height of happiness and prosperity, however, a destructive fire swept away, in a few hours, the gathered wealth of years, and coupled with this affliction came an illness which laid the father on a bed of pain, from which he rose only to drag through a few years of hopeless invalidism.

Four children were given to Mr. and Mrs. Clarke—Mary Francis, Catharine, Josephine, and Edward. The eldest, Mary Francis, is said to have inherited not only the refinement, the dignity of manner, and the kindness of her father, but likewise a strong and determined will—the latter a fortunate legacy for one whose horoscope was cast for sacrifice and trial.

The inspiration to consecrate her life, apart from the world, to the Christian education of youth, was not given to Miss Clarke alone, but she found ready companions in the four young women destined to be the pioneers of a future congregation. The names of these four were Margaret Mann, Rose O'Toole, Elizabeth Kelly, and Catharine Byrne. In obedience to the call of grace, these pious maidens wrenched the ties of affection, and on the feast of the Immaculate Conception (December 8, 1831), after receiving in the nearest church the Bread of Angels, began community life, within a pretty vine-clad cottage in Dublin, where in solitude, prayer and holy meditation they prepared themselves for their contemplated career.

Margaret Mann, Miss Clarke's most capable and faithful assistant, was likewise born in Dublin, March 7, 1805. Three days later she received in baptism the noble name of Margaret, "in honor of Scotia's sainted queen." Margaret's parents, John Mann and Anna Thompson, were devout Catholics, and shared with their fellow-members the burdens imposed upon all who professed the Faith. That there might be no impediment to her complete devotion to the demands of her new life, on the opening of the little seminary, March 19, 1832, Miss Mann disposed of a large and flourishing millinery establishment of which she was owner and head, suffering great financial loss thereby; her charity, however, prompting the retention of about twenty girl employees until she could secure other positions for them.

It was a happy day for the little community when the Most Reverend Doctor Daniel Murray, archbishop of Dublin, granted them the much-cherished privilege of keeping the Blessed Sacrament under their own roof, and on the Feast of the Transfiguration, August 6, 1832, Mass was there celebrated for the first time.

The success of the young women as teachers was deeply satisfying to their patrons, but God, in His providence, ordained, that not in the Isle of Saints, but in a newer land, they should fill the measure of their sanctity. Upon a mere trifle, apparently, the destiny of the company hinged. A young priest of the Philadelphia diocese, whose name unfortunately has not been recorded, while sojourning in Dublin for his health, acted as chaplain to their little community. When about to return home, he urged the sisters to accompany him, with a view of opening a convent and school in Philadelphia. He thus set fire to a hope which had long lain dormant in their breasts; nevertheless, much discussion ensued. The priest, as an inducement, promised them an introduction to Bishop Conwell, of Philadelphia, saying he had no doubt that dignitary would gladly welcome them as an acquisition to his body of Catholic teachers, and in time would recognize them as a religious community.¹ Thus prevailed on, the sisters at length decided to leave the land endeared to each by ties of tenderest love and to seek a new field, where God's workers were so few.

The separation of Mother Clarke from her parents was especially affecting, since her invalid father lay at the point of death, and when, on the morning of her departure, on July 13, 1833, she knelt with breaking heart to receive his parting blessing, it was to realize that she saw him for the last time. He died shortly after the sisters reached Phila-

¹ *Review of Catholic Pedagogy*, August, 1903.

delphia, Mrs. Clarke soon joining her husband in the other world.

On the day set for the journey Mass was celebrated by Rev. Peter R. Kenrick, at that time a Dublin curate, later the archbishop of St. Louis. Even at this late hour, with their convent despoiled of all furniture, save that required for the service of Mass, Father Kenrick urged the sisters to renounce the determination of leaving their native land. Yet, in the face of this, notwithstanding the fact that their chief adviser, the father from America, had "unceremoniously disappeared," they were not to be deterred from their purpose. The star which had beckoned so many from the soil of Erin to the home of liberty was beckoning them. Miss O'Toole was compelled to remain for the present in Ireland, in order to adjust some family business. The remaining four were accompanied to the vessel by Mr. Mann and Mr. Kelly, whose last act was to slip a purse of gold into the hand of his daughter Elizabeth, who had been chosen treasurer of the band. Who can picture the grief and horror of all when one day, by some unhappy accident, the purse was dropped into the depths of the ocean! Thus was lost not only the gold, but some other treasures that the sisters had entrusted to her keeping.

The party sailed for Liverpool, in which city they remained until July 18th, when they again set sail for the New World. Their vessel, the "Cassandra," encountered troubled seas, but eventually reached New York, on September 2, 1833. With all possible speed enabled by the small amount of money remaining, they journeyed to Philadelphia, where, five days later (September 7), they sought the hospitality of Mrs. Margaret McDonough, a lady who, living within the shadow of old St. Joseph's church, claimed Dublin as her birthplace.¹ The greatest glory of this benev-

¹ See "One of Philadelphia's Soldiers in the War of 1812," in *Records of American Catholic Historical Society*, (Phila., 1901), xii, 294-313.

olent woman was a reflected one, her son Patrick having distinguished himself as lieutenant of the Second Artillery in the United States army at the battle of Stony Creek (1812¹). Her grandson, too, Major John P. J. O'Brien, won honors in the battle of Buena Vista, in the Mexican War. We may readily surmise, however, that there was active in the heart of Mrs. McDonough all that warm sympathy and kindly charity for which her race is remarkable. In that good woman, then, our voluntary exiles found a patron, who, after caring for them under her own roof, saw them domiciled in a house in Willing's Alley, where St. Joseph's church stood, and still stands, but whose narrow sidewalks are now flanked by huge business offices, where commerce, as it were, touches elbows with the higher interests of the soul!

A month of stern privation ensued. The eve of Mary's Nativity is the date recorded as the beginning of their convent life in America. They had not even a piece of furniture, the boxes in which their belongings had been shipped serving them in lieu of chairs and tables. Who can do justice to the heroism—the submission, which zeal for God's glory inspired in these valiant hearts? They were women tenderly reared, hitherto lovingly shielded from the sharp stings of biting poverty. Yet so silently, so humbly, did they meet the assaults of discouragement and homesickness that a few brief pages have epitomized the experiences of those first days of trial, where a volume might more fittingly detail the separate anguish of each patient heart!

It is upon occasions such as this that the noblest instincts of the heart assert themselves. Sister Mary Margaret Mann, with all that spirit of self-sacrifice which was the crown of her religious life, felt called upon to support her

¹ *Review of Catholic Pedagogy* (ut supra).

companions by the labor of her own hands. "I am the *man of the house*," she said, "and must act accordingly." Hence it was that she earnestly pleaded with Mother Clarke for permission to seek employment outside, in order that her earnings might support her sisters, enabling them thus to continue in community and to open a school. "No, no," replied her superior; "God has brought us together for a purpose. He will provide the way and the means for us to continue our community life." The sisters, through the interest of their good friend, Mrs. McDonough, secured some sewing, the fruits of which labor kept them from positive want until an event occurred which changed the whole tenor of their lives.

For they were not long to remain fatherless. On September 10, 1833, a red-letter day to the poor strangers, the Rev. Terence James Donaghoe, one of the missionaries in charge of Old St. Joseph's church, and who was still residing there, awaiting the completion of the rectory in his new parish of St. Michael's, called on the four ladies, and welcomed them to Philadelphia. In the little party thus brought to his notice the zealous priest foresaw the realization of a long-cherished dream. Father Donaghoe was essentially an educator, and knowing how closely piety hangs upon true knowledge, he felt that to raise the hearts of his people to higher things he must also train the mind. Here was the answer to his prayers; here, Heaven-sent, were the guardians for the lambs of his fold! Arrangements satisfactory to all concerned were speedily entered into, and within a month the sisters found themselves installed as teachers in Father Donaghoe's school at St. Michael's.

So closely is the life of Father Donaghoe identified with the Sisters of Charity of the Blessed Virgin Mary that no history of them would be complete without an extended account of him who was their founder.

Father Donaghoe was of Irish birth, his native place be-

ing Aughnacloy, in County Tyrone, and the 20th of February, 1795, the date of his birth, though he counted his years from the 23d, saying he was on that day born to grace. He was the son of well-to-do parents, and is described as handsome and athletic in appearance, and genial and lively in disposition. His early hope of entering the priesthood met with stern opposition from his father, who had other designs for him, but his mother deeply sympathized with his holy ambitions and herself paid for his tuition. After studying in Ireland until his twentieth year, he entered the Seminary of St. Sulpice, in Paris (France), where he received ordination (May 24) at the hands of Mgr. de Quelin. After a year's service at St. Etienne, he left Paris, May 18, 1824, resolving to pursue his calling in America. He arrived in Philadelphia in August, and was kindly received by Bishop Conwell, of Philadelphia. After a few months' mission in Susquehanna county, in Pennsylvania, he was put in charge of the Faith in Reading. Four years later he was made assistant of St. Joseph's church, Philadelphia, under Rev. John Hughes, rector in care, and his successor on Father Hughes' accession to the see of New York. Of veritable magnitude was the work to be accomplished in those pioneer days of Catholicity in Philadelphia. During the epoch that welcomed the advent of Father Donaghoe in the ranks of Philadelphia churchmen, the first Catholic newspaper of that city, the *Catholic Herald*, was established in 1833, while Catholic Sunday-schools, and Catholic free-school teaching for poor children, received fresh and much needed impetus at the same time. In conjunction with Father John Hughes, of St. John's church, and Father Nicholas O'Donnell, one of the Augustinians "up town" at St. Augustine's, Father Donaghoe was instrumental in promoting the creation of the *Herald*.¹

¹ The *Catholic Herald*, of Philadelphia, established, as announced in its first editorial, to take the place of the *Catholic Press*, of Hartford (Conn.) was issued on Thursday.

Then, too, followed a systematic reorganization of the Catholic children around St. Mary's into Sunday-school classes, all due, in large measure, to the zeal of the good Father Donaghoe. Toward this end he gathered together several youths of his congregation, training them thoroughly in the study of Christian doctrine and the methods of imparting it. The first Sunday-school under his direction was held in a room on Prune street, between Fifth and Sixth, the attendance beginning with sixty pupils, and increasing the next Sunday to eighty-five. Very soon it became necessary to remove the classes to St. Joseph's church near by. Thus was marked a new era in the religious instruction of youth in Philadelphia and a foundation laid for the great work of training in Christian doctrine, which now forms so important a part in parish organization.

On the restoration of St. Joseph's church to the Jesuits, in 1833, Father Donaghoe, on May 1, was appointed rector in charge of St. Michael's. The letter of appointment is still preserved, a copy being herewith given:

January 3, 1833, with the leader (on page one) headed "The Morality of St. Augustine." It was a four-page paper published by Eugene Cumiskey, the Catholic bookseller, at his place of business at No. 130 South Sixth street. In the first three numbers of the *Herald* no printer is named, nor were the pages numbered until the fourth issue of it wherein is the statement that the paper was printed by M. Fithian, of No. 6 cor. of Swanwick and George. The first editor named was Rev. Peter R. Kenrick (afterwards archbishop of St. Louis—this on December 1, 1836. But from a letter we have of Rev. Nicholas O'Donnell, O.S.A., of August 8, 1833, only seven months, as may be noticed, after the creation of the *Herald*, we learn that he had charge (in part at least) of the management of that paper. Writing from Pottsville, Pa., on the above date, he directs his kinsman (in Philadelphia), Brother James O'Donnell, O.S.A., at St. Augustine's Church, "to get the contents of the next number" (of the *Herald*), where Father O'Donnell had left them, instructing him, moreover, "should any news come from Europe, to give the usual epitome of it under the editorial," etc. (THE EDITOR.)

FRANCIS PATRICK,

By the grace of God, and the appointment of the Apostolic See, Bishop of Arath, and Coadjutor of the Bishop of Philadelphia,

TO THE REVD. TERENCE J. DONAGHOE, *Priest of the Diocese of Philadelphia.*

Revd. Sir: Confiding in your piety, prudence and zeal, we appoint you Pastor of the Church and Congregation of St. Michael, in the vicinity of Philadelphia, that is to say, in the Northern Liberties and Kensington; and we declare you in that capacity entitled to the privileges, rights, salary, fees and other emoluments of the Pastor of said Congregation from the day of the date hereof, until the revocation by us, or our Successor, of the present Pastoral appointment.

Given under our hand and Seal at Philadelphia the first day of May, in the year of our Lord One thousand eight hundred and thirty-three.

+ FRANCIS PATRICK KENDRICK, *Bp.*

For years Father Donaghoe had fostered a desire to become a member of the Society of Jesus, but he was dissuaded from this step by the counsel of his spiritual director, Father Dzierinski, S. J., of Georgetown College, who declared that another mission lay before him; and if we view his life in the great results of his devotion to duty, we must admit the wisdom of that prediction. For nine years Father Donaghoe labored indefatigably in St. Michael's parish, some of the fruits of his efforts being a handsome church free of debt, a substantial rectory, and the convent of the sisters, called the Convent of the Sacred Heart, at the southeast corner of Second and Phoenix (now Thompson) streets.

On November 1, 1833, having secured all requisite faculties, Father Donaghoe bestowed on his little community the



MOTHER MARY FRANCIS CLARKE,
Foundress of the Congregation of the Sisters of Charity of the B. V. M.

title of Sisters of Charity of the Blessed Virgin Mary, a name that bore witness to the deep veneration which, from earliest childhood, he had felt for the Mother of God. The habit assumed by the sisters was of plain black serge, with a lace cap for the head. The latter has since been replaced by one of muslin and a frill. Over this a black veil is worn by the professed sisters, and a white one by the novices. Mother Mary Francis Clarke, as superior, and Sister Mary Margaret Mann, as mistress of novices, were formally designated heads of the small community. A code of simple rules was given them, which, after being faithfully practised for several years, was replaced by the present rule of the Congregation. In 1844, the Holy See verbally approved this; a decree of the Sacred Congregation, on September 15, 1877, sanctioning the same for a period of six years; while on April 27, 1885, the late Supreme Pontiff, Pope Leo XIII. deigned to approve this in perpetuity.

The first member to enter the novitiate, which was opened on the day of their foundation (in 1833), was Miss Rose O'Toole, their former companion in Ireland, who joined them in the spring of 1834.

The following letter from Father Donaghoe to his spiritual children during their sojourn near St. Michael's, in Kensington, is so full of the charm of simplicity, and burns with such tender affection for the members of his "large family," that we yield to the temptation of giving it entire:

FROM REV. TERENCE JAMES DONAGHOE TO THE SISTERS
IN PHILADELPHIA.

ASSUMPTION, *15th Aug., 1838.*

My dear Children: I thought on this great day, when all hearts should be united in thanksgiving to God for having given us a Mother whose greatness and influence are so devoted to those who invoke her protection, that I must not forget to send a few lines to remind my dear children

that wherever I go they are uppermost in my mind. I have finished my retreat by offering the Holy Sacrifice of the mass. It appears that I not only offered my own heart to God and His Blessed Mother, but That I also took the liberty to make a gift of what belonged to others—what was it? It was nothing less than your hearts and all your services, and promised in your behalf that neither by word, thought or action these gifts would be recalled or retracted. Was not this a liberty? Did I do you any injury? Shall you ever regret the offering made by me this day? I know you will not; then let all of you say Amen.

I go for Emmitsburg in a few hours; then to Georgetown, Washington, and home by Baltimore—this will take to Tuesday next. I thought I ought to take 8 days more, as the last 8 you may be assured were what the knees were a stranger to, at least for two years. You may let Marg. [presumably *Mrs. Margaret McDonough*] know that I got mush in the novitiate—the best I ever tasted. I eat of it & not a care flitted across my imagination—how delightful it would have been to remain here—only old Father—[*blank*]. If I would write his name, it is so outlandish you could not pronounce it—this old fellow found out that I was a man with a large family, so my poor self was genteely shown the door, again to scramble through the world.

Oh the catechism, the catechism! Premiums only to memory; encourage only the lazy ones. Tell them I will meet them on Sunday week—my poor little pearls. Is it not a pity that they should be so heedless of what would conduct them to happiness? I would now ask you all a great deal if I were near you—as my mind runs over this & that, &c. Still I hope the venetian blinds are on.

Remember me to my good Mrs. McDonough. We will have a real dish of it, tell her, when I get home. I'm to have Mr. McElroy home with me to St. Joseph's.

I will conclude for the present by sending you all my love and blessing.

T. J. DONAGHOE.

Frederick [in Maryland].

But to return to our sister in Philadelphia. From 1834 to 1843, fourteen young women entered the community, when, by a remarkable chain of events, the entire body was transferred to Dubuque, in Iowa.

The Rt. Rev. Matthias Loras, first bishop of Dubuque, had as tutor in his school for boys one of those young men who had acted under Father Donaghoe as a teacher in the Sunday-school (in Philadelphia) previously mentioned, named J. J. E. Norman. As instructors for girls also were sadly needed at that time by the bishop, it was in answer to an earnest expression of this want that Mr. Norman suggested "Father Donaghoe's Sisters" as possible teachers. A correspondence between the bishop and Father Donaghoe was immediately opened, and a promise to send five sisters to Dubuque was secured. The bishop, who was obliged to attend a council in Baltimore the same year (1843), arranged to meet the band of religious in Philadelphia and accompany them West. Accordingly the party left Philadelphia on June 5, traveling by rail and canal, and reached Dubuque, after a tedious journey, on June 23, the feast of the Sacred Heart. On their way to their western home a bell, which the bishop had purchased for the cathedral in St. Louis, was hung, at the bishop's wish, to a beam in the steamer that bore them to Dubuque, and on it, as the band of missionaries neared the city of their residence, was rung by the bishop the first "Angelus," perhaps, ever heard in Iowa. What joy to those loyal Catholic hearts! No wonder that their glad shouts filled the air, mingling with the boom of cannon and gun that (it is told) woke the echoes around what is now Mount Carmel, the great mother-house of the Sisters of Charity.

The names of these pioneers of Catholic education in Iowa were Sisters Mary Margaret, Mary Joseph, Frances, Elizabeth, and Patrice. On July 5, 1843, St. Mary's Academy for day pupils was opened. A few weeks later accommodations for boarders were made, and the school was rapidly filled with representatives of the best families of Iowa and her sister States. The success of the new-comers as teachers satisfied the bishop's most sanguine expectations; so much so, indeed, that he resolved to invite not only the entire community of which they were a part to join their sister religious, but their revered founder himself. He therefore wrote, urging Father Donaghoe to come to his needy diocese and bring with him his devoted children, offering him, at the same time, the position of vicar-general.

So urgent was the bishop's petition that the burning zeal, of which we have already seen evidence, was fully aroused in Father Donaghoe's heart, and impelled him, after much prayer and serious consideration, to cast his own lot, and that of his spiritual children, among the people of the rugged West. The school of the Sacred Heart (in Philadelphia) was closed, two postulants remaining in charge of the convent until it could be disposed of, while Father Donaghoe, accompanied by the entire community of thirteen sisters, journeyed to Dubuque, arriving there the 18th of October, 1843. That their advent in this new field was a cause for rejoicing may be partly gathered from the numerous letters penned by Bishop Loras, which are treasured among the relics of their founder by the devoted sisters of whom we write. One of these we select and give below:

FROM BISHOP LORAS TO FATHER DONAGHOE.

DUBUQUE, IOWA, *March 8, 1843.*

Rev. and very dear Sir: Your favor, in which you promise to come with our good Sisters and me as far as Dubuque, is one of those encouragements which Almighty

God is pleased to give His devoted ministers to animate their zeal and raise their drooping spirits. One reflection, among many, should induce you to pitch your tent permanently in our diocese. Ancient and flourishing vineyards find always laborers enough, but a new field does not attract them. However, in the sight of God, there is a great deal more merit in devoting ourselves to the salvation of souls when no temporal inducement is presented to us. What I wish is that you would not take any *resolution negative*, because I feel confident that the hours which you will spend among us will be so agreeable that you will wish to spend days, months and years. I will not omit one day from this, praying sincerely to God to obtain the knowledge of His holy will on this subject, and I hope that you, dear Sir, and our beloved Sisters, will join with me; then all will turn out right and much good will be done; God will be glorified and many a soul saved. Mr. Norman and his amiable wife, who is also a convert, are delighted with those ideas. He promised me to write to the Sisters concerning the arrangements and the articles to be attended. They may be proud in having so faithful and devoted a friend. A few weeks more and I shall have the happiness of seeing you and exchanging many ideas with a worthy clergyman, whom I consider already a member of our little, but excellent clergy—twelve only, but devoted, pious and equable. I intend to buy a printing establishment, in order to issue in Dubuque a small Catholic paper; be so good as to prepare the way for me.

Your respectful and devoted friend,

MATTHIAS, *Bishop of Dubuque.*

The site chosen for the future home of his beloved community was a beautiful tract of land some ten miles southwest of Dubuque, to which the name "St. Joseph's Prairie" was applied. An interesting anecdote is told in connection

with its acquisition. At that time the land had not as yet been offered for sale by the Government, and it was claimed, according to "squatter usage," by an eccentric character named Walch. This man held firmly to the idea that Providence had ordained him the rightful guardian of the tract until some religious order should make its appearance on the scene. Woe to the luckless land-hunter that ventured too near his domain! A bullet, whizzing in unpleasant proximity to the head, was usually the only argument advanced by the aggressive Mr. Walch, but it was a law unto itself and served to keep all trespassers at bay. On Father Donaghoe's advent, however, terms were quickly made, and Mr. Walch gladly released his claim, the land being acquired, and subsequently paid for, by the sisters.

After attending to the immediate needs of his community, Father Donaghoe, in March, 1844, returned to Philadelphia, there to complete arrangements for his final departure from that diocese and to dispose of the convent property. It was at this time that the anti-Catholic tendency of a new political organization, known as the "Native American" party, had wrought itself to that frenzy which was destined to find vent in a series of outrages, styled in history as the "Riots of '44." On the 8th of May, St. Michael's church and parochial residence, and the Academy of the Sacred Heart, on Phoenix street, were given over to the torch, the two postulants in the convent, Mary Baker and Elizabeth Sullivan, barely escaping with their lives. As soon as possible, the two joined the community in Dubuque, receiving the habit on December 8 of that year, with the religious titles respectively of Sister Mary Lucy and Sister Mary Bonaventure.

The time and anxiety involved in adjusting this heavy loss of their Philadelphia property by legal means detained Father Donaghoe in that city for some months. Whilst there he was the recipient of highly flattering invitations

from more than one diocese. Bishop Loras, meanwhile, constantly urged his own claims upon him. A letter, bearing closely upon the unselfish motives which prompted the good priest to take up his residence permanently in Dubuque, contains much that is interesting. The letter is written at Frederick, in Maryland, where Father Donaghoe was wont to make his yearly retreat:

FROM FATHER DONAGHOE TO BISHOP LORAS.

FREDERICK, MD., *Aug. 12, 1844.*

My dear Bishop Loras: I received your kind and affectionate letter of the 29th of May on the 30th of July, and with it five other letters from Dubuque. . . . I shall feel ever grateful to you for the salutary advice, as also for the distinction of making me your Vicar-General by your letter of May 29th last.

You urge me not to attend to the offers of my worthy friends. I have not, because I was always impressed with the conviction that Providence had directed the whole of what related to me and my poor Community. Last January I received a letter from Bishop Hughes inviting me to take charge of some of the New York congregations, as the Rev. Gentlemen had all accepted, though their Bulls had not arrived at that time, and to draw upon him for whatever sum I stood in need of, and come, if possible, immediately. I wrote him to let me not delay him in his arrangements, that my purpose was fixed and determined to remain with my Community. On my way to Philadelphia, when I got out of the cars at Baltimore, I was saluted by Bp. Quarter,¹ and found we had been travelling together from Frederick without knowing it. I spoke then, and afterwards in Philadelphia, about my arrangements with

¹ Bishop Quarter, of Chicago, who was consecrated in St. Patrick's Cathedral, in New York, on March 10, 1844.

Mr. Petiot,¹ by your permission. He urged me to engage myself with him at Chicago. I told him I could not. He then offered to make me a President of his contemplated College, as also to take my Community where, *a la mode* of the mountains, I could attend to both. My answer was that I was unfit for President, and that for his goodness I would, when I went west, do what I could for him. I told all this to Bp. Hughes. He told me I did right—would give his reasons at another time. I showed him your letter that I received on the 30th of July. He was much pleased with it, and wished I would accept it. I offered it to God, and proposed to confirm it when I made my retreat at Frederick. Then the good and venerable Father told me it appeared to be the providence of God that I should accept. I deemed it proper to let you know all this. I have only one remark to make of my own. The Community brought me to Iowa—it is the cause of my return; and to its prosperity, or otherwise, will my continuance be prolonged, which I trust in God may be all the days of my life.

PHILA., *15th of Aug., 1844.*—I have entered suit against the county,² and will have made my arrangements by the 1st of September—the second battle delayed all, yet the effect in favor of religion will be good—converts are already running in—they admire our forbearance; indeed, it was admirable! Mother and Sisters know nothing of all the above—as it is always time enough to let them know my anxieties when all is over. It strengthens their confidence afterwards and saves trouble of mind in the meantime.

I am, your very devoted and affectionate,

T. J. DONAGHOE.

¹ Rev. Remigius Petiot of Dubuque diocese, in 1844, attended Galena, an Illinois mission.

² The "suit against the county" referred to the claim for damages brought by Father Donaghoe against the city of Philadelphia for the loss of his church and convent property.

On the return of Father Donaghoe to Dubuque, he was appointed to the office of vicar-general; but, despite the many cares of his new position, he never once faltered in his zeal for his cherished "children." The first five members of the community, together with the fourteen who had entered in Philadelphia, took the triple vow of poverty, chastity and obedience, in St. Raphael's cathedral, in Dubuque, on August 15, 1845. On that happy occasion Bishop Loras celebrated Mass, and Very Rev. Father Donaghoe was present in the sanctuary, with the Rev. Father Cretin, afterwards first bishop of St. Paul, who had conducted the retreat of the sisters and who also delivered the sermon.

In the latter part of that same year the novitiate and boarding-school of the sisters were transferred to the new building, which by this time adorned St. Joseph's Prairie. This was located some distance from the present site of the "Old Home," or mother-house, of the community. Other additions were made, and, keeping step with such material improvement, the fame of the Sisters of Charity as teachers of youth grew with the passing years. In the academy many young ladies, prominent for the social and political position of their families, received their education.

But a new trial was in store for the sisters. On the night of May 15, 1849, the convent, academy, and all the adjacent buildings were totally destroyed by fire, the religious losing everything they possessed. Yet, undaunted even in the midst of such dire calamity, the community, aided by their faithful founder, set about the work of renovation, and for nine years longer the more spacious St. Joseph's Academy continued its noble labor of education. In 1859, the boarding-school was transferred from St. Joseph's Prairie to 14th St. Hill, in Dubuque, now the site of St. Joseph's College, later being removed to 13th and Main streets, in the same city. After twenty years the

school was finally transferred to what is now Mt. St. Joseph's College, an institution devoted to the higher education of women, and whose location for health and beauty is unsurpassed. The 13th street academy is now used for day pupils, of which there are about three hundred. The boys of St. Patrick's are also taught by sisters from the academy. In old St. Mary's and St. Raphael's schools there are numbered about six hundred children in charge of the Sisters of Charity of the Blessed Virgin Mary.

Not only in the State of their adoption, but in other portions of the vast West, the work of these great teachers is favorably known. The first parochial school in Chicago claims them as the pioneers of a teaching organization second to none in the Catholic world. This school was opened in the parish of the Holy Family, in 1867, by Sister Mary Agatha. The celebrated missionary, Father Arnold Damen, S. J., was largely instrumental in bringing the sisters to Chicago, where they at present conduct schools in twelve parishes of that city—the Sacred Heart, St. Charles, St. Pius, St. Bridget, the Annunciation, Holy Cross, St. Vincent, St. Lawrence, Blessed Sacrament, St. Agatha, the Presentation, and Our Lady of Lourdes. The principal academies of the congregation, which rank with the leading institutions in similar fields in the country, are at Mt. St. Joseph's, in Dubuque, and the Immaculate Conception, at Davenport, also in Iowa.¹ Here, as in the beginning of their teaching career, the Sisters of Charity of the Blessed Virgin Mary strive to promote God's glory by training youth along those lines held best by Mother Church; to cultivate the mind, but not at the expense of the heart; to elevate, to enlarge the vision, but to wisely restrain it within its proper spheres. In recognition of the excellent methods,

¹ Other schools of prominence under the sisters are St. Francis' Academy, Council Bluffs; Our Lady of Angels, Lyons, both in Iowa; Mt. St. Gertrude, at Boulder, Col.; St. Vincent's, at Petaluma, Cal., and St. Cecilia's, Holden, Mo.; besides St. Joseph's, Des Moines, and Holy Angels, Milwaukee, in Wisconsin.

which years of assiduous labor have sanctioned, the great universities of Iowa and Nebraska admit without examination graduates from the high schools of which these sisters are in charge. From its foundation, in 1833, to January, 1903, the proud record of the community is this: A membership of 1,265 sisters; academies and high schools, 15; parochial schools, 59; number of pupils taught, 20,823.

A heavy loss was sustained by the sisters in the death of Father Donaghoe, who on January 5, 1869, surrendered his noble spirit to God. An incident worth repeating here in regard to this venerable missionary is related in the convent records. A few days previous to his death he was conversing with Sister Agatha, whom he had sent to open the first mission in Chicago. Her health was very poor, and she had expressed a wish to be recalled. "No, my child," he answered, "I wish you to remain in Chicago. When I go to Heaven, if there is health for you I will obtain it." From the hour in which the saintly man breathed his last, almost before she was aware of it, the sister was well and strong, and remained in Chicago until her happy death, twenty-three years later, on May 5, 1902, after forty-six years of religious life. She, with Sister Agnes, who yet lives, were the first two postulants from Dubuque.

On the death of their founder (in 1869), Mother Clarke, by the unanimous vote of her children and the approbation of the Holy See, was raised to the dignity of superior-general of the congregation, which position she filled with much success until her death, on December 4, 1887. She was preceded to the grave by her devoted companion and friend since the early '30's, Sister Margaret Mann, who, with the Christmas carols ringing in her ears, passed from earth on December 25, 1873. Who can doubt that she celebrated Christmas with the angelic choirs that sang at the Saviour's birth?

Of the original five that comprised the foundation-stones

of the congregation described herein, Sister Mary Rose, the only one to survive Mother Clarke, their first superior, died May 10, 1890, while Sister Elizabeth and Sister Catharine departed this life October 8, 1866, and April 2, 1881, respectively. Though gone from earth, the memory, however, of these brave, generous, truly noble women yet lives in the widespread congregation upon which was breathed their spirit of zeal and self-surrender.

On the demise of Mother Clarke, Mother Mary Gertrude was elected to fill her vacant office. During her term the mother-house of the society was transferred from St. Joseph's Prairie to Mount Carmel, in Dubuque, in 1892. In 1894, Mother Gertrude was succeeded in office by Mother Mary Cecilia, upon the expiration of whose term Mother Gertrude, once more elected, yet occupies that important position. She is the eldest sister in the community, and the only one left of the band that withdrew from Philadelphia over sixty years ago. Although in her seventy-seventh year, her mind is as clear as it was in her prime, while her activity seems fully equal to that of her youngest religious daughter. Living as she did so long in close companionship with the saint-like founders of her institute, she has imbibed their wonderful spirit of zeal and humility, which we have noticed in a study of their lives.

Verily a proud record (one may say) for this venerable sisterhood, planted in the soil of manifold troubles, especially in Philadelphia, watered by the tears of privation and toil in Western States, but yielding in seed-time its full measure of worth.

A CANADIAN PATRIOT PRIEST OF THE EIGHTEENTH CENTURY.

FATHER LOTBINIERE, THE CHAPLAIN OF THE
"REBEL" CANADIANS WHO JOINED THE
AMERICAN ARMY DURING THE REVO-
LUTIONARY WAR.

HIS TRIALS, DISTRESSES AND PITEOUS APPEALS TO
CONGRESS FOR HIS PAY.

BY MARTIN I. J. GRIFFIN.

Before the capture of Ticonderoga, before the battle of Bunker Hill, even before the battle of Lexington, Canada had been invited to send delegates to the Provincial Congress.

The reply of some of the principal merchants of Montreal shows that there was at this time considerable popular sympathy in that province with the cause of liberty; albeit it was a sympathy which prudently hesitated to declare itself in public. Under date of April 28, 1775, they wrote:

. . . "*the bulk of the People, both English and Canadians, are of quite contrary sentiments and wish well to your cause, but dare not stir a finger to help you; being of no more estimation in the political machine than the sailors are in shaping the course or working the ships in which they sail. They may mutter and swear, but must obey,*" etc.

The Quebec Act had been hardly better received in Can-

ada than the Stamp Act in the Southern Colonies. That very spring, in the first of May, people had insulted His Majesty by daubing his bust in the public square of Montreal with black paint and hanging strings of rotten potatoes round it. (Codman's *Arnold's Exped. to Quebec.*)

From this same work (p. 297) we learn that on May 1, 1776, Gen. John Thomas arrived before Quebec to relieve Wooster. He found the Continental army shrunken to about nineteen hundred, with only one hundred and fifty pounds of powder and six days' rations, no intrenching tools and no competent engineers. The Canadians would no longer accept the paper money of Congress; their priests refused to confess those who joined the rebel ranks, and although the Yankees tried to checkmate them by hiring one Lotbiniere, a priest, for fifteen hundred livres per annum, and the promise to make him a bishop as soon as Quebec was taken, to confess all who applied to him, the refusal of priestly sanction and comfort continued a powerful factor in the subject.

Owing to the more apparent prospect of British success, the Canadians had experienced plainly a change of heart, while the indifferent success of their plans and hopes bred in the Americans a bitterness which made them less careful to preserve their attitude of friendship and conciliation. Spring was rapidly ripening the seeds of discontent and impatience which the occupation of the country by the Americans had gradually sown during the winter.

"The Canadians who joined the American cause were excommunicated by the Bishop of Quebec and those who returned to Canada were denied the Sacraments even on their death bed, unless they openly recognized that they had committed sin by joining the Americans. Christian burial was in consequence denied them and they were buried by the road side."¹

¹De Gaspe's *Les Anciens Canadiens*, p. 183-4, quoted by Shea, in *Life of Archbishop Carroll*, p. 145. Many other authorities might be cited to the same effect.

Thus we read that

“The inhabitants who had sympathized with the cause of the Americans were compelled by the priests to do penance in public.”¹

Again, that

“Bishop Briand worked hard and did almost as much as General Carleton for the British cause.”²

Moreover, that on

“Sunday, June 16, 1776 (Montreal). The Canadians join our people and fight with spirit becoming men inspired with a sense of freedom.”³

Under date of June 19, relating to the desertion of a corporal and three privates of those encamped on Point Levy, we read that they

“were seen up the river.” . . . “The Canadians” (the *Journal* goes on to say) “are not satisfied with their being there and will not furnish them with anything they can help; being much in favor of the Colonies.”⁴

Much additional evidence of the early sympathy of the people of Canada with the revolting Americans could be cited. Notwithstanding the denunciation of the Catholic religion by Congress in its address to the people of Great Britain, the Canadians welcomed the American army.

Father La Valiniere also attached himself to the Americans, and had a most eventful career in consequence. He, too, had to leave Canada, and became really a “tramp-priest,” so far and wide were his wanderings. But of him another time, perhaps. Father Floquet, of Montreal, was also under suspicion by Bishop Briand, and had to make explanations and apology because of his “complais-

¹ Jones' *Conquest of Canada*, p. 156.

² Justin H. Smith in *American Historical Review*, January, 1902, p. 400.

³ *Journal of Charles Porterfield*, vol. vi, no. 3, p. 203, of “Publications of the Southern History Association.”

⁴ *Ibid.*

ancy" towards Rev. John Carroll during his mission to Canada on behalf of Congress.

Briefly, however, we will take up the narrative of the career of Father Lotbiniere. A letter of Col. Henry Caldwell to General Murray (British), dated June 15, 1776, relative to the Americans in Canada, said:

"The priests, in general, behaved well and refused to confess the Canadians in the rebel interest, for which they suffered persecution, Messire de Lotbiniere alone excepted. He they proposed to make Bishop."¹

In the *Journal of the Most Remarkable Occurrences in Quebec* (p. 220), by an Officer of the Garrison, it is recorded, November 14, 1775, on the authority of a deserter, that the Americans have ordered all the priests in Orleans who refuse to give absolution to rebellious Canadians to be carried to the camp. They have appointed a priest called Lotbiniere to absolve the people; they give him a salary of fifteen hundred livres and promise him a bishopric.

Among the Canadians two regiments were recruited for the American army, one under Colonel James Livingston, the other commanded by Colonel Moses Hazen. These were called "Congress' Own." They really were but battalions. Hazen's regiment, in the spring of 1776, had about five hundred men. When it left Canada and got to Albany, New York, in August, 1776, it had less than one hundred. It was increased by recruiting chiefly in Pennsylvania, but as late as December, in 1779, it numbered about one hundred and fifty-three men.

Colonel Livingston's regiment was subject to the same vicissitudes. It, too, had been formed of Canadians, and on January 26, Father Lotbiniere was appointed its chaplain by General Benedict Arnold. After the failure of the Canadian campaign, the regiment, greatly reduced by de-

¹ *Historical Magazine*, August, 1867, p. 109.

sertions, made its way to New York State. John Gilmary Shea, in his *Life of Archbishop Carroll* (p. 144), gives the name of the chaplain as Rev. Francis Louis Chartier de Lotbiniere, of the Order of Malta. This is an error. It was his brother, Louis Eustache, who was the chaplain of the Revolutionary Americans. Tanguay's *List of Canadian Clergy* gives the names of four priests named "Lotbiniere," only two of whom, however, are within the possibilities of the question. One was Louis Eustache (the son of a priest of the same name, who, at the death of his wife in 1723, was ordained in 1726), who was born August 16, 1715, ordained September 23, 1741, and died at Loretto, diocese of Quebec, October 17, 1786. The other was Francis Louis, born December 13, 1716, ordained the same day as his brother Louis Eustache, and died in the United States in 1784. Francis Louis Lotbiniere was a Franciscan Recollect, and assumed the name of Father or Friar Eustache, no doubt, in honor of his older brother. In the valuable document given below it will be observed that the "rebel" chaplain says he was born in the "beginning of 1716." Francis Louis, we are told in Tanguay's *List*, was born at the end of that year, while Louis Eustache was born in August, 1715. During his chaplaincy he signed himself "Louis." It is more probable, therefore, that the Canadian priest who was chaplain in the American army was Louis Eustache Lotbiniere. Francis Louis, it will be observed, died in 1784, in the United States, while Louis Eustache died in Canada in October, 1786. By a letter to the President of Congress, given below, it is shown that the chaplain was alive and at Burlington, N. J., in January, 1786. As that letter is the last discovered record of him it is probable that after receiving the pay claimed he went to Canada and there died the following October. The following references to this chaplain are from official records.

On August 10, 1776, in Congress, the Committee on Sundry Canadian Petitioners reported:

“That the Rev. Mr. Louis Lotbiniere was, on the 26th of January last, appointed by General Arnold, Chaplain to the Regiment under the command of Col. James Livingston, and acted in that capacity until the retreat of the Army from Canada, and was promised by General Arnold the pay of £14.10s. per month, including Rations; and that there is now a balance of 124 Dollars 84-90ths due, and that the same ought to be paid to him and he continue a Chaplain in the pay of the United States.”¹

On October 18, 1776, Lotbiniere was paid by the Board of War of Congress \$41.30 for one month's salary as French chaplain.²

The Journal of Congress, January 29, 1777, reports that

“The Committee of Treasury reported there is due to Mons. Lotbiniere, a Canadian Chaplain, for his pay and rations from the 10th of November 1776 to the 10th of January, 1777, 82.60 dollars to be paid to Col. Smith.”

In 1777, March 14, Congress ordered

“That 82.60 dollars be paid by warrant to Monsieur Lotbiniere for two months' pay and rations as chaplain from the 10th of January last.”

Then on May 27, 1777, Congress moved that

“for the future there be only one chaplain allowed in each brigade of the Army and that such chaplain be appointed by Congress with same pay, rations and forage as a Colonel.”

While on July 8, 1777, Father Lotbiniere sent to Congress this petition:

“TO THE HON^{BLE} CONGRESS

“GENTLEMEN

“In consideration of my zeal for Liberty and some little indemnification for my many Losses you were pleased to appoint me Chaplain the 10th of August last—my salary then amounted to 41- $\frac{1}{2}$ dollars including

¹ *American Archives*, series v, vol. i, p. 1604.

² *Ibid.*, vol. ii, p. 1407.

my Rations (every month) which with economy enabled me to live, but now that every necessary of life bears an exorbitant price you will not, I am persuaded think me unreasonable in solliciting an augmentation, being one of your oldest chaplains I hoped you would have appointed me to brigade but I have been made sensible that you have not a sufficient number of Catholics in your service to form so great a corps, besides being above three score years of age the fatigues of the campaign would be more than my strength could well bear. As general arnold was an eye witness to my zeal and services in Canada i am convinced they will, when attested by his excellency, plead to powerfully in my favor to admit of the least doubt of the success of this application from

“gentlemen

“your most obedient

“humble servant

“LOTBINIERE chaplain of

“the united States

“philadelphia

“Julii 8th 1777.”¹

The foregoing document proves his presence in Philadelphia. There are no signs of his performing any religious exercises at this time. How could he without the proper faculties from an ecclesiastical authority? All he may possibly have done was to minister to the Canadian prisoners captured at Three Rivers, who had been brought to Pennsylvania and were held at Bristol. Among the number was one Captain Lotbinier, possibly a relative.²

This appeal was promptly answered the same day, July 8, 1777, when Congress ordered to be paid

“to Monsr. Lotbiniere, a Canadian chaplain, for his pay and rations, from 10th of June to 10th of July, being one month, 41.30-90 dollars.”

While on August 12, we read of another order to this effect, that

“To the Reverend Monsr. Lotbiniere, for one month’s pay and rations as chaplain, from July 10 to the 10th inst, 48 dollars, also for the difference of pay which took place 11th of April last in the pay of chaplains,

¹ MSS. Papers of Continental Congress. Petitions, vol. xlii, p. 142, State Dept.

² *Penna. Archives*, second series, vol. i, p. 426.

he having received only at the rate of $33\frac{1}{2}$ dollars per month, the difference $6-\frac{2}{3}$ dollars per month for three months is 20 dollars."

Then on September 13 another:

"That there be advanced to Monsr. Lotbiniere, chaplain in the service of the U. S. 48 dollars on account of his pay and rations and for which he is to be accountable."

And again that Congress, on July 20, 1778, ordered

"that a warrant issue to Mr. Lotbiniere a balance of 87.65-90 dollars as per account stated herewith for rations agreeably to a resolve of Congress of June last and for his pay and subsistence from the 11th of June to the 10th of July, 1778, the sum of 60 dollars making on the whole 147.55/90 dollars."

This 90th of a dollar did not mean 90 cents, as it does to-day. The figures "55-90th" meant to show the proportion in which old currency then stood to new issues, because of the depreciated value of the old.

The Chevalier de Manduit du Plessis, a French officer who embraced the American cause in the Revolution, on February 13, 1778, wrote to Henry Laurens, President of Congress, then in session at York, Pa.:

"I have forgot to tell you at York town that the abbee or priest de lobiniere was a very interesting man for the affairs of Canada, he is one of the best and Most Riche family of noble men in that country, he is not attached to british government, and he has proved it, he is ennemy of the bishop of Montreal, and this bishop is entirely british, in one word he has not fanaticism. . . ."¹

This was written a few days after Congress had promoted Du Plessis to the rank of Lieutenant-Colonel. Washington, in recommending this, said of him: "He possesses a degree of modesty not always found in men who have performed brilliant actions."

By the reports of Robert Morris, in his statements of

¹ MS. D. M. & Co., Nov., 1903.

accounts while Superintendent of Finance, from 1781 to 1784, the name of "Rev. Lewis Lotbiniere" appears as being paid a quarterly salary of \$120.

On August 21, 1780, Father Lotbiniere sent a letter to Congress relative to his unpaid salary. That letter has not been preserved among the papers of Congress, but the annexed document, the report of the committee to whom the letter was referred, is preserved. It reads thus:

"The Com^{tee} on the Letter of Mr Lotbiniere report:

"That the Board of Treasury be directed to make such an adjustment of the account of the Rev. Lewis Lotbiniere as that he may receive the full Benefit of the Stipulation made to him by Gen. Arnold on the 26th of January 1776 and confirmed by Congress on the 10th of August following."¹

On December 30, 1901, while making an examination of the papers of the Continental Congress at the State Department in Washington, I found the above report, and also, among "Petitions" (no. 42, vol. iv, p. 418) the following:

MEMORIAL FROM FATHER LOUIS LOTBINIERE, CHAPLAIN AND PRIEST OF CANADA.

"GENTLEMEN:

"Would to God that i had never known either the general montgomery or arrived in Canada; i would not now starve with hunger and cold for not being payd according to the convention made between general arnold and me the 26 Januarii 1776 and ratified in Congress assembly the 12 August 1776 for long my Life; to indemnify me for having lost my parish of 1200 bushel of all grains, wheat, peace sat (?) & my herdship and two houses at quebec, the Revenue of all together did amount to 750 pounds philadelphia, in keeping (against the will of general Carleton (*sic*) and bishop) your army compounded with 300 americans no more at that time; from being murdered by 800 Canadiens enlisted in this army and dispirited at the order of this folish oliver briant bishop to all priests to abandon them at the death, like Rebels to the romain church and to the King of England their very King.

¹ Endorsed "Delivered Aug. 21st 1780. Passed Aug 22. No. 51." The original is found in volume 3, no. 19, p. 613, of MS. Papers Congress, State Dept.

“This convention is a sacred Deed which we cannot brake without being contrary to the Law de bona fide, i am certain gentlemen that you never do. your good behaviour admired of all Europe above all france from the time of its alliance with america make myself depend upon it, and i may tell that i am the utmost satisfied with your kindness to me from the time i am in america. but you have given always too much authority to the officers of your treasury, these officers think no more but of their interest. gibson and putnam have kept me during three years in the utmost misery, in denying to pay me according to the Congress order and did wait for the falling at all of continental money. these present officers compel me to sign a warrant for mr. hildegras, as it were. this gentleman did pay me hic et nunc and did give a draft upon the receiver of taxis it is the same thing as it were they did give a draft upon the Delaware river fogs for this receiver james ewing deny to pay it, so that from the 1st of April Last i have received 120 ^{doll} one quarter. it is due to me from the first of this month 2 quarters 240 doll and i have not one penny to get some victual and wood in this sharp cold—some neighbors take me on pity and carry me some of it, without this Little secur i would be dead now.

“it is a crying thing that a priest born in the beginning of the year 1716 eaten with gout and Rumathism who has lost 750 pounds of pensylvania per year to save your country-fellows from the murder, perish with hunger and cold under your eyes at 71 years old. i hope gentlemen it will not be so, and your bowels will be moved at my situation. As i am very old and my sight begin to put out, pray gentlemen to spare me the trouble to go to meet mr. Ewing (now you commissioner) at trenton so often, Like a poor beggar as i did, i may Live ten years yet and certainly you will not abandon me in my oldness and infirmity; but it is a supposition i will never do, but to spare all trouble both from you and me ask two years and two quarters that will amount to twelve hundred dollars; and to facilitate my benefactors i will take paper money provided i may be payd in this month, then i buckle myself sincerely to death and pray God that state maybe sincerely with your Company united Like it was in the beginning for the best prosperity of America.

“LOUIS LOTBINIERE your
“chaplain and priest of Canada.”

The above petition is without date, but the following letter to the President of Congress, dated in January, 1786, refers to the petition, and agrees with the chaplain's “sharp, cold” weather. Of the weather for those years, Peirce's record says: “The winters of 1786 and 1787 were tolerably mild. There were some cold days, of course.”

The letter of Father Lotbiniere, moreover, shows the distressed and disunited condition of the country just after the close of the war for independence. It is as follows:

LETTER OF FATHER LOTBINIERE TO THE PRESIDENT
OF CONGRESS.

“JANUARY 2, 1786.

“SIR

“I send to your Excellency a petition for the Congress in assembly. I hope that your Excellency will be good enough to Read it. I was to insert in this petition, what I writte in your Excellency in particulare: but this petition would be to long.

“Sir I sie with a great great grief these united states, Respected of all Europe for their union; now disunited: this honourable Congress alwais prudent and wise in his actions, formely respected of these united states now dispised of these disunited states: which would presume to deprive this honourable assembly of all powers, even money, which the people give no more but to pay the debtes; and charges contracted with their one accord in the time of war to save their Estates and Lives, it seems that they pretend to dissolve this respectable assembly to exerce a tiranik power, and vexe the people with more Liberty than they do now. indeed the frame of this gouvernement has been inspired by some tory in these states. it is a snare Laid to these imbecille and ignorants men who set in the house of these states, to make fall america in second bondage again.

“For what will become of them? if this honourable assembly is constrained to break of for want Money to pay Either debt or charge? What shall they do? 1° they cant depend upon one another, since they are disunited 2° France will turn the bake. 3° they will never find any good soldier, and the militia will not march. they are too angry for their plonderage. more Ever it is a poor troop. they will be cut in pice one after other. it is of the utmost consequence to these states to keep this honourable assembly, and to pay the respect due to it. Since this assembly is compounded with the delegates of all states; they are reputed to be the best of Every states. then this Respectable body must be invested of supreme aucthority, to name all judges the 1° and 2d. the treasurer, the receiver of taxis the First and sub collectors of all towns both Large and small of these States. to give the order to the receiver to call to an account the collectors both county and sub collectors. to the treasurer to call to an account the receivers of taxis and the assembly general compounded with all judges of Every town both Large and small to call on account the treasurer. then this Liberty purchased with the blood of so many good citizens, and so many fortune over-set, would be everlasting: strong enough to keep itself from the tyranik

gouvernement. Like holland, gene, venise, but the first of the houses of town both Large and small in these states won't agree with it. they pretend by the authority they have usurped by the False votes of mob harmeless and Little people to plunder this money to appropriate it; and to pay the publik debts and Charges to give a small portion to the Congress as it were a favour from them.

"I explain myself better to your Excellency. the interest has been in all time the head of all Evils in the world; in particular in these countrys. (the Lawyers whose the science consist for having written 3 or four month in the office of some other Lawyer) very greedy and covetous; at the time of election pretend to be president or mayor or alderman: bribe the votes. and it is an easy thing to get from the mob 5 or 600 votes with 5 or 6 gallons of rum. this Little people have the order to present themself the first in this house; and before the honest people come. this assembly is broke of, and very often the most unworthy men are elected in spite of the very honest gentlemen. one proced to the election of county and sub-collectors, and they and Elected after the same manner. these collector maintained by this house, force the poor people to pay the taxis settled by this house: in putting some in jail other in Execution Lay out at seven per cent this publik money (Like Thomas Fenemore) make wait for the Receiver of taxis Some time two years: don't give any account, because they agree with this house, and grow very riche in a Short time. the reciver of taxis, and the treasurer are Elected in the time of assembly after the same manner and act Like the collectors. So that it is a very plunderage, and a tour of babel. the money of the poor people is to make riches the treasurer, receiver of taxis and collectors of these States and not to pay the Charges and debt. they are more tory than those who did oppose to the independency. your Excellency may be convinced that the King of France has made his alliance with your honourable assembly which did at that time represent all america, it was to humble angland whose the power would be too strong, if this coutone did keep these countrys yet France would be alwais good friend of america provided the states could continue to be united; but the King is informed of their disunion their plonderage upon the poor people of their states and disrespect for the Congress, is not contented at all. the ministry of France has got the Catalogu of the names of thos who Compound the assembly general of all States the name of those who set in the house of town both Larger and Small the name of all treasurers, and Receiver of taxis of States and the name of all county and sub-collectors of these States. my Letter from the France ministry will be a proof of it. this Letter is dated the 28th Septembre 1786 (?). when it will question of it I Will shew it.

"I hope Sir that your Excellency will urge the honourable Congress to ordo me that I may be paid For it is Less Crime to ordorr my death than to Kill me by inche in denying my pay and it is due to me 240 doll

for two quarters from the first day of januarii 1786. I am with a profound
Respect of your Excellency the utmost humble obedient servant

“LOUIS LOTBINIERE,

“at burlington [N. J.]

“priest of canada.

“2 januarii

“1786

“my direction is to Reverend Louis Lotbiniere board to burlington
per bristol at bristol—.”

Of Father Lotbiniere having performed any religious ceremonies or administered any of the sacraments in Philadelphia, Burlington, or elsewhere there appears no sign.

We have seen that Congress ratified the appointment Arnold made with the priest in Canada in 1776; that later chaplains were only appointed to brigades; that in the army there were not enough Catholics to warrant Father Lotbiniere being so appointed, which meant that in no one brigade were there members of the Church numerous enough to justify his appointment, and even had there been, that the assignment of the duty to Father Lotbiniere would not have been acceptable to him because of his age and infirmities. So it is probable he did no active duty while with the Americans, but, because he had forfeited so much by his adherence to the American cause while the army was in Canada, Congress simply retained him on the pay-roll, as a means of support, at times too inadequate, since chaplains as well as soldiers had to suffer for the need of money Congress could not provide.

Whether Father Lotbiniere had the faculties to perform the usual religious duties while army chaplain is a question. The permission, during the Revolutionary War, could have come only from the vicar apostolic of the London district, which it is improbable to suppose was the case, or from Rev. John Lewis, superior of the Jesuits in Maryland until, in 1784, Rev. John Carroll was made superior of the missions in this country. It is very unlikely that the said superior gave permission to Father Lotbiniere to exercise

the usual priestly faculties, as already in 1786, and maybe earlier, he had refused it to Father de la Valiniere, "a perfect rebel," who had also espoused the cause of the Americans and was made bitterly to suffer for it. When, in 1786, it was sought to allow Father de la Valiniere to attend refugee Canadians in New York, Father Carroll declared that "he had not the power." So I am of the opinion that a similar course was pursued with respect to Father Lotbiniere when at Philadelphia and vicinity at any time from 1777 to 1786.

AN INTERESTING CORRESPONDENCE.

SOME FRIENDLY LETTERS (FROM A. D. 1814 TO 1823)
FROM CARDINAL CHEVERUS, FIRST
BISHOP OF BOSTON.

FROM THE ORIGINALS WITH INTRODUCTION AND NOTES.

BY ISABEL M. O'REILLY.

(Concluded.)

FIFTY-SEVENTH LETTER.

This bears the date January 17th, 1822. The bishop is extremely solicitous about his friends at Guadeloupe, from whom no tidings later than those of July 4th have come. He inquires again if the suicide of the unfortunate man put an end to all the horrors? Nothing new in Boston; he mentions that his health is fairly good, notwithstanding a slight cough; a Dr. Chervin (?) is to carry the present letter. Speaks again of the arrival of Mrs. Walley and her son Thomas at Martinique—this time he says it took place on the 19th of November last. In the accompanying note to Madame de Bonneuil, it is said that Mr. and Mlle. de Valnois are now the bishop's neighbors; and that Mr. Boylston has been inquiring for M. and Madame de Bonneuil.

Address: "A M^r. M^r Vernou de Bonneuil, Habitant du Petit Bourg, chez M^r Bébian, A La Pointe-à-pitre, Guadeloupe."

BOSTON 17 Janvier 1822.

MON CHER FILS: Votre dernière est toujours celle du 4 Juillet. Jugez de l'inquiétude de votre pauvre Papa.
Le suicide du malheureux mit-il fin à toutes les horreurs? . . .

Rien de nouveau ici. Ma santé se soutient. La chere Soeur Walley que vous avez sans doute vue (Elle arriva à la Martinique avec Thomas le 19 9^bbre) vous aura donné des détails sur notre situation ici,—chere et digne femme puisse-t-elle réussir à recouvrer ce qui lui est du! Je prie le Dr. Chervin, qui se charge de la présente, de lui faire passer une lettre à la Martinique. Toute sa famille se porte bien. Je vous réitère mes souhaits de bonne année. Que ne puis-je vous embrasser! Embrassez pour moi vos chers enfans, et Sylphide, Adèle & Henri. Ma santé est bonne, malgré un peu de toux. Cher fils, je vous presse contre mon coeur.

+ JEAN.

Mr. Walley & sa famille vous font leurs complimens. Mesdames Duplessis vous offrent leurs tendres respects.

MA CHERE FÉLICIE :

Si il a été possible à la chere Soeur Walley aller vous voir (et elle se le proposoit) quelle agréable surprise. Adé a-t-elle reconnu *Ma* Walley?

Ma santé est meilleure. Mr. & Mlle de Valnois ne vous oublient Ils sont maintenant nos voisins.

Mr. Boylston me demande aussi de vos nouvelles. Hélas! je ne puis en donner à Personne.

Tout ce que je puis faire c'est de penser à vous, de prier pour vous

+ JEAN.

FIFTY-EIGHTH LETTER.

Finance is the main topic discussed in the short note of April 14th, 1822, sent by Mr. Pratt. The question is agitated in Congress of creating a new loan to replace the seven per cent. bonds which will expire at the close of 1824,

&c., &c. The bishop has but a minute to greet Madame de Bonneuil; the last bell for Vespers is already ringing.

Address as usual, except the words "Favored by Mr. Pratt."

BOSTON *ce 14 Avril 1822.*

MON CHER FILS: Je recois votre chere lettre du 1^{er} Mars. J'ai desjà donné un petit mot hier à Mr. Pratt. Vous pouvez tirer pour les 500 gourdes à 30 jours de vue. Je les trouverai. On parle au congrès de créer un nouveau stock pour remplacer les 7 pour 100 qui expirent à la fin de 1824. On croit qu'il sera avantageux d'accepter cet échange. Mandez-moi ce que vous desirez. Il vaut mieux ne rien faire, si vous desirez recevoir le principal à la fin de 1824.

A votre col

+ JEAN.

Je crois qu'il me faudroit un pouvoir particulier pour profiter des offres du gouvernement, si elles ont lieu, car le congrès n'a encore rien décidé.

MA CHERE FÉLICIE: Espérant que Mr. Pratt n'est pas encore parti, je veux vous embrasser vous et vos petites filles, mais je n'ai qu'une minute. On sonne la dernière cloche de vespres. Je serre ma fille chérie contre mon cœur.

+ JEAN.

FIFTY-NINTH LETTER.

On June the twentieth, 1822, we trace Bishop Cheverus at Portland, Maine, beginning one of his episcopal visitations. He states that he is going to Damariscotta, and learns in passing that a boat is to leave Portland for Guadeloupe. Mr. Champrosay, who tells him of this opportunity, is in the confectionary business here. The bishop expects to return to Boston in a month, but will have to make other visitations immediately. He hears that Sylphide is married again. He greets all the family affectionately, and promises to send letters by a Mr. Aleye, of Basse-terre, who will leave shortly. The bishop's health is good.

Addressed as usual.

PORTLAND *June 20th. 1822.*

MON CHER FILS: Je vais à Damariscotta et j'apprends en passant qu'il y a ici un bâtiment pour la Guadeloupe.

J'ai reçu votre chere lettre du 18 Mai. J'ai honoré vos deux traites. Ecrivez-moi et apprenez-moi, s'il est possible, que vous-même et la chere Félicie allez mieux. La chere Me. Walley n'étoit point de retour il y a trois jours. On l'attend, mais il paroît que son voyage a été inutile.

Mr. Champrosay qui m'instruit de cette occasion vous présente ses respects. Il fait le métier de confiseur. Rien de nouveau à Boston. J'y reviendrai dans un mois, mais j'aurai d'autres courses à faire.

On nous a dit Sylphide remariée. Adèle est-elle Mariée? Je les embrasse et leur souhaite tout le bien que mon coeur paternel demande au Bon-Dieu pour elles. J'embrasse Adé et ses soeurs et vous mon cher fils et ma fille chérie je vous presse contre mon coeur.

+ JEAN.

Ma santé est bonne. On ne me donne qu'un moment. J'enverrai des lettres à Mr. Aleye de la Basse-terre qui doit partir en peu.

SIXTIETH LETTER.

Still engaged in his missionary trip, Bishop Cheverus sends his Guadeloupe friends a greeting from Whitefield. It is written on June 30th, 1822. The bishop has dedicated a church built by the Reverend Mr. Ryan. In Bishop Fenwick's summary of the churches in his diocese, following a description of the brick church at Damariscotta, which we have quoted earlier in this article, he says: "6. A small frame church at Whitefield, which is likewise served by the Rev. Dennis Ryan, who divides his time between the two places. The congregation belonging to this last-mentioned church is greatly scattered and is far more numerous than the other. The church is said to contain four or five hundred persons, and is generally filled in good weather." The

bishop pays a tribute to the zeal and success of Father Ryan, who, he says, has done much good, and is universally loved and respected; from his house the letter is written, and he sends his respects to M. de Bonneuil. The letter is to be taken by Mr. Aleye, from Boston, who will call on M. de Bonneuil. He is sure of a welcome, because he has seen much of the bishop and will tell all about him. M. Cheverus will be at Boston in about two weeks, but will then start on another trip—to New Hampshire, Vermont, and to Canada; at Vergennes, Vermont, he hopes to establish a church. In Doctor Gilmary Shea's *History* we read that when Reverend William Taylor remained in the diocese of Boston (1821) "Reverend Mr. McQuade proceeded to Vergennes, Vt.," and "Catholicity was gaining a foothold in Vermont and New Hampshire." The bishop's health is good—no cough. Messages of affection to all the family, including his little "grand-daughters," who now number four.

The customary address, with the addition of the words: "Par la politesse de M^r Aleye," and by another hand: "acheminée par . . . Alléye de Billon (or Billou) & recommandée . . . M^r Bébian."

WHITEFIELD *ce 30 Juin 1822.*

MON CHER FILS: Je suis en mission à l'Est, et je viens de faire la dédicace de l'Église que Mr. Ryan y a bâtie. Il a fait ici beaucoup de bien & y est généralement aimé et respecté. Il vous présente ses respects. Je vous écris de chez lui.

Je vous écrivis de Portland il y a 7 jours. J'ai reçu votre chère lettre du 18 Mai. J'ai honoré vos deux traites. Vous n'aurez point d'intérêt à payer.

J'envoie la présente à Boston. Mr. Aleye s'en chargera, si'il n'est pas parti. Il vous verra. Il sera le bien venu, car il a été souvent chez Papa et vous parlera de lui.

Je retournerai à Boston dans 15 jours, mais je ferai un autre voyage dans le New-Hampshire, Vermont, & jusqu'en Canada. J'espère établir une Eglise à Vergennes dans le Vermont.

Vous me mandez que vos cheres santés, mon fils & ma fille chérie, ne sont pas bonnes. Il me tarde bien d'avoir de vos nouvelles. J'embrasse mes petites filles, et aussi Adèle et Sylphide. La premiere est-elle mariée, et la seconde remariée? Ma santé est bonne. Point de toux.

Mon bon fils, ma fille chérie, votre pauvre papa vous baigne de ses larmes de tendresse et vous presse contre son coeur.

+ JEAN.

SIXTH-FIRST LETTER.

Back in Portland, still attending to his episcopal missionary work, Bishop Cheverus writes on the thirteenth of July, 1822. He tells that he has visited Father Ryan's two churches (Damariscotta and Whitefield). He does much good and everything is in excellent order. The bishop will remain at Boston for a few days only; he has two missions to visit in New Hampshire and in Vermont, and as the latter is on the shores of Lake Champlain, he will go on to Canada, and as far as Quebec; he counts upon being at Boston once more at the beginning of September. Health good and no cough; only a touch of asthma, so mild though that he scarcely feels it, provided he does not run or climb a steep hill, in which case he loses his breath. This is the first direct allusion to the disease that is fastening itself upon the bishop's constitution, and which eventually will be one of the main factors in causing his return to his native country. A casual mention that M. de Neuville is going back to France has likewise a bearing on America's loss of this able and beloved prelate, but of these facts later on. The bishop hopes that M. de Neuville will obtain the retirement of Mr. de Valnois. Mrs. Walley and her son arrived at Boston on July 3d. M. Cheverus believes she has made her long voyage in vain and expresses lively apprehension for her family. Again we are told that Mr. Champrosay carries on the confectionery business in Port-

land; he lives very economically, but is sober and religious. The Catholics of Portland, remarks the bishop, have rented a hall, put in it an altar, benches, &c., and thus transformed it into quite a presentable little chapel. The bishop said Mass there that morning, and will officiate likewise the following day (Sunday).

Madame de Bonneuil is entertained in her note with an agreeable disclosure; a M. Jaussaud, originally from Marseilles, but who has been in Boston for twelve or thirteen years, has left the bishop a legacy of a thousand dollars, which will put his financial affairs on a good basis. The same gentleman left five hundred dollars to the Reverend Mr. Taylor, Boston's vicar-general. The bishop has had satisfactory news of his family in France.

This letter goes to the same address, but by "Captain W. Gardner."

PORTLAND *ce 13 Juillet 1822.*

MON CHER FILS: Je vous écrivis d'ici le 18 Juin en réponse à votre lettre du 18 Mai. J'ai été visiter les 2 églises de Mr. Ryan. Il a fait du bien & tout est en bon ordre. Mr. Taylor a reçu pour moi, à ce qu'il me mande, une lettre de vous du 1^{er} Juin. La chere M^e Walley est débarquée à Boston avec son fils le 3 de ce mois. Elle est, me mande-t-on, en bonne santé. J'aurai le plaisir de l'embrasser le 18 ou le 19.

J'écris celle-ci au hasard et je la laisserai ici pour la première occasion. Je vous mandois dans mes deux dernières que vos deux traites avoient été honorées et que vous n'auriez point d'intérêt à payer. Je me rembourse en partie tous les trois mois.

Je ne vais rester que quelques jours à Boston. J'ai deux missions à visiter dans le New-Hampshire et dans le Vermont, et comme cette dernière est sur les bords du lac Champlain, je passerai au Canada & irai jusqu'à Quebec. Je compte être de retour à Boston au commencement de Septembre.

Ma santé est bonne. Point de toux. Seulement un peu d'asthme et si complaisant qu'il se fait à peine sentir pourvu que je ne coure pas et que je ne gravisse pas un lieu escarpé, car alors je perds haleine.

Mesdames Duplessis se portent bien et conservent toujours de vous un tendre & respectueux souvenir. Elles attendent tous les jours quelque chose de France.

La pauvre M^e Walley a fait, je crois, un voyage inutile. Je tremble pour cette chère famille.

Je vous écrivis il y a dix ou douze jours. Mr. Aleye de la Basse-terre doit vous remettre la lettre.

Mr. de Neuville retourne en France. J'espère qu'il obtiendra la retraite de Mr. de Valnois.

Mr. Champrosay fait ici le métier de confiseur. Il *vivote*, mais il est sobre & religieux.

Les Catholiques ici ont loué une salle, y ont irigé un autel, des banc, &c., et en ont fait une petite chapelle décente. J'y ai célébré ce matin la Ste. Messe et j'y ferai demain (Dimanche) l'office divin.

Adieu cher fils, daigne le Seigneur conserver votre santé !
Je vous serre contre mon cœur. + JEAN.

MA CHÈRE FÉLICIE : On ne me donne point de détails de la lettre du 1^{er} Juin. J'espère qu'elle annonce le rétablissement de votre santé.

Rien de nouveau. La bonne Providence vient toujours à propos au secours de votre Papa. Un Monsieur Jaussaud, de Marseille à Boston depuis douze ou 13 ans, vient de mourir et m'a légué mille gourdes, ce qui remet mes petites affaires de niveau.

Il en a laissée 500 à Mr. Taylor mon Grand-Vicaire.

J'ai reçu des nouvelles de ma famille en France. On se porte bien.

Embrassez pour moi notre Adèle et mes trois autres petites filles.

J'écrirai à Adèle et à Sylphide, aussitôt que je saurai si elles ont changé ou non leur situation. Mariées ou non je les embrasse bien tendrement. L'enfant de Sylphide vit-il ? Est-ce un garçon ?

Adieu, ma fille chérie, vous êtes et serez toujours à la même place dans le cœur de votre cher Papa.

+ JEAN.

SIXTY-SECOND LETTER.

Bishop Cheverus, addressing his friend at Guadeloupe on the twenty-third of October, 1822, repeats much that has been said in the preceding letters. He speaks of his mission to the East, Father Ryan's success and popularity, and so forth. But, in addition, we find that the bishop has also been as far as Quebec; he had quite an ovation, especially at Montreal; he preached, &c., &c. He took with him young Samuel Walley, and left him at the college of Montreal. Mrs. Walley and all the family are well, but are very straitened, and the bishop trembles for the future. The eldest son, Thomas, has gone upon a second voyage to Martinique; there is no question of marriage for Eliza or Charlotte. Madame and Miss Duplessis appear to have decided to return to France in the spring, in order to claim an inheritance which has come to them, and will give sufficient income to support them. The kindly bishop denies that he has done anything for M. de Bonneuil in advancing moneys—he reimburses himself every three months and has not inconvenienced himself; M. de Bonneuil is not to worry on his account; he is careful not to incur any indebtedness. There is nothing new in Boston. M. de Bonneuil has been ill, and Bishop Cheverus is distressed and sympathetic; he thanks God that his friend has been spared, and is glad that the same letter that brought news of the illness brought also the assurance of his recovery. M. de Bonneuil has behaved nobly and generously in regard to Henry, comments the bishop, and he fears that by doing so he may injure himself and his children. He sends congratulations to the two brides (*Sylphide et Adele?*), and promises he will never cease to love them and to be interested in their welfare. Among the loving messages to all the family he sends a special one to his dear Adé, and asks if she has changed much. His health is good, but the cool weather is causing a return of his cough.

No change in the address.

BOSTON *ce 23 Octobre 1822.*

MON CHER FILS: Je bénis la bonté divine qui vous a conservé et j'espère que vous avez continué à vous rétablir. De grâce ayez soin de vous. Quelles ont été les inquiétudes de la pauvre Félicie! Je suis bien aise moi-même de n'avoir appris votre maladie qu'en apprenant votre rétablissement.

Vous agissez d'une manière bien noble & bien généreuse à l'égard d'Henri. Je crains qu'il n'en soit pas digne, et que cela ne nuise à vous & à vos enfans.

Mes complimens, souhaits & embrassemens aux deux nouvelles épouses. Je ne cesse point de les aimer et de m'intéresser à elles.

J'ai fait cet été une Mission à l'Est où Mr. Ryan est aimé & respecté et fait beaucoup de bien. J'ai fait aussi un petit voyage en Canada & jusqu'à Québec. On m'a beaucoup fêté surtout à Montréal. J'ai prêché &c. Je menai avec moi le jeune Samuel Walley et l'ai laissé au collège de Montréal. La chère M^e Walley & toute la famille est en bonne santé, mais il sont bien gênés et je tremble pour l'avenir. Le fils aîné Thomas est allé faire un second voyage à la Martinique. Il n'est point question de mariage pour Eliza, ni pour Charlotte. Tous vous embrassent.

M^e & M^{lle} Duplessis me chargent de leurs tendres complimens. Elles paroissent décidées à retourner en France au printemps, et recueillir une succession qui leur . . . et qui leur donnera de quoi vivre.

Je n'ai rien fait pour vous, mon cher fils; Je me rembourse à mesure tous les trois mois, et l'avance ne m'a point embarrassé. Ne soyez point inquiet sur mon compte. J'ai soin de ne pas m'endetter.

Rien de nouveau ici.

Je me jette à votre col.

+ JEAN.

MA FILLE CHÉRIE:

La Providence veillera sur les parens et leurs chers enfans. Je les embrasse tous ces chers enfans Un baiser particulier à Adé. A-t-elle bien changé?

Ma santé est bonne, mais le frais ramène un peu ma toux.
Je prende des précautions.

Adieu, ma chere Félicie

+ JEAN.

SIXTY-THIRD LETTER.

A few lines only. They are written hurriedly on November 21st, 1822, at Boston. The bishop sent a letter by Captain Portelli, of St. Bartholomew; this one goes to Basse-terre. The bishop finds it is better for M. de Bon-neuil to leave his investments where they are for the present. The cough is not troublesome.

No variation in the address.

BOSTON *ce 21 Novembre 1822.*

MON CHER FILS: Votre dernière est du 2 Août. Je vous ai écrit le 23 8^{bre} par le Cap^e Portelli de St. Barthélemy. Quoique vous fussiez convalescent à l'époque de votre dernière, je ne suis pas sans inquiétude et il me tarde bien d'avoir des nouvelles plus récentes.

Rien de nouveau depuis ma dernière. Ma santé se soutient et je tousse à peine.

On ne fait que m'annoncer une occasion pour la Basse-terre. La personne attend et je ne puis écrire qu'un mot. Remplissez le Je me fie toujours à votre cœur pour être l'interprète du mien. Je me jette à votre col.

+ JEAN.

Toutes vos connoissances, bien. Compliments &c.

Il paroît qu'il vaut mieux laisser vos fonds dans le 7 pour 100 jusqu'au remboursement après 1824. Ainsi je n'ai point besoin d'autre procuration que celle qui j'ai desjà.

SIXTY-FOURTH LETTER.

Before the date of the next letter in our collection an important event had occurred, in the proposal by the King

of France to have Mgr. Cheverus brought back to his native land. The bishop, who now writes on April 21st, 1823, tells his Guadeloupe friends that they have doubtless learned from the French journals of his nomination to the see of Montauban. He considered himself obliged to decline this honor, for it is really impossible for him to tear himself away from Boston, and he could not leave it without doing an injury to religion; he will, therefore, remain; but he expresses the hope that he will be forgiven in France for so doing—there are many well fitted to take his place at Montauban. The fear of losing him has, he says, put everything in commotion at Boston; they wish to paint his portrait, engrave it, &c. He remembers with pleasure in these circumstances that it was the loved hand of Madame de Bonneuil that first traced his likeness.* The city wishes to present him with an address; all the newspapers in the United States have had articles about him, &c. For three weeks he was agitated and uncertain, but finally his decision was taken—he would decline to leave his flock.

On this momentous event, Père Hamon dwells at length: "At the commencement of the year 1823," we read, among other things, "he received a letter from Prince de Croy, Grand-Almoner of France, which announced to him his nomination to the bishopric of Montauban. M. Hyde de Neuville, Ambassador of France in the United States, who had seen with pain the health of the bishop of Boston wasting away, convinced from the opinions of physicians that a more genial climate would re-establish it, and preserve to religion so worthy a prelate, had, on his return to Paris, made known to the King his great worth, inducing this prince to recall him and restore him to the kingdom to

* "One who saw him just before his health failed writes: 'He was passing up Franklin street clad in a black suit, with buckled shoes, stockings, small clothes, long vest and full coat of the fashion of the day, all of black, his face beaming with thoughtful kindness, and his whole bearing that of a dignified and saintly minister of good.'"

which by birth he already belonged. Louis the Eighteenth entered warmly into the views of his ambassador, and immediately appointed the bishop of Boston to the see of Montauban, and directed the grand-almoner to notify him of this appointment. His letter was extremely urgent. 'I have every reason to believe,' said the grand-almoner to him, 'that Divine Providence has prompted this arrangement, for its own glory and the good of the Church. His Majesty, relying on your readiness to respond to the high confidence he feels in your piety, zeal, and devotion to his person, will be pleased to learn that your departure for Europe will take place immediately.' The Prince de Croy, on his own part, earnestly entreated him to return without delay, adding that the Nuncio of his Holiness, at Paris, would take upon himself to see that he was regularly dismissed from the bishopric of Boston, and would proceed according to canonical rule with respect to his new see.

"Surprise was the first feeling awakened in the mind of Bishop Cheverus on the reception of a letter so unexpected; but this soon gave place to other feelings, which contended in his breast and threw him into a state of violent agitation. . . . This conflicting of contending feelings" (love of country and family, and his failing health on the one side; affection for his American diocese, its priests and its people on the other) "was so violent" that he was unable to come to a decision. "In these trying circumstances he consulted the archbishop of Baltimore and the Sulpicians at Montreal, particularly M. Roux, the superior of the seminary, in whom he placed entire confidence. Their unanimous opinion was that it was his duty to remain. This was sufficient to determine him; and he wrote immediately to the grand-almoner, to express his gratitude and give the reasons for his refusal. These were the same that he had before assigned to the Holy See to prevent his being transferred to the archbishopric of Baltimore. . . .

“The contents of this letter was soon known to the people of Boston, who were all much disturbed and afflicted by the fear of losing so excellent a pastor; and, the better to insure its success, more than two hundred of the principal Protestants in the city added to it their entreaties and petitions. ‘We rejoice,’ they say in their letter, ‘that (Bishop) Cheverus is so justly appreciated by your Highness, and by his sovereign, and the evidence of his worth is found in the distinguished favor of a nomination to the bishopric of Montauban. . . . It is impossible for us to make known to you, by any words, how entire, grateful and beneficent is the dominion of Bishop Cheverus over all to whom he ministers in his apostolic authority. . . . If the removal can be referred to the principle of usefulness, we may safely assume that in no place, nor under any circumstances, can Bishop Cheverus be situated where his influence, whether spiritual, moral, or social, can be so extensive as where he now is.’” Another extract from this petition will be given later on. “This letter, so honorable to Bishop Cheverus, was dispatched to Paris at the same time with his own. . . .”

Dr. Gilmary Shea's *History* furnishes us with an account reading thus: “. . . . in 1820 his health began to decline, and as time went on he felt that he could no longer discharge his regular duties. Seeing himself soon to be incapacitated, he began to think of resigning and retiring to the bosom of his family in France to prepare for death. The French minister at Washington, Hyde de Neuville, seeing how evidently Bishop Cheverus required change, wrote to the King of France and urged that he should be recalled and nominated to some see in his native country. The idea pleased the King, and was advocated by the Prince de Croy, chief almoner of France. . . .”

“Early in 1823 Bishop Cheverus received from France the official announcement of his nomination to the see of

Montauban; but he still clung to Boston, and wrote declining to accept the French bishopric. A memorial, signed by 222 members of his flock, was forwarded in April to the Prince de Croy."

Having cast these side-lights on the disclosures of the most interesting paragraph of Bishop Cheverus' letter, we shall now proceed to a brief summary of the remaining items.

On the first of May, we are told, Mr. and Miss de Valnois are going to France. The Walleys are well, but are financially embarrassed; Eliza is going to keep school, together with Miss Stebbins; the eldest son has gone to St. Thomas; Charles and Alfred are apprenticed to merchants, but do not earn an amount even sufficient for their board; Sam is at the college of Montreal, whither the bishop took him last summer; Charlotte has been in Boston for three weeks; everybody remarks upon her beauty, but there is no question of marriage either for her or for her sister; Anne is getting to be a big girl; Madame de Bonneuil's god-daughter, Miriam, is amiable, but not so pretty as she promised to be. There is some talk of a wedding between Nancy Winchester and a widower, quite rich and not too old. Madame and Miss Baurly are in town, and Alfred Baurly is minister at Newtown (Newton?) nearby. Captain Pratt will take this letter—how the bishop wishes he could accompany him! Poor Mrs. Walley is sad, and the bishop speaks with admiration of her goodness in desiring to take boarders, at least some children, during the summer, in order to assist the family finances. The Reverend Mr. Ryan is with the bishop; he and Mr. Byrne present their respects to M. de Bonneuil.

Madame de Bonneuil is asked to tell the bishop in her next letter what he can send to "our dear little John," and to give the dates of the birthdays of his "grand-daughters," except Adé's, which he, of course, remembers. Something

which Mrs. de Bonneuil has said leads the bishop to almost hope that M. de Bonneuil may ere long spend some time with him—would that they could all come with him! “O my dear Félicie,” sighs the bishop, “shall I ever have the happiness to see you again!” Captain Pratt dines with the bishop and drinks to the health of all the de Bonneuils. Madame Duplessis and her daughter send their affectionate regards; they are determined to follow the bishop, or to remain if he does—in a word, they will never be separated from him.

Addressed as usual. “Favored by Cap’t Th. Pratt.

BOSTON *ce 21 Avril 1823.*

MON CHER FILS: Votre dernière est toujours celle du 25 Décembre. J’y répondis le 21 Mars, et je vous ai écrit il y a quatre jours par la voie de Newbury-Port. Il me tarde bien de recevoir des nouvelles plus fraîches et d’apprendre que votre chère santé est rétablie, que la maman, le nouveau né et ses soeurs sont aussi bien portants.

Les Gazettes de France vous ont peut-être déjà appris ma nomination par le Roi à l’Evêché de Montauban. Je me crois obligé de refuser. Il m’est réellement impossible de m’arracher d’ici, et je ne pourrais le faire sans nuire beaucoup à la Religion. Je reste donc ici, et j’espère qu’on me le pardonnera en France où tant d’autres peuvent si bien me remplacer à Montauban.

Mr. & Mlle. de Valnois partent pour France le 1^{er} Mai. La chère famille Walley est en bonne santé. La chère et aimable Eliza va tenir école en société avec Miss Stebbins. Le chef de la famille manque d’énergie, et est embarrassé. Tom est allé à St. Thomas, Charles et Alfred sont apprentifs chez des Négociants, mais n’y gagnent même pas toute leur pension. Je menai Sam au collège de Montréal l’été dernier. Charlotte est en ville depuis trois semaines. Tout le monde se récrie sur sa beauté, mais il n’est pas question de mariage pour elle ou sa soeur. Anne est une grande fille, le reste de la famille bien. Votre filleule Meriam (Miriam?) toujours aimable, mais pas

joie comme elle semblait l'annoncer. Il est question de marrier la bonne Nancy Winchester avec un veuf assez riche & pas trop âgé. M'e & M'lle Baurly sont en ville et Alfred Baurly est ministre à Newtown (Newton?) près d'ici.

C'est le bon Capitaine Pratt qui vous porte la présente. J'aimerois bien l'accompagner, si cela étoit possible.

La chere Soeur Walley est triste. Elle voudroit prendre des pensionnaires, aumoins des enfants, cet été pour aider la famille. Que cette digne femme est respectable!

Mr. Ryan est ici dans ce moment. Mr. Byrne se réunit à lui pour vous présenter ses respects.

Adieu, cher fils, daigne le Seigneur vous rendre la santé.
Je me jette à votre col.

+ JEAN.

BOSTON *ce 21 Avril 1823.*

MA CHERE FÉLICIE: Mandez-moi dans votre prochaine ce que je pourrois envoyer à notre cher petit Jean et donnez moi les noms et le (jours de naissance) de mes petites filles excepte Adé. Je serre ces chers enfants . . . dans mes bras paternels.

La crainte de me perdre a mis tout en motion à Boston. On veut me faire peindre, graver, &c. Je me souviens toujours avec plaisir que c'est une main filiale & bien chere qui la premiere a tracé mon portrait. Celui de mes enfants est gravé dans mon coeur, mais je n'ai que celui de mon fils devant mes yeux. La ville veut me présenter une addresses &c. &c. Toutes les Gazettes des E. U. m'ont affiche &c. Depuis trois semaines je suis dans l'agitation, mais enfin mon parti est prie et je reste ici.

Vous me faites presque espérer que le cher fils pourroit bien venir passer quelque temps avec Papa. Que n'est-il possible que vous l'accompagniez tous. O ma chere Félicie, aurai je jamais le bonheur de vous embrasser! Je le fais aumoins de coeur.

+ JEAN.

Toute la chere famille Walley vous embrasse.

Cap'e Pratt vient de diner avec nous et de boire à la santé de mes enfants et petits enfants.

Les dames Duplessis vous font leurs compliments d'affec-

tion. Elles sont déterminées à me suivre, ou à rester, en un mot elles ne veulent jamais se séparer de moi.

J'ai décachetté ma lettre pour ajouter ce Postscriptum.
4 heures P. M.

SIXTY-FIFTH LETTER.

Once more we have to draw upon historian and biographer to satisfy our curiosity in regard to the interval which has now elapsed between the two letters of our collection. The last one, we know, was dated the twenty-first of April; this one is written at New York, September thirtieth, 1823. It is the last Bishop Cheverus will ever indite in America to his friends at Guadeloupe. After twenty-seven years given to the cause of religion in our country, he is now about to leave it forever. Louis the Eighteenth would not accept the bishop's refusal of the see of Montauban, and has summoned him, under pain of his displeasure, to return to France. In memory we recall the scene of the first meeting between Monsieur and his *Chaplain Extraordinary*, the little Abbé of thirteen who "looked only ten;" and we wonder if, during the checkered life of the Bourbon prince, surviving the years of sorrow and weary exile, there has remained any recollection of the boy whose charm of manner won his admiration and interest. Has he watched the career of the zealous missionary throughout this long period? and does he now turn with a sort of longing to one whose fidelity to God and king caused him to endure separation from home and family? Or perhaps the memory had faded, but was revived by rumors that have reached him of Bishop Cheverus' efficient kindness to the emigrés, and of his virtue and talents; or through descriptions given by France's representative, M. de Neuville, upon his return from America. Be that as it may, the King undoubtedly yet claims the allegiance of his

former beneficiary, and now summons him authoritatively to transfer his apostolate to his native land. "I leave tomorrow morning by the 'Paris' for Havre-de-Grace," writes the bishop. He gives an address in the French capital, and asks M. de Bonneuil to write him there; the bishop will let them hear from him upon his arrival in France. "Would they could be all reunited there!" he sighs. Madame Duplessis and her daughter are on the vessel with him; he sympathizes with friends he has left in Boston, and is in much need of sympathy himself. He has placed M. de Bonneuil's affairs in safe hands. "The bishop can scarcely write," he says. He sends to each of the dear family an affectionate greeting, and closes his note with the simple signature, + *Jean*.

Address: "A Monsieur Vernou de Bonneuil, sur ses terres au Petit Bourg, chez Monsieur Béblian, Pointe-à-pitre, Guadeloupe." And in another handwriting: "Acheminée par votre très humble serviteur, Bernard Eyquem. New York, le 4 8^{bre} 1823."

NEW-YORK *ce 30 7^{bre} 1823.*

MES CHERS ENFANTS: Le Roi n'a point voulu accepter mon refus et me somme sous peine de son déplaisir de retourner en France. Je pars demain matin par le Navire Paris pour le Havre de Grâce.

Écrivez moi à Paris chez Mr. Moreau de La Vigerie No 3 Cul-de-sac Férou près St. Sulpice. Je vous écrirai à mon arrivée en France. Daigne le Seigneur nous y réunir!

M'e & M'elle Duplessis partent avec moi. Je plains ceux que j'ai laissés à Boston, et je suis à plaindre moi-même. Mes compagnes vous font mille compliments.

Je puis à peine écrire. J'ai donné les 50 Dlls. Je me jette à votre col & au col de mes petits enfants.

+ JEAN.

J'ai laissé vos affaires en mains sûres.

Let us now see what others have to say upon this subject of Bishop Cheverus' translation. Dr. Shea, treating of the months preceding the prelate's acceptance of the

appointment to the French bishopric, says: "But he continued his laborious round of duty. Between April and June we can trace him officiating at Salem, Newburyport, Providence and Pawtucket, Hartford and New London." These items he has obtained from the Boston *Cathedral Register*, April 13, June 6, 1823. Then, after he had declined the appointment: "Urgent letters, almost commands, followed; . . . his health became so critical that the physicians declared that it would be fatal to him to pass another winter in Boston; that only a residence in a warmer climate could prolong his life. On this he yielded to the will of the King and transmitted to Rome his consent. His next care was to prepare everything for his departure, which he styled making his will. The property which he held as bishop he transferred for the benefit of his successor. His private library, of well-selected works, he gave to the diocese; everything else he gave to his clergy or the poor, resolved to leave Boston as he entered it twenty-seven years before, carrying his wardrobe in the trunk he had then brought with him. He would have left his chalice, cruets and cross, but as they came from his family, he was persuaded to take them.

"When it was known that he was really to leave them, the Catholics made a touching address to their beloved bishop; the secular journals extolled his virtue and his devotedness. On the day of his departure the vestry was filled at an early hour in the morning with Protestants and Catholics, moved to tears at the thought that they were never to see him again. It required all his firmness to support himself in bidding them farewell. A number of vehicles escorted him for some distance on the road to New York. He embarked from that city on the first of October, in company with Rev. Mr. Moranvillé and Mr. Milbert. . . ." The last-named needs no comment, but of the bishop's clerical fellow-passenger we have a biographical

sketch in Shea's *History*: "Before the close of 1823 the diocese of Baltimore lost the devoted priest, Rev. John F. Moranvillé, so long pastor at Fell's Point, Baltimore. He had come to Baltimore in 1794-5 from the deadly missions at Cayenne; received by Bishop Carroll, he began to labor among the French residents till, having become familiar with English, he was appointed to St. Patrick's congregation, about 1805. He set to work with energy to erect a becoming church, which was blessed by Bishop Carroll, November 29, 1807. The thorough instruction of his flock, especially of the young, was his great care. . . . Ever devoted to the poor, he seemed to multiply his strength and resources during the visitations of the yellow fever. It cannot be wondered at that his health finally gave way. In 1823 physicians declared that only by rest and a voyage to Europe could his life be saved. He sailed from New York on the 1st of October, with Bishop Cheverus, but died in the following May." The same historian gives us elsewhere an item that has a local savor for Philadelphia: "Bishop Conwell . . . visited Canada," he tells in a chapter devoted to our diocese, "which had generously responded to his appeal to obtain aid in a project which he had formed of erecting a cathedral in Philadelphia. Returning by way of Boston, he found Bishop Cheverus ready to leave the country, and accompanied him to the vessel, which sailed soon after from New York."

Now we shall hear what Père Hamon has to say. Having recited the episode of Bishop Cheverus' refusal to leave Boston, the biographer proceeds: "The sacrifice he had just made of France was a wound still fresh; and at the same time he was apprehensive lest the King should make demands that he must comply with. 'My heart is divided,' he wrote shortly after to M. Hyde de Neuville, 'but I think myself obliged, for the good of religion, and even for the honor of the French name, not to desert my post. If

you had witnessed the struggles I have endured, if you had known exactly my situation and that of my diocese, you would pardon my refusal, I am sure of it. In my letter to the grand-almoner I have stated the reasons that prompted it; and I shall not feel happy until I learn they are satisfactory.'

"Bishop Cheverus, however, did not reveal all that was passing in his own breast; he appeared calm, and seemed to think only of reassuring his beloved Catholics and numerous friends; he promised that he would not abandon them, and continued his labors as far as his strength allowed him. The dreaded letter soon arrived. The King would not accept his refusal, and directed his grand-almoner to insist strongly on his prompt return to France. The grand-almoner immediately wrote a second letter to Bishop Cheverus, in which he urged: 1st. *The express will of the King*, who summoned him a second time to return as soon as possible and take charge of the diocese of Montauban. 2dly. The state of his health. . . . 3dly. Motives drawn from the present situation of the clergy in France. 'Your great distance from us,' he said, 'prevents you, doubtless, from forming an exact idea of this situation, of the diminution of our resources, after such protracted troubles, and how few persons we have among us qualified to hold the higher offices. I have, moreover, looked upon your return as a blessing of Providence, and as an alleviation vouchsafed to me amid my numerous anxieties.' He alleged the deep affliction his refusal had caused, the displeasure the King would feel if his expectations were disappointed, and the *designs of heaven*, which he must recognize in this concurrence of circumstances; and concluded by urging him to hasten his departure.

"Bishop Cheverus felt that it was impossible for him to resist these urgent entreaties; he thought he discovered in them the hand of Providence; more particularly as the

physicians had just declared that his health could not endure another winter in the severe climate of Boston. His choice was made; but it cost him many pangs. To leave Boston was like rending his heart in twain; it was a partial death. And, as if he regarded the day of his departure as the day of his death, he wished before it arrived, according to his own expression, '*to execute his will.*'" Then follows the disposition made of his effects as heretofore given; after which come other details:

"From all quarters adieus, expressions of regret and testimonials of interest poured in on him. . . . 'Oh, my God!' wrote the archbishop of Baltimore to him, 'what will become of the American church? Although settled at a great distance from me, you were, next to God, my greatest dependence. Will it be possible for me to govern this province of the Church after your departure?' The journals, even those of the Protestants, expressed equal regret. 'This worthy dignitary of the Roman Catholic Church,' say they, 'has been with us nearly thirty years, and during this period he has enjoyed the confidence and respect of all classes of people. The amenity of his manners as a gentleman, his accomplishments as a scholar, his tolerant disposition as a religious teacher, and his pure and apostolic life, have been our theme of praise ever since we have known him. We regret his departure as a public loss. . . .'* There was not a single individual, even to the jailer, who did not lament the loss of this most worthy pastor. He came in tears to bid him adieu. The bishop said to him, with his accustomed kindness, 'All who leave you are delighted to get away from you; such is not the case with me; I leave you with regret, and I shall always remember your kind treatment towards the poor prisoners.' The Catholics, as may well be supposed, were not the last to express to him

* *Boston Commercial Gazette*, Sept. 22, 1823.

their grief. This they did in an affecting address, from which we can give here only a few extracts. 'Dear father,' say they, 'permit your flock, penetrated and subdued by grief, to place before you an humble offering of gratitude and affection. Your departure, which has now become certain, is to us a most afflicting dispensation of Providence; and the event has inflicted a wound, whose anguish time may assuage, but can never heal. . . . As a religious community, we were connected and consolidated under your auspices. . . . You have fed the hungry and clothed the naked; brought back the wandering; reclaimed the vicious; shared the joys of the happy; softened the pains of the suffering; held the medicinal cup to the sick and parched lip; and taught the dying that, through faith and repentance, he might repose his hopes on the bosom of the redeeming love. You have come down, as it were, from the altar of God to the common offices of mankind, to give us counsel and direction in our temporal concerns. We believe it seldom happens that one so devoted to things divine should be so wise in the business of the world; but this wisdom has not been shown by collecting perishable riches for yourself, but in striving to increase intelligence, comfort, and respectability among the people of your charge. . . . May the mild climate of Montauban restore and confirm your health . . . and may God, in His mercy and goodness, continue you for many years a name and a praise in the Church. And when you shall sleep with your fathers, and be numbered with the great and the good of other times, may our descendants here learn that your blessing fell upon your first, as on your second love; and that Boston and Montauban were remembered together in your dying benediction.' Bishop Cheverus responded to this at once, in a like tone, and on the Sunday before his departure spoke from the pulpit to an 'audience as numerous as the church could contain.' Nothing could be more touching than this

discourse; a most affectionate heart had dictated every word of it, and the voice of the speaker, broken by strong emotion, gave it the most thrilling interest. On the other hand, all the hearers were strongly affected, and the tears and sobs of great numbers announced that the most sacred and tender ties were about to be severed. The moment of his departure soon arrived, and Bishop Cheverus then received a new and glorious evidence of the attachment felt for him. More than three hundred coaches united in forming his escort, and accompanied him several miles on his way to New York,* where he was to embark. . . .

“Thus took place a separation most painful on both sides; but their hearts were never disunited. Bishop Cheverus left behind him a name that will live forever; a reputation that will always be glorious for the Church. The reader will see with pleasure how a Protestant minister, Dr. Channing, speaks of him several years afterwards: † ‘Has not the metropolis of New England,’ says this minister, ‘witnessed a sublime example of Christian virtue in a Catholic bishop? Who among our religious teachers would solicit a comparison between himself and the devoted Cheverus? This good man, whose virtues and talents have now raised him to high dignities in Church and State, who now wears in his own country the joint honors of an archbishop and a peer, lived in the midst of us, devoting his days and nights, and his whole heart, to the service of a poor and uneducated congregation. We saw him declining, in a great degree, the society of the cultivated and refined, that he

* Here the translator of Huen-Dubourg's *Life of Cardinal Cheverus* comments thus in a foot-note: “This is thought to be a mistake. Bishop Cheverus, it is believed, left Boston in a stage-coach, unattended by any escort, though twice this number of coaches would have attended him had he desired or allowed it.” We can only say that if the statement be a mistake, other writers have made a like error, for we find it reiterated by others—for instance, by “Aguecheek,” a Boston author, who, it is believed, had a personal acquaintance with Bishop Cheverus.

† “In the *Christian Examiner*, a periodical work published in Boston. The . . . extract is found in a *Review of the Life of Fénelon*, by Dr. Channing.”—Tr.

might be the friend of the ignorant and friendless; leaving the circles of polished life, which he would have graced, for the meanest hovels; bearing with a father's sympathy the burdens and sorrows of his large spiritual family; charging himself alike with their temporal and spiritual concerns; and never discovering, by the faintest indication, that he felt his fine mind degraded by his seeming humble office. This good man, bent on his errands of mercy, was seen in our streets under the most burning sun of summer, and the fiercest storms of winter, as if armed against the elements by the power of charity. He has left us, but not to be forgotten. He enjoys among us what to such a man must be dearer than fame. His name is cherished where the great of this world are unknown. It is pronounced with blessings, with grateful tears, with sighs for his return, in many an abode of sorrow and want. . . .'

"Such is the memory, honorable to religion and the Church, that Bishop Cheverus has left in Boston; and it accounts sufficiently for the regret his departure occasioned, and the honors that the people wished to pay him on that occasion."

As a complement to these various tributes we shall add one more. It is from the pen of a non-Catholic. Its sincerity of tone and beauty of style will justify its insertion here among these various testimonies to the character of the saintly Cheverus. The gifted author of "Aguecheek," in an essay on "The Old Cathedral," dwells thus lovingly upon the memory of our bishop: ". . . . When I recall the self-denying lives of the two founders of the Catholic Church in Boston—Matignon and Cheverus—I wonder that the influence of their virtues has not extended even to the present day to soften prejudice and do away with irreligious animosity. They were regarded with distrust, if not with hatred, when they first came among us to take charge of that humble flock; but their devotedness, joined

with great acquirements and rare personal worth, overcame even the force of the great Protestant tradition of enmity towards their office. Protestant admiration kept pace with Catholic love and veneration in their regard, and when they built the church, which is now so near the term of its existence, there were few wealthy Protestants in Boston who did not esteem it a privilege to aid them with liberal contributions. The first subscription papers for its erection was headed by the illustrious and venerable name of John Adams, the successor of Washington in the Presidency of the United States.

“The memory of the first bishop of Boston, Dr. Cheverus, is (for most Bostonians of my age) the most precious association connected with the Cathedral. He was endeared to the people of this city by ten years of unselfish exertion in the duties of a missionary priest before he was elevated to the dignity of the episcopate.* His unwillingness to receive the proffered mitre was as characteristic of his modest and humble spirit as the meekness with which he bore his faculties when the burden of that responsibility was forced upon him. His ‘episcopal palace,’ as he used facetiously to term his small and scantily-furnished dwelling, which was contiguous to the rear of the church, was the resort of all classes of the community. His simplicity of manner and ingenuous affability won all hearts. The needy and opulent, the learned and illiterate, the prosperous merchant and the Indians in the unknown wilds of Maine, found in him a father and a friend. Children used to run after him as he walked down Franklin Place, delighted to receive a smile and a kind word from one whose personal presence was like a benediction.

“His face was the index of a pure heart and a great

*He should have said fourteen years. M. Cheverus reached Boston in 1796; the bulls appointing him bishop of Boston were issued in 1808, but did not reach America until two years later; hence his consecration took place only in 1810.

mind. It was impossible to look at him without recalling that fine stanza of the old poet—

“A sweete attractive kind of grace,
A full assurance given by lookes,
Continual comfort in a face,
The lineaments of Gospel bookes;
I trow that countenance cannot lie
Whose thoughts are legible in the eye.”

“One of the ancient Hebrew prophets, in describing the glories of the millennial period, tells us that upon the bells of the horses shall be the words, *Holiness unto the Lord*—a prophecy which always reminded me of Cheverus; for that divine inscription seemed to have been written all over his benign countenance as with the luminous pen of the rapt evangelist in Patmos.

“But Bishop Cheverus was not merely a good man—he was a great man. He did not court the society of the learned, for his line of duty lay among the poor; but, even in that humble sphere, his talents shone out brightly, and won the respect even of those who had the least sympathy with the Church to which his every energy was devoted. Boston valued him highly; but few of her citizens thought, as they saw him bound on some errand of mercy through her streets, that France envied them the possession of such a prelate, that the peerage of the old monarchy was thought to need his virtuous presence, and that the scarlet dignity of a Prince of the Church was in reserve for that meek and self-sacrificing servant of the poor. Had he been gifted with prophetic vision, his humility would have had much to suffer, and his life would have been made unhappy, by the thought of coming power and honor. He had given the best part of his life to Boston, and here he wished to die. He had buried his friend and fellow-laborer, Dr. Matignon, in the Church of St. Augustine, at South Bos-

ton, and when he placed the mural tablet over the tomb of that venerable priest, he left a space for his own name, and expressed the hope that, as they had lived together harmoniously for so many years, they might not in death be separated. It was a strange sight to see more than two hundred Protestants remonstrating against the translation of a Catholic bishop from their city, and speaking of him in such terms as these: 'We hold him to be a blessing and a treasure in our social community, which we cannot part with, and which, without injustice to any man, we may affirm, if withdrawn from us, can never be replaced.' And when he distributed all that he possessed among his clergy, his personal friends and the poor, and left Boston as poor as he entered it, with the single trunk that contained his clothes when he arrived, twenty-seven years before, public admiration outran the power of language. Doctrinal differences were forgotten. Three hundred carriages and other vehicles escorted him several miles on the road to New York, where he was to embark.

"Of his life as bishop of Montauban, archbishop of Bordeaux, a peer of France, and a cardinal, there is not space for me to speak. Suffice it to say, that amid all the dignities to which he was successively promoted, he lived as simply and unostentatiously as when he dwelt in Franklin street; and that in time of pestilence and public distress he showed the same unbounded charity which caused his departure from Boston to be considered a public calamity. To the last day of his life he maintained his interest in his American home, and would gladly have relinquished all his dignities to return and minister at the altar of the church he here erected. Throughout France he was honored and beloved, even as he had been in the metropolis of New England, and a nation sorrowed at his death. Full as his life was of good works, it was not in his eloquence, nor his learning, nor in the pious and charitable enterprises

which he originated, that the glory of Cardinal Cheverus consisted; it was in the simplicity of his character and the daily beauty of his life:

‘His thoughts were as a pyramid up-piled,
On whose far top an angel stood and smiled,
Yet in his heart he was a little child.’”

HISTORICAL PICTURE GALLERY.



*+ Denis M. Bradley
Bishop of Manchester*

RT. REV. DENIS M. BRADLEY, D. D.,

First bishop of Manchester, N. H.

Born February 25, 1846.

Ordained June 3, 1871.

Consecrated June 11, 1884.

Died December 13, 1903.

HISTORICAL PICTURE GALLERY.



*James Whelan
Bishop of Nashville*

RT. REV. JAMES WHELAN, D. D.,

Second bishop of Nashville, Tenn.

Born Dec. 8, 1823. Ordained August 2, 1846. Consecrated May 8, 1859. Died Feb. 20, 1876.

HISTORICAL PICTURE GALLERY.



REV. MOTHER MARY DE CHANTAL,
Superior of the Sisters of the Immaculate Heart of Mary.

Born 1840.

Entered religion July 2, 1860.

Died January 10, 1904.

HISTORICAL PICTURE GALLERY.



REV. MOTHER MARY AGATHA GUTHRIE,
Superior General of the Sisters of St. Joseph of Carondelet.

Born August 31, 1829. Entered religion July 2, 1850. Died January 16, 1904.

HISTORICAL PICTURE GALLERY.



*James Maurice de St. Palais
Bishop of Vincennes*

RT. REV. JAMES MAURICE DE ST. PALAIS, D. D.,

Fourth bishop of Vincennes, Ind.

Born November 15, 1811.

Ordained May 28, 1836.

Consecrated January 14, 1849.

Died June 28, 1877.

HISTORICAL PICTURE GALLERY.



*Votre humbl. Serv.
+ Arch. et. B.*

MOST REV. AMBROSE MARECHAL, D. D.,
Third Archbishop of Baltimore, Md.

Born August 28, 1764. Ordained 1792. Consecrated Dec. 14, 1817. Died Jan. 29, 1828.

HISTORICAL PICTURE GALLERY.



J. B. Salpointe
Bp. of Santa Fe,

MOST REV. JOHN BAPTIST SALPOINTE, D. D.,
Second Archbishop of Santa Fe, N. M.

Born Feb. 21, 1825. Ordained Dec. 20, 1851. Consecrated June 20, 1869. Died July 16, 1898.

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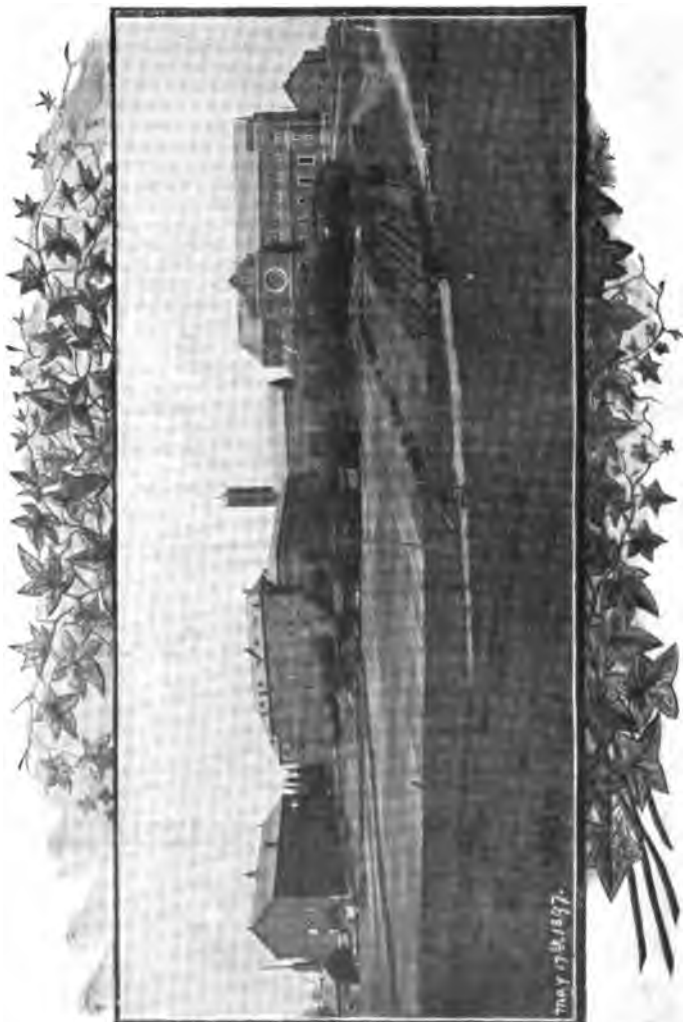
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(*Frontispiece.*)

111.2110

CHRISTOPHER TALBOT, THE FIRST CATHOLIC PUBLISHER IN THE UNITED STATES.

BY MARTIN I. J. GRIFFIN.

In 1784, there was published in Philadelphia a work entitled, "*The History of the Old and New Testaments, Interspersed with Moral and Instructive Reflections, chiefly taken from the Holy Fathers. From the French. By J. Reeve. The Third Edition, Philadelphia: Printed by M. Steiner, in Race St., for C. Talbot, late of Dublin, Printer and Bookseller, 1784.*"

The publication contained eight hundred pages, of which four hundred and thirty-six were devoted to the Old Testament while two hundred and ninety-five were devoted to the New Testament. The list of subscribers occupied two pages.

In a letter to Father Finotti, the book-lover and antiquarian, deceased several years ago, the late Dr. John Gilmary Shea wrote:

"This is, in my opinion, the first book issued in this country by a Catholic publisher. Of Talbot, I know no more, nor have I met another book with his imprint. T. Lloyd seems to have followed [Challoner's 'Unerring Authority of the Catholic Church'], then Carey and Dornin." [*Bibliographia Catholica Americana*, p. 17.]

In 1786, Talbot, however, published another work: "*The Catholic Christian Instructed on the Sacrifices, Sacraments, and Ceremonies and Observances of the Church, by way of Question and Answer. By Rt. Rev. R. Challoner, D. D.,*

Philadelphia. C. Talbot, in *Front St., 1786.*" I have seen but one copy of this title, which does not appear in the letter of Gilmory Shea to Father Finotti.

Talbot also published a third work: "*The Funeral Sermon on the Death of Rev. Ferdinand Farmer, who departed this life 17th August, 1786, in the 66th year of his age. By Rev. Robert Molyneux, Philadelphia. Printed by C. Talbot, in Front St., 1786.*" The pamphlet was a 24mo, containing eight pages.

In 1890, it was reprinted in "*The American Catholic Historical Researches.*" The only copy of the original print I have ever seen was presented to me by Mrs. Maria Shea, and this I afterwards gave to the late Rev. P. A. Jordan, S. J., of old St. Joseph's church in Philadelphia.

Talbot, in his introduction to *The Catholic Christian Instructed* (by Dr. Challoner), writes:

"The following work was first published in England, in order to explain the doctrines and ceremonies of the Catholic Church and to vindicate the same from the misrepresentations of its adversaries in that kingdom. The benevolent zeal of the pious author, it is hoped, will be sufficient to recommend it to the Catholic reader in America."

A copy of this rare work is in the library of the American Catholic Historical Society of Philadelphia, which was presented to it by the late Rev. I. Pye Neale, S. J. It bears an autograph inscription, thus: "Edwin Mattingly, His Book, March 27, 1796." Talbot, with Mathew Carey, was also one of the publishers of *The Columbian Magazine*.

These four imprints, then, "*The History of the Old and New Testament,*" "*The Catholic Christian Instructed,*" "*The Funeral Sermon on the Death of Ferdinand Farmer,*" and the *Columbian Magazine*, are, so far as my knowledge goes, the only publications issued by Christopher Talbot.

According to the *Dublin* (Ireland) *Directory* of 1782,

Talbot was located at that time at No. 13 Parliament street, as a "Printer and Bookseller."

I have seen several of his Irish imprints that were published in connection with Patrick Byrne and other Dublin book-dealers of that period.

In 1779, he issued, as sole publisher, "*The Peerage of the Nobility*," by Hugh Clark and Thomas Wormule, of which a copy is in the Mercantile Library of Philadelphia.

The Rev. Robert Molyneux, in writing from Newtown, Md., on July 25, 1797, to Rev. William Dubourg, president of Georgetown College, said:

I intend sending you by the first safe conveyance 37 histories of the Bible and seventy Catholic Christian Instructed, the property of Christopher Talbot's heirs, and which are for sale for their benefit.

"N. B. A deduction of what is due or to become due to them should be made in yr. favor, for the various charges incurred; first, for freight of three similar trunks from Philadelphia to Baltimore, from thence of one of the three to Georgetown, of one to Port Tobacco, of another to Newtown; and of the two latter again to Georgetown, besides in bad payment, and of postage, carriage and wharfage, etc. All with trouble in selling, collecting, etc., cannot be less than five or six per cent. I send you the information for your guide in settling that very troublesome account." [*U. S. Catholic Hist. Mag.*, iii, p. 128.]

In "*Book Plates*," by W. J. Hand, London, 1893, page 128, it is stated that

"As time went on people did not trouble themselves to compose their own verses or inscriptions or to hunt up appropriate quotations. The same lines or verses appear upon the book-plates of many persons.

"Here is one composed early in this century,* which could be bought of C. Talbot, 174 Tooley St., and on it the purchaser could write his name before affixing it in the volume."

Following is the form given of a book-plate:

*The statement "early in this century" is an error. The book-plate referred to by Mr. Hand was printed in the preceding century, sometime prior to 1782.

"THIS BOOK
BELONGS TO

.....

Then the verses ready-made for the purchaser:

"If thou art borrowed by a friend
Right welcome shall he be
To read, to study, not to lend
But to return to me.

"Not that imparted knowledge doth
Diminish learning's store,
But books, I find, if often lent
Return to me no more.

"Read slowly, pause frequently,
Think seriously,
Keep clean, return duly,
With the corners of the leaves not turned down."

FRANCISCAN TERTIARIES, FIRST ESTABLISHED
IN THE UNITED STATES AT
PHILADELPHIA, PA.

A. D. 1855.

BY LYDIA STIRLING FLINTHAM.

SOURCES: Convent records at the mother-house of the Order at Glen Riddle, Pennsylvania; data supplied the Rev. Joseph Wissel, C. SS. R., at the time of the Inquiry into the Cause of Bishop Neumann; reminiscences furnished by Rev. Mother Bernardine, one of the founders of the Third Order, from the convent records at Syracuse, New York.

One of the crowning acts of piety and wisdom in the life of venerable Bishop Neumann was his introduction of the Tertiaries, or Third Order of St. Francis, into the United States. The city of Philadelphia, honored in the life and death of this holy man and resting-place of his ashes, saw the beginning of a new foundation of that religious body upon which the famed Seraph of Assisi had breathed his saintly spirit.

Long had Bishop Neumann felt the need of a greater number of religious communities in his rapidly-growing diocese. The sick poor, often uncared for in their humble homes; the small country parishes especially in his care, whose children suffered for Christian education, were both the objects of the bishop's fatherly solicitude. To meet these wants, the bishop at first determined to introduce into

his episcopal city a community of the Sisters of St. Dominic, and being in Rome in 1854, in order to attend the Council of the Church that promulgated the dogma of the Immaculate Conception, he embraced the opportunity to unfold his plans to His Holiness, Pope Pius the Ninth. Meanwhile in the parish of St. Peter's, in Philadelphia, there were living two pious women, Mrs. Anna Bachman, a widow, and her sister, Miss Barbara Boll, both of German birth, born in Wenigumstadt, Bavaria, the former on November 15, 1824, and her sister on August 31, 1826. They were women of exceptional virtue, for into their hearts had been poured the God-given grace of a real vocation for humility and the exercise of charity for mankind.

At that time Rev. John B. Hespelin, of the Congregation of the Most Holy Redeemer, and pastor of St. Peter's church, was confessor to the two sisters, who had confided to him their expression of a hope very strongly cherished, namely, of establishing in Philadelphia a community of the Third Order of St. Francis. The desire, however, seemed to fall far short of realization until another native of Bavaria, one Miss Anna Dorn, formed the acquaintance of these two aspirants to the religious life. Miss Dorn was already a member of that Third Order which, as is well known, had been founded to satisfy the ardent devotion of men and women who, though living in the world, were still desirous of serving God in a holy manner. At the Franciscan church in Bamberg, Bavaria, in 1853, Miss Dorn had been invested in this confraternity upon whose records in ages gone by had been enrolled the names of countless saints. Within her heart the spirit of St. Francis was so strong that, hearing of the hopes of the two sisters just mentioned, she fell in promptly with their plans. Father Hespelin, knowing well the exemplary character and habits of his penitents, and being thoroughly in sympathy with them, dispatched a letter to Bishop Neumann at Rome, lay-

ing the entire matter before him. It proved a most auspicious occasion, for on interviewing His Holiness, the Pope at once gave his approval, sanctioning the foundation of the Franciscan Order in place of the Dominican, as first suggested by the bishop.

At once the latter made application to the superior-general of the Franciscans in Rome for the privilege of investing sisters—a permission that was cheerfully accorded him. Moreover, Father Hespelin was directed to prepare the candidates for the new life they were about to embrace, and on his return to America, Bishop Neumann, on April 9, 1855, laid the ground-work of the new congregation by investing with the habit Mrs. Bachman, Miss Dorn, and Miss Boll, in St. Peter's church, Philadelphia, Father Hespelin being appointed their spiritual director. Mrs. Bachman, who thereupon received the religious title of Sister Mary Francis, was at once designated superior of the little band, while Miss Barbara Boll became Sister Mary Margaret, and Miss Anna Dorn was given the name of Sister Mary Bernardine.

A small house on Lawrence street was secured wherein was made the beginning of that great work which has since risen to such noble proportions. The first duty of the sisters was the boarding and lodging of poor servant girls out of employment. This charity had already been practiced by Mrs. Bachman and Miss Boll as early as 1851, and now, on the recommendation of the fathers attached to St. Peter's church, a number of girls enjoyed the hospitality of the young community. Among the young boarders in the home thus provided a spirit of thorough, practical Christianity was soon in evidence, the girls cheerfully complying with the pious regulations laid down for their observance. This work lasted for one year, at the end of which, on May 26, 1856, the three co-founders of the institute had the happiness of making their vows in what

was then Bishop Neumann's episcopal chapel, now a reception-room in the archbishop's residence at Eighteenth and Summer streets.

It at first had been the intention of Bishop Neumann to erect for the young congregation a convent adjoining the ecclesiastical seminary, at the time situated near the village of Glen Riddle, in Delaware county, Pennsylvania. His idea was to have the sisters open a school there for the children of the country-side, and at the same time assume charge of the domestic affairs of the seminary. Indeed, the sisters had made every preparation for departure from the small house they occupied on Lawrence street; therefore, great was their disappointment and surprise when their director, Father Hespelin, was delegated to inform them of an unavoidable alteration in their superior's plans. They were greatly consoled, however, when another and larger house was secured at the bishop's orders, and they at once took possession, on September 17, 1856. This convent on Lawrence street, above Jefferson, was blessed by Father Hespelin and dedicated to St. Clare. On the same day three postulants entered their community. The bishop laid down a special order of exercises, consisting of prayer, manual work and fasting.

The simple convent soon became a refuge for the poor and the afflicted of the neighborhood. The first inmates of this home were three invalids, who received therein the most tender care. The rent of the house was made up by an income derived from sewing, but the support of the sisters and their wards depended mainly on the alms of the charitable, which they themselves solicited. Bishop Neumann was their devoted friend and counselor, visiting them, giving them conferences, and encouraging them in their self-imposed poverty. They had an oratory in the convent, but attended Mass at St. Peter's.

The labors of the sisters were not long confined to the

inmates of their home. One day they received a visit from a priest, possibly one of the fathers attached to St. Peter's church, who requested them to prepare some dying persons for the reception of the Sacraments. The sisters readily complying, performed their duties with such satisfaction that similar calls henceforth became frequent. To the sick poor they were as veritable angels of mercy, brightening the wretched abodes of poverty and squalor, and so greatly edifying by their fervor and devotion that more than one unbelieving soul was brought thereby to see and embrace the Christian truth.

At this period the sisters wore no distinctively religious habit, their garb consisting of a plain gown, a shawl, and a hat with a large veil. They were also advised by Father Hespelin not to speak of their desire of founding a religious order. The explanation for this is doubtless found in the fact that a woeful spirit of bigotry was then rife in Philadelphia. Silently, then, without the shadow of ostentation, the hidden life of the sisterhood flowed on, though beset with many cares and trials, which, while never fully revealed, may be partially surmised by one who pauses to reflect on the possible hardships of a new religious foundation. But the sisters were brave in the face of discouragement, never once faltering in the pathway they had been allotted to tread.

In the year 1857, Bishop Neumann, desiring to ground the new community in the spirit of the rule of St. Francis, invited the so-called "Black" Franciscans of Bavaria* to take up their residence in Philadelphia. The church of St. Alphonsus, at Fourth and Reed streets, was given into their charge, and Father Bonaventure Keller, O. M. C., appointed its rector. To him also was entrusted the spiritual direc-

*One of the branches of the Franciscans known as Minors Conventual, whence the initials "O. M. C." following their name. In some parts of Europe these friars are designated as "Black Franciscans," from the color of their dress, the other two brotherhoods under the rule of St. Francis wearing a garb of brown.—EDITOR.

tion of the sisters. It was during this same year (1857) that Mother Francis and Sister Bernardine, calling one day on Bishop Neumann, were handed a pile of books, which they at first supposed to be works touching on the spiritual life, but great was their surprise to discover that they were school books and their own mission henceforth to encompass labors in a yet newer sphere.

Acting on the advice of the bishop, Father Bonaventure had made preparations to open a parish school, and now requested that the sisters should take it in charge. At the same time he insisted that they assume a regular religious habit. So, identically with their installation as teachers in St. Alphonsus' school, we find them adopting the black serge dress, the white girdle, with its five knots, and the seven-decade rosary, the peculiar garb which has ever since distinguished the sisters of the Third Order of St. Francis.

Towards the end of 1857, the school at St. Alphonsus was opened, Mother Francis and Sister Antonia being the first teachers engaged therein. Despite the poverty of its patrons, the new undertaking flourished wonderfully, and, amid the arduous round of study, the sisters found great consolation in the frequent visits of their holy founder, who, despite the almost overwhelming duties of his exalted office, still continued to watch over his cherished community with tenderest affection.

That quality of attraction, which in earlier ages had signaled the growth of Franciscan foundations throughout Christendom, was not lacking in the Third Order in Philadelphia, for its members increased so rapidly that they were enabled to meet not only the demands of the sick, but of the school-room as well. A small house had been rented by the sisters on Reed street, between Fifth and Sixth streets, and the purchase of a lot adjoining made the erection of a convent possible. Accordingly, a three-story house was built, whither, in September, 1858, the mother-house

and novitiate were transferred. The new convent was blessed by Father Bonaventure and given the title of their patron saint, while the house in St. Peter's parish was still retained, where four novices and several candidates, under the care of Sister Bernardine, remained as its occupants. In both these houses the needy sick were cared for, two sisters having them in charge. That same year (1858) the dread scourge, smallpox, broke out in Philadelphia, and these noble women were given the fullest opportunity to display their charity and zeal for their neighbors. They visited the poor, begging food and clothing for their relief, besides giving their services gratis. More than that, on occasions when they were refused admission to homes where Catholic girls were working, they took them into their own home, bestowing on them every attention. While from the city the services of a physician and all necessary medicine were secured without cost, the greater burden of expense still devolved upon the sisters, who, in their small, conventual dwellings, laid the foundation of those spacious institutions for the suffering that have since become one of the glories of the Third Order.

In 1859, the general commissary of the "Black Franciscans" in the United States, Rev. Leopold B. M. Moczygamba, at that time of the diocese of Albany, in New York, who had lately assumed charge of the missions of his order at Syracuse and Utica, paid a visit to Philadelphia. Whilst there, he expressed a desire that the sisters should teach girls in the parish schools in his care, and earnestly requested Bishop Neumann to furnish him; therefore, with a small band. The bishop consenting, thus for a time the matter rested. Meanwhile, the sisters, at the urgent request of Father Carbon, rector of Holy Trinity church, in Philadelphia, had taken charge of the orphanage at Tacony, on the Delaware river, where, on February 28, three of the community, Sisters Bernardine, Angela, and Agnes, took

up their abode. Two days later the asylum was opened with eleven children. The undertaking, however, was not blessed with the success that had hitherto crowned their efforts elsewhere, for the departure of their chaplain from the institution left them without the consolation of Mass and the Sacraments. Therefore, in November, 1859, the sisters gave up this mission.

In the history of the congregation the year 1860 was a very eventful one. The sudden death of their reverend founder, the venerable bishop of Philadelphia, came as a crushing blow to these children of his fostering care. The passing of this illustrious man, destined (it is to be hoped) to be raised to the altars of God's Church, was openly mourned, it is very true, by Catholics in the city, especially those upon whom he had left the marks of his pious zeal. But how much keener must have been the grief of the frail women he had banded together for the service of religion, who now felt that their strongest prop was gone! But the foundation, laid with such care, was not doomed to decay. The direction of their affairs was assumed by the able Bishop, afterwards Archbishop, Wood, who succeeded Bishop Neumann to the see of Philadelphia.

In the same year (1860) the sisters were invited by Father Moczygemba, then at Utica, N. Y., to take charge of the parish schools of the Assumption church at Syracuse, in the same state. On receiving this word, Mother Francis, realizing the impossibility of communicating with Bishop Wood, at the time away from Philadelphia, but knowing that the project had been fully endorsed by his late predecessor, without delay appointed Sister Bernardine, in company with a colony of three sisters, to open the school designated, with Sister Antonia as superioress.

Quickly following the opening of the school in Syracuse, the sisters were invited to take charge of St. Joseph's in Utica, whither, on April 10 of the same year, four of the

community were dispatched from the convent in Syracuse—Sisters Angela, Alfonsa, Joanna, and Bernardine—the last-named, after remaining only long enough to see that all was in working order, returning to the mother-house in Philadelphia. Meantime, Bishop Wood, having transferred the spiritual direction of the Third Order from Father Bonaventure, decided to govern its affairs himself.

Nor has the zeal of these generous-hearted women been confined to their own land. Unbounded even by the surging billows of the mighty ocean, we discover them warring against disease and misery among God's afflicted children in far-off Polynesia—the lepers of Oahu and Molokai, with homes also in the island of Maui and the city of Wailuku.

From the Philadelphia house of the sisters other foundations—schools and asylums—shortly arose in Buffalo, N. Y., in 1861, and in Pittsburg, Pa. In addition to these missions outside the limits of Philadelphia, another and very important institution was founded within that city in 1860, namely, the Hospital of St. Mary's, which was opened first in a small house at the corner of Fourth street and Girard avenue, which the sisters occupied from December 10, 1860, until July 25, 1866, on which date they removed to their larger and present quarters at Palmer street and Frankford avenue.

But to return to the founders of our sisterhood. Mother Francis Bachman did not long survive the saintly founder of her order. Three years after Bishop Neumann's death, on June 30, 1863, in old St. Mary's Hospital, she yielded her spirit to its Maker, closing a career marked by the truest piety and charity, and with hands overflowing with the good deeds wrought in favor of mankind. Her remains were at first interred in St. Peter's old cemetery, Kensington, Philadelphia, until, on the acquirement of the property at Glen Riddle, they were removed thither, in the winter of 1875.

The appointment of a successor to Mother Francis was made by Bishop Wood, and on Ash Wednesday, February 10, 1864, Sister Agnes, the eleventh member to enter the Third Order in Philadelphia, and its present general superioress, received from the Rev. Antonin M. Grundtner, of the order of Servites of the B. V., at the time spiritual director of the sisters, the tidings of her elevation.

We have stated that Bishop Neumann had entertained the hope of establishing the sisters of his foundation in the neighborhood of Glen Riddle, where, in conjunction with their work of teaching, they might also direct the domestic affairs of the "Little Seminary," as it was called. It is, therefore, a coincidence worthy of note, that although the good bishop did not live to witness the fruition of his plan, yet on September 7, 1871, the sisters, with the approval of his successor—Bishop Wood—secured that entire domain by purchase, the seminary being transferred thence to Overbrook, near Philadelphia.

The convent of our Lady of Angels, as their Glen Riddle home is called, is an ideal spot for the preparation of youthful souls for a life of prayer and sacrifice. A group of stately gray-stone buildings, set in the midst of shaded, flower-decked grounds, overlooking broad acres of well-tilled land, also the sisters' possession, and surrounded by a picturesque rolling country, the convent of our Lady of Angels offers little distraction to prayer and meditation. No noisy trolley-car, that ubiquitous invader of even rural peace, disturbs matin or vesper song; scarcely does the bell of the hurrying passenger trains, that halt at the village nearby, sound at its sacred portals. Here, indeed, may the world be forgotten, seeming as it does to have no part in its busy strife and bustle.

In 1900, the mother-house of the congregation was transferred from Reed street, in Philadelphia, to Glen Riddle, its present location, while the former-named house may be

considered as their town office, still occupied by the sisters. In 1873, the sisters opened their hospital of St. Joseph, at Reading, Pa., and in 1888, St. Agnes', in Philadelphia.

As teachers of youth in parish schools, not merely in country districts, where, in accordance with the idea of their founder, the sisters, with a membership of seven hundred, have numerous missions, but likewise in important city parishes, in many dioceses of the United States, they are doing good work in their eighty establishments—asylums, homes, hospitals, schools—a proud record for a congregation not yet in its jubilee year! What a contrast to the order's standing at the time of its founder's death (in 1860), when it counted but eleven professed sisters, seven novices, a few candidates, and but two houses!

Among the Indians and colored people the labors of the sisters, though fraught with incalculable hardship, have been productive of good results, as will be seen from the subjoined list of institutions under their management, with the date of their first taking charge:

INSTITUTIONS IN THE SOUTHERN STATES IN CARE OF THE
SISTERS OF ST. FRANCIS.

With membership of first community in charge and date of foundation.

1. The domestic department of St. Joseph's Seminary, Baltimore. Five sisters in August, 1896.
2. The domestic department at the Epiphany Apostolic College, Walbrook, Baltimore. Six sisters in August, 1897.
3. St. Joseph's Home for Colored Orphan Children, Wilmington, Delaware. Fourteen sisters in August, 1890.
4. St. Peter Claver School, Baltimore. Four sisters in August, 1890.
5. St. Joseph's Industrial School, Clayton, Delaware. Seven sisters in September, 1895.
6. Holy Family School, Natchez, Mississippi. In August, 1891. (Number of sisters not given.)

7. St. Anthony's School, Mobile, Alabama. In August, 1902. (Number of sisters not given.)

A list of the Indian mission schools, with date of foundation, in care of the sisters, is comprised in the table appended to this sketch.

Until the accession of Archbishop Ryan to the diocese of Philadelphia, it may be added, only women of German birth or origin were admitted to the ranks of the Third Order. The permission to receive young women of other nationalities was granted by him, however, a circumstance which largely augmented its number. In May, 1899, the rule of the congregation was rewritten and formally approved by the late Leo XIII. The new rule requires that the order be subject to the ordinary in whose diocese it is established, the reigning Pontiff to be regarded its chief superior.

Of the original three, who served as foundation-stones for the institute, whose vicissitudes we have been considering, we may state that Sister Margaret Boll died on February 6, 1881, in the Convent of Our Lady of Angels, at Tonawanda, N. Y., while her remains were interred in the cemetery at Pine Hill, Buffalo, N. Y. The death and resting-place of Mother Francis have previously been noted. Sister Bernardine is yet living, still retaining the office of mother general of the Syracuse branch, while Mother Agnes presides (as said) over the Philadelphia province.

APPENDIX.

MISSIONS OF THE SISTERS OF ST. FRANCIS, OF PHILADELPHIA, PA.

NOTE.—The year represents the date of foundation.

1. Convent of St. Francis, 505 Reed St., Philadelphia. Sept. 28, 1858.
2. St. Alphonsus' School, Philadelphia. Oct. 1, 1858.
3. St. Mary's Hospital, Philadelphia. Dec. 10, 1860.

4. All Saints' School, Bridesburg, Pa. Sept. 2, 1864.
5. St. Joseph's Hospital, Baltimore, Md. Sept. 25, 1864.
6. St. Mary's School, Manayunk, Pa. Jan. 22, 1868.
7. St. Joseph's School, Lancaster, Pa. Aug. 30, 1868.
8. Holy Trinity School, Columbia, Pa. Sept. 4, 1869.
9. St. Mary's School, York, Pa. Nov. 22, 1869.
10. St. Joseph's School, Brandywine, Del. Sept. 29, 1870.
11. Our Lady of Angels, Mother-House and Novitiate, Glen Riddle, Del. Co., Pa. Sept. 7, 1871.
12. Sacred Heart School, Allentown, Pa. Oct. 2, 1871.
13. St. Bonifacius' School, St. Clair, Pa. Oct. 2, 1871.
14. St. Francis' Hospital, Trenton, N. J. Oct. 8, 1872.
15. St. Joseph's Hospital, Reading, Pa. July 16, 1873.
16. St. John's School, Haycock, Pa. Sept. 8, 1873.
17. St. Mauritius' School, Ashland, Pa. Apr. 8, 1874.
18. St. Fidelis' School, Mahanoy City, Pa. Sept. 8, 1874.
19. St. Elizabeth's School, Philadelphia, Pa. Dec. 18, 1874.
20. Holy Ghost School, South Bethlehem, Pa. Jan. 28, 1875.
21. St. Mary's School, Doylestown, Pa. Feb. 2, 1876.
22. St. Joseph's School, Necker, Baltimore, Md. Jan. 1, 1878.
23. St. Rose's School, Freehold, N. J. Sept. 8, 1878.
24. St. James' Protectory, Reybold, Del. Sept. —, 1879.
25. Immaculate Conception School, Trenton, N. J. Mch. 19, 1880.
27. St. Agnes' School, Lock Haven, Pa. Aug. 30, 1881.
28. St. Mary's School, Catasauqua, Pa. Aug. 25, 1882.
29. St. Joseph's Hospital, Lancaster, Pa. Aug. 31, 1883.
30. St. Joseph's School, South Easton, Pa. Sept. 20, 1884.
31. St. Francis' Academy, Baker City, Oregon. Aug. 24, 1885.
32. St. Peter and Paul School, Lehigh, Pa. Aug. 30, 1886.
33. St. Anthony's School, Gardenville, Md. Sept. 18, 1886.
34. St. Mary's School, Wilmington, Del. Aug. 8, 1887.
35. St. Paul's School, Wilmington, Del. Aug. 30, 1887.
36. St. Joseph's Academy, Pendleton, Oregon. Aug. 30, 1887.
37. St. Louis' Indian School, Pawhuska, Okla. Ter. Oct. 10, 1887.
38. St. Elizabeth's Indian School, Purcell, Ind. Ter. Feb. 14, 1888.
39. St. Agnes' Hospital, Philadelphia, Pa. May 15, 1888.
40. St. George's Indian School, Blanchet, Tacoma, Wash. Aug. 27, 1888.
41. St. Patrick's School, Wilmington, Del. Sept. 1, 1888.
42. St. John's Indian School, Hominy Creek, Okla. Ter. Oct. 23, 1888.
43. Most Blessed Sacrament School, Bally, Pa. Aug. 1, 1889.
44. St. Bonaventure's School, Philadelphia, Pa. Feb. 19, 1890.
45. St. Andrew's Indian School, Umatilla, Oregon. Feb. 25, 1890.
46. St. Paul's School, Baltimore, Md. Aug. 21, 1890.
47. St. Mary's School, Minersville, Pa. Aug. 22, 1890.
48. St. Joseph's Orphanage, Spokane, Wash. Aug. 22, 1890.
49. St. Joseph's Hospital, Tacoma, Wash. Jan. 23, 1891.

50. St. Francis' Home and Orphanage, Roxbury, Mass. Jan. 23, 1891.
51. St. Louis' School, Philadelphia, Pa. Sept. 8, 1891.
52. St. Joseph's Hospital, Providence, R. I. Mch. 19, 1892.
53. St. Stephen's Indian Mission, St. Stephen, Wyoming. Aug. 19, 1893.
54. Mt. St. Joseph's Academy, Tekoa, Wash. Aug. 19, 1893.
55. St. Patrick's Indian School, Anadarko, Okla. Ter. Sept. 8, 1893.
56. St. Mary's Home, New Brunswick, N. J. Feb. 2, 1893.
57. Mt. St. Mary's Seminary (Household Department). Aug. 28, 1893.
58. St. Nicholas' School, Egg Harbor, N. J. Sept. 17, 1893.
59. Sacred Heart Academy, Le Grande, Oregon. Sept. 1, 1894.
60. St. Mary's Home, New Bedford, Mass. Sept. 19, 1894.
61. St. Francis de Sales' School, Lenni, Pa. Sept. 2, 1895.
62. Holy Family School, Shenandoah, Pa. Aug. 27, 1896.
63. St. Bonifacius' School, New Haven, Conn. Aug. 27, 1896.
64. Elizabeth's Hospital, Baker City, Oregon. Aug. 25, 1897.
65. St. Michael's Orphan Asylum, Hopewell, N. J. June 1, 1898.
66. Georgetown University Hospital, Georgetown, D. C. June 1, 1898.
67. Holy Family School, Cape Charles, Va. Sept. 1, 1898.
68. St. Joseph's School, Rawlins, Wyoming. Aug. 22, 1899.
69. St. Joseph's School, Chickasha, Indian Ter. Aug. 25, 1899.
70. St. Ann's School, Wilmington, Del. Aug. 30, 1899.
71. St. Anthony's Hospital, Pendleton, Oregon. June 13, 1902.
72. St. Elizabeth's School, Baltimore, Md. Aug. 23, 1902.
73. St. James' School, Arctic, R. I. Aug. 23, 1902.
74. St. Thomas' School, Wilmington, Del. Aug. —, 1903.

SACRAMENTAL REGISTERS

AT

ST. JOSEPH'S CHURCH, PHILADELPHIA, PA.,
OF THE EIGHTEENTH CENTURY.

FIFTH SERIES.

(Continued from Vol. IV, p. 125.)

BAPTISMS ADMINISTERED BY FATHERS KEATING, FLEMING,
GRAESSL, DELAVAU AND DE BARTH.

FROM JANUARY TO DECEMBER, 1791.

FROM THE ORIGINALS BY FRANCIS X. REUSS.

NOTE.—The translation of these *Sacramental Registers*, kept at the old mission church of St. Joseph, in Philadelphia, Pa., which was suspended temporarily some ten years ago, has now been resumed. In 1893 the "Fourth Series" of these very interesting and most valuable documents ended with the baptisms and marriages recorded at St. Joseph's down to December 31, 1786. (See RECORDS, iv, 125-193.)

Previous to that date this SOCIETY—with what labor and pains it is needless to say—had succeeded in having translated all the baptisms, marriages and deaths of record in previous years at that venerable shrine of Christian faith on the Delaware.

Now at last there seems some hope of continuing these memoirs of the olden time, of so great value to statistician and genealogist, down to the close at least of the eighteenth century.

But while, to our regret, the church books for the year closely following 1786 are, so far as known, missing—maybe lost; maybe, however, as is most earnestly hoped, only in hiding—the present series opens with the registrations for the year 1791.

In our prefaces to the earlier papers of the same character we have shown how the mission-field of the fathers of St. Joseph's, of Philadelphia, covered all the territory on this part of the Atlantic seaboard from the boundaries of New York to the Maryland border, stretching back to the eastern districts of the Susquehanna, besides including the whole state of New Jersey and the northern part at least of the state of Delaware.* Most of the baptisms recorded in the series now appearing were conferred, presumably at least, at St. Joseph's church, the "old chapel" of the days of Penn, and mother-church of his chief city of the times in the colonies. But the reader will discover many other evidences besides of the busy, zealous, hard-working missionary spirit of the fathers in charge displayed elsewhere than at that Philadelphia shrine—in even far-away settlements of the Faithful, dependent however wholly on that centre of religion for the ministrations of the sacraments and rites of their Church.

The priests named in this register are five—all men of acknowledged great repute in their day for church-spirit, eloquence, learning, some of them even of high position abroad, from which they had been wrested—exiled—through the unrighteousness of governments at home, as have been so many of their brother religious within the last few years of our own sorrowful times. They were Christopher Vincent Keating and Francis Anthony Fleming, two Dominicans, formerly members of their province in Portugal that had just been suppressed by the secret societies of the day, who, with Laurence Graessl, a Jesuit at the time of the suppression of his society some few years before, signed most of the records during 1791. † With them were Louis Cæsar Delavau, ‡ who registers the baptism of two persons on the eighteenth and nineteenth of September (1791), and Adolphus Louis Hubert De Barth, of the noble family of de Walbach, later administrator of Philadelphia at the decease of Bishop Egan. The brother of Father De Barth was an officer in the United States army in the early part of the century just closed.

Somewhat interesting in these memoirs of the olden times will be found the place-names of centres of religious life in country places, some of them many days distant from Philadelphia, in Pennsylvania, New Jersey and Delaware, that, as has been observed elsewhere in earlier series, were visited at apparently stated periods by our Philadelphia churchmen in the fulfilment of their ecclesiastical business. Thus dependent on St. Joseph's for the sacraments, we find the fol-

* See RECORDS (I-II) for the *Sacramental Registers* of St. Joseph from 1758 to 1781.

† It is noteworthy that within two years these three venerable churchmen were among the victims of the "yellow fever" scourge in Philadelphia, all dying there in 1793. Father Graessl was coadjutor-elect of Bishop Carroll.

‡ Thus the register, as appears from the copy at hand. Dr. Shea, however, gives his name as Louis Cahier de Lavau, with the further statement that he was a canon of St. Martin of Tours.—(See Shea—*History*, ii, 379.)

lowing "stations" of the Faithful named therein: In Pennsylvania—in Chester county, then at *Concord* (doubtless the Willcox mansion at Ivy Mills, in Delaware county), with *Goshen* in Lancaster county, and *Haycock* and *Warwick*, in Bucks. In New Jersey—at *Charlottenburg*, in the northern part of that state; *Deerfield*, in Salem county, way down towards the south; then *Greenwich* in Cumberland, *Mount Hope* in Morris, and *Ringwood* in Passaic. In Delaware we read of visits to *Christiana*, *New Castle*, and *Wilmington*, by which very likely was meant the ancient mission church of Our Lady—St. Mary's, of Coffee Run—which at this time, it seems, was under the care of the Augustinian Father John Rosseter, who, however, was maybe away from his charge at the time.*

Of the places named in the registers, one only has defied our not very insistent efforts, however, to determine its location. This is "Hainsnert," as it appears to be spelled, mentioned once only, where, on April eleventh, Father Graessl baptized one John Huber. Perhaps—it is merely a conjecture however—"Hainsnert" was the family-name of the persons visited by Father Graessl and not that of a settlement.

In the registers, too, one will notice attached to the names of the parties mentioned therein the several forms of religious belief professed by them. Thus the terms "Calvinist," or its abbreviated style, "Calv.;" "Presbyterian," "Lutheran," and "Quaker," of whom not a few seem to have come back to the faith and good works of their Mother.

Lastly, it should be observed in the translation of the proper names of persons (from the Latin wherein all entries were made) the words *Jacobus* and *Maria* have been usually rendered as "James" and "Mary" respectively, though the former may easily, at times, have been set down by the missionaries, or their clerks, for Jacob.—EDITOR.

BAPTISMS FOR THE YEAR 1791.

Creisman, on January 6, by Rev. Christopher Vincent Keating, John, born October 26, 1790, of John Creisman and his wife Elizabeth, Catholics, sponsors John and Helen Brown.

Boyle, the 8th, by Rev. Francis A. Fleming, Charles, born January 5, 1791, of Patrick Boyle and his wife Eleanor, sponsors ———
Thoy, Catholics.

McConnell, the 10th, by Rev. C. V. Keating, born December 12, 1790, of Hugh McConnell and his wife Joanna, Calv. [Calvinist—Presbyterian], Patrick Anthony Grover and Sara Duffy, Catholics.

Phillips, the 16th, by Rev. F. A. Fleming, Elizabeth, born January 13,

*See RECORDS (i, 117) for Mr. Esling's references to Father Rosseter in his paper on Catholicity in Delaware.

of John Phillips and his wife Mary, Catholics, Patrick Matthew Carey and Eugenia Hardy, Catholics.

Mooney, same day, by the same, ——— Rosa, born January 5, 1791, of Hugh Mooney, Catholic, and his wife Eugenia, sponsors Joseph Baker and Mary Baker, Catholics.

Gripen, same day, by Rev. Laurence Graessl, Elizabeth, born January 13, 1791, of Patrick and his wife Eugenia Gripen, Catholics, sponsors Lawrence Carroll and Elizabeth Gelashey, Catholics.

Richard, the 16th, by Rev. L. Graessl, Joseph, born January 9, of Adam Richard and his wife Dorothy, Catholics, sponsors Joseph and Elizabeth Bastian, Catholics.

Victor, the 18th, by Rev. L. Graessl, Eugenia, born December 29, 1790, of John Victor and his wife Anna, Catholics, sponsors Peter and Eugenia Green, Catholics.

Cody, the 19th, by Rev. F. A. Fleming, Helen, born January 17, 1790, of James Cody and his wife Mary, Catholics, sponsors James Flynn and Elizabeth Casey, Catholics.

Foyle, the 23d, by Rev. F. A. Fleming, Susanna and Catharine, twins, born January 22, 1791, of Michael Foyle and his wife Elizabeth, Catholics, sponsors for Susanna, Patrick Nowlan and Catharine Sullivan, and for Catharine, John Mahon and Catharine Ready, Catholics.

Tawice(?), same day, by Rev. L. Graessl, Elizabeth, born January 22, 1791, of Charles Tawice (*or* Zawice) and his wife Elizabeth, Catholics, sponsors Joseph and Barbara Schneider, Catholics.

Coffy, the 24th, by Rev. F. A. Fleming, Anna, born January 7, 1791, of Cornelius Coffy (Catholic) and his wife Elizabeth (Prot.), sponsors George MacDonnell and A. Catharine Cronon, Catholics.

Heberson, same day, by Rev. L. Graessl, William, born January 24, 1791, of Jeremiah Heberson and his wife Anna, Catholics, sponsors James Enickle and Margaret McKee.

Pierce [no date], in Chester county, by Rev. C. V. Keating, John, born in February, 1787, of John Pierce (Catholic) and his wife Mary (non-Catholic), sponsors Peter Scully and Mary Delks, Catholics.

Pierce [no date], at the same place, by the same, Mary, born February —, 1790, of the same parents, with the same sponsors.

McClanagan [no date], at the same place, by the same priest, Margaret, born December 26, 1790, of Elizajha [*sic*, in the text, apparently an effort to have the name of the father read Elijah] McClanagan and his wife Mary, Catholics, sponsors Anthony and Susanna McGeough, Catholics.

White [no date], at the same place, by the same, Samuel, born in December, 1790, of Francis and Rose White, Catholics, sponsors Timothy McCarthy and Mary McCaully, Catholics.

- McGeough [no date], at the same place, by the same, Bridget, born December 10, 1790, of Arthur McGeough and his wife Susanna, Catholics, sponsors William and Mary Craddock, Catholics.
- O'Reilly, February 2d, by Rev. F. A. Fleming, Farrell, born ———, 1789, of Philip O'Reilly (Catholic) and his wife Mary (Calv.), sponsors James O'Mahony and Eugenia Byrne, Catholics.
- Smith, same day, by Rev. L. Graessl, John, born January 16, 1791, of Charles Smith (Shmith) and his wife Elizabeth, Catholics, sponsors John and Catharine Honecker, Catholics.
- Greyson, the 4th, by the same, Mary, born January 23, 1791, of ——— and Catharine Greyson, C. E. M. [*sic*], sponsors Hugh Boyle and Mary Clarke, Catholics.
- Blake, the 7th, by the same, Thomas, born October 23, 1790, of Thomas Blake and his wife Elizabeth, Catholics, sponsors Anthony Steel and Eva Harrison, Catholics.
- Delany, the 13th, by Rev. F. A. Fleming, Peter, born January 23, 1791, of Dennis Delany (Catholic) and his wife Catharine (Lutheran), sponsors Peter Scully and Eleanor Baxter, Catholics.
- Grubb, the 15th, by the same, Catharine, born March 18, 1790, of Michael Grubb (Catholic) and his wife Eliza (Protestant), sponsors James Noare and Anna Kearns, Catholics.
- Keta (?), the 20th, by the same, Francis, born February 16, 1791, of Michael Keta [*or* Reta] and his wife Mary, Catholics, sponsors Francis Ducamp and Anna Lauriel, Catholics.
- Flood, the 26th, by Rev. L. Graessl, James, born February 16, 1791, of John Flood and his wife Lydia, Catholics, sponsors Hugh McWhealan and Elizabeth Archdeacon, Catholics.
- Mines (?), the 27th, by the same, Sara, born February 20, 1791, of James Mines [*or* Miner] and his wife Eleanor, Catholics, sponsors William Crocksford and Honora Hardnel, Catholics.
- Welsted, on March 5th, by Father Fleming, Anna, born May 7, 1772, of Edward Welsted (Prot.) and his wife Anna (Quaker), sponsors Michael Butler and Rebecca Doyle, Catholics.
- Sere, the 6th, by the same, Anthony, born October 5, 1790, of Francis Sere (Catholic) and Eleanor ——— (non-Catholic), sponsors Anthony Chardon and Hannah Kessler, Catholics.
- Leahy, the 8th, by the same, Francis, born February 26, 1791, of John Leahy and his wife Susanna, Catholics, sponsors Francis and Anna Soutin, Catholics.
- Kean, the 8th, by Father Keating, John, born February 28, 1791, of John Erskine Kean and his wife Elizabeth, Catholics, sponsors Eugenia White and James Blake, Catholic.
- Draper, the 9th, by Father Graessl, Maria, born October 4, 1790, of ——— Draper and his wife, non-baptized, sponsor Clara Scherin, Catholic.

- Eaden, the 9th, by the same, Elizabeth, born February 6, 1791, of Thomas Eaden (Prot.) and his wife Sara (Catholic), sponsor [*matrina*] Margaret Robison, Catholic.
- Farrell, the 11th, by the same, Josue, born February 21, 1791, of Josue Farrell (Prot.) and his wife Mary Anna (Catholic), sponsors Mathew and Bridget Cary, Catholics.
- Davis, the 14th, by Rev. F. A. Fleming, Elizabeth, born March 5, 1791, of Robert Davis (Catholic) and his wife Elizabeth (Prot.), sponsors John Allen and Catharine Gallagher, Catholics.
- Comyns, same day, by Father Graessl, Eugenia, born March 5, 1791, of Richard Comyns and his wife Margaret, Catholics, sponsors Michael Dunn and Catharine McGregor.
- McLaughlin, same day, by Father Keating, Helen, born February 26, 1791, of John McLaughlin and his wife Catharine, Catholics, sponsors Thomas Cannon and Helena McLaughlin, Catholic.
- Hogan, the 15th, by the same, Anna, born February 27, 1791, of Patrick Hogan (Catholic) and his wife Mary (Lutheran), sponsors Simon Barry and Catharine Bouderot, Catholics.
- Hill, the 20th, by Rev. F. A. Fleming, Thomas, born July 1, 1790, of Thomas Hill (Prot.) and his wife Helen (Catholic), sponsor James Wade, Catholic.
- Brown, the 21st, by the same, Mary, born March 7, 1791, of Nathaniel Brown and his wife Sarah, Catholics, sponsors John and Mary Reith [*or* Keith], Catholics.
- Walker, the 23d, by Rev. C. V. Keating, George, born February 25, 1791, of Hamilton Walker (Prot.) and his wife Margaret (Catholic), sponsors Martin McDermott and Margaret Gardener, Catholics.
- Willis, same day, by the same, Elizabeth, born January 18, 1791, of ——— Willis and his wife Elizabeth, Catholic, sponsors Barnaby and Anna Cassidy, Catholics.
- Gardette, the 24th, by Rev. F. A. Fleming, William, born December 26, 1790, of James Gardette and his wife Elizabeth, Catholics, sponsors William Stienon and Bridget Cottringer, Catholics.
- Calvin, the 27th, by Rev. L. Graessl, Elizabeth, born March 13, 1791, of William Calvin and ———, sponsors William Leonard and Barbara Reed.
- Palyort, the 29th, by Rev. F. A. Fleming, Eveleen Frances, born March 7, 1791, of Ignatius Palyort and his wife Frances de Paul, Catholics, sponsors Eugene Palyort and Frances Palyort, Catholics.
- Murphy, same day, by the same, Daniel, born February 13, 1791, of Daniel Murphy (Catholic) and his wife Margaret (non-Catholic), sponsor James Costello, Catholic.
- Barry, the 30th, by Rev. C. V. Keating, Margaret, born March 19, 1791, of James Barry and his wife Elizabeth, Catholics, sponsors John Conway and Margaret Thompson, Catholics.

- Boyle [no date], in Chester county, by the same, Bridget, born January 29, 1791, of John Boyle and his wife Hannah, Catholics, sponsors Neil Black and Anna Kerr, Catholics.
- Burns, April 3d, by Rev. L. Graessl, Thomas, born March 23, 1791, of Maurice Burns and his wife Eleanor, Catholics, sponsors Edmund McCall and Sarah O'Neil, Catholics.
- Callaghan, the 4th, by Rev. F. A. Fleming, John, born March 16, 1791, of David Callaghan and his wife Elizabeth, Catholics, sponsors Andrew Darcy and Catharine Eck, Catholics.
- Mulvey, the 7th, by the same, James, born April 5, 1791, of Charles Mulvey and his wife Joanna, Catholics, sponsors James Copié and Sophia Copié, Lutherans.
- Pierce, same day, by Rev. C. V. Keating, John, born February 25, 1786, of James Pierce (Catholic) and Johanna French (non-baptized), sponsors James Pierce and Ruth Gilberth.
- Graham, the 9th, by the same, Archibald, born January 16, 1791, of Archibald Graham and his wife Mary, Presbyterians, sponsors Albert Warwick and Anna Kerby, Catholic.
- Exselandt, same day, by Rev. F. A. Fleming, Mary Margaret, born March 2, 1791, of Henry Exselandt and Catharine Crispin, Catholics, sponsors Philip and Mary Margaret Cruemel, Catholics.
- Cannon, the 10th, by the same, Jeremiah, born March 9, 1791, of James Cannon (Prot.) and his wife Judith (Catholic), sponsors Edward Barry and Eleanor Williams, Catholics.
- Collins, same day, by the same, George, born September 8, 1791 [*sic*, an error in the year; maybe 1790?], of George Collins (Catholic) and his wife Mary (Quaker), sponsors Francis Santhron and Barbara Groves, Catholic.
- Miller, same day, at Deerfield, by Rev. L. Graessl, Mary, born January 18, 1791, of Mathew Miller (Catholic) and his wife Susanna (Lutheran), sponsors Lawrence Casper and Mary Huber.
- Huber, the 11th, at Hainsnert (?), by the same, John, born October 5, 1790, of James Huber and his wife Catharine, Catholics, sponsor Lawrence Caspar.
- Faex (?), the 22d, by Rev. F. A. Fleming, Catharine, born February 26, 1772, of John Faex [*or* Traex] and his wife Catharine (Anabaptist), sponsors Thomas McCurtin and Deborah McCurtin, Catholics.
- Hungerford, the 24th, by the same, James, born January 1, 1791, of John Hungerford and his wife Sarah, Catholics, sponsors Jeremiah and Hannah Collins, Catholics.
- Parker, the 25th, under conditions, by the same, James, born December 1, 1774, of David Parker and his wife Mary (Calv.), sponsors Jeremiah Sullivan and Mary Nowlan, Catholics.
- Roseburg, the 26th, by Rev. C. V. Keating, John, born February 22,

- 1791, of John Roseburg (Prot.) and his wife Bridget (Catholic), sponsor Timothy O'Brien, Catholic.
- Donovan, the 29th, by Rev. F. A. Fleming, James Barry, born March 22, 1791, of Florence Donovan and his wife Eleanora, Catholics, sponsors Rev. Lawrence Graessl and Catharine Cooke, Catholics.
- Kline, May 1st, by Rev. L. Graessl, Margaret, born April 29, 1791, of Andrew Kline and his wife Anna, Catholics, sponsors John Baba and Susanna Savoie, Catholics.
- Curran, same day, by Rev. F. A. Fleming, John, born March 15, 1791, of Peter Curran and his wife Grace, Catholics, sponsors John Tobin and Elizabeth McLaughlin, Catholics.
- Carroll, same day, by the same, Elizabeth, born to-day, of Edward and Mary Carroll, sponsors John Carroll and Mary Byrne, Catholics.
- McPeeg, the 2d, by the same, Catharine, born yesterday, of Richard McPeeg and his wife Susanna, Catholics, sponsors Jeremiah Sullivan and Barbara Groves, Catholics.
- Little, same day, in Chester county, by Rev. C. V. Keating, Joseph, born April 27, of Patrick Little and his wife Margaret, Catholics, sponsors Dennis Kearny and Hannah Dougherty, Catholics.
- Cauly, the 4th, by the same, Mary, born May 27, 1780, of Abraham Cauly and his wife Catharine, Catholics, sponsors Peter Pettit and Catharine Budorow, Catholics.
- Finkenau, the 6th, by the same, Elizabeth, born January 6, 1768, of Peter and Catharine Finkenau, non-Catholics, sponsors Valentine and Catharine Shurnan, Catholics.
- Stack, the 8th, by Rev. F. A. Fleming, Anna, born May 7, of Richard Stack and his wife Mary, Catholics, sponsors Edward and Isabella White, Catholics.
- Carter, the 10th, by the same, Eugenia (at point of death), born about twenty-eight years ago, of Thomas and Elizabeth Carter, Quakers, sponsors Edward Fennel and Isabella White, Catholics.
- Shaw, the 12th, by the same, Catharine, born February 14, 1789; also Elizabeth, born August 11, 1790, of Alexander Shaw (Calvinist) and his wife Mary (Catholic), sponsors Peter and Catharine Shade, Catholics.
- Gregory, the 16th, by Rev. L. Graessl, John, born October 10, 1789, of James Gregory and his wife Mary, Presbyterians, sponsors Rev. Laurence Graessl and Mary Dixon, Catholic.
- Bradley, the 18th, by Rev. F. A. Fleming, Rebecca, born August 13, 1789, of David Bradley (Prot.) and Bridget Bowman (Catholic), sponsors Joseph and Catharine Eck.
- Capelle, the 19th, at Wilmington (Del.), by the same, Mark, born February, 1790, of Joseph Capelle (Catholic) and his wife Mary (Prot.), sponsor the priest.

- Lineo, the 22d, by Rev. L. Graessl, Dorothy, born February 7, 1791, of Ennis and Bridget Lineo, Catholics, sponsors Patrick Maddin and Catharine Crogin, Catholics.
- Widdy, same day, by the same, James, born December 17, 1790, of James (Prot.) and Mary Widdy (Catholic), sponsors Eugene McCarthy and Sarah Briton.
- Willcox, same day, at Concord [in Delaware county, probably at the Willcox mansion], by Rev. F. A. Fleming, James, born April 12, 1791, of Mark Willcox and his wife Mary, Catholics, sponsors Lawrence Cauffman and Deborah Sutton, Catholics.
- Burns, the 26th, by Rev. L. Graessl, Sophia, born August 14, 1790, of John Burns and his wife Sophia, Catholics, godmother Catharine Boudrot, Catholic.
- Mercied, same day, by the same, Peter Louis, born February 20, 1791, of Joseph Mercied and his wife Anna, Catholics, sponsors Louis Crousillac and Susanna Butler.
- Smith, the 29th, by Rev. F. A. Fleming, John, born May 3, 1791, of John Smith and his wife Susanna, Catholics, sponsors John Duffy and Eleanor O'Brien, Catholics.
- Duffy, same day, by the same, Mary, born May 28, of John Duffy and his wife Elizabeth, Catholics, sponsors Richard McLaughlin and Sophia Kane, Catholics.
- Ticony, same day, by the same, Marianna, born March, 1790, of William Ticony (Catholic) and his wife Susanna (Prot.), sponsors Joseph Blyth and Catharine Wall, Catholic.
- Richard, same day, by Rev. L. Graessl, Michael, born May 19, 1791, of Marius Richard and his wife Elizabeth, sponsors Michael and Mary Abbt [or Abbl], Catholics.
- Carroll, the 30th, by Rev. F. A. Fleming, John, born May 8, 1791, of John Carroll and his wife Mary, Catholics, sponsors Edward Carroll and Mary Byrne, Catholics.
- Victor, same day,* at Mount Hope, by Rev. C. V. Keating, Mary, born October 1, 1791 [*sic*, 1790?], of David Victor and his wife Joanna, Catholics, sponsors George Shut and Mary West, Catholics.
- White, same day, at the same place, by the same, John, born May 5, of Thomas White (Catholic) and his wife [*name illegible*], 1791, sponsors John and Catharine Goble, Catholics.
- Kerns, same day, at Greenwich, by the same, Catharine, born July 10, 1791 [*sic*, 1790?], of John Kerns (Catholic) and his wife Christina (non-Catholic), sponsors Henry Walters and Elizabeth Singleren, Catholics.
- Tril, same day, at same place, by the same, Hannah, born January 7, 1790, of John Tril and his wife Sarah, Catholics, sponsors Jacob and Catharine Walters, Catholics.

*The day "May 30" attached to this entry, and the eleven which follow, seems to indicate merely the date when the record was made and not the date of baptism.

- Gobel, same day, at Mount Hope, by the same, Mary Catharine, born May 22, 1791, of Bartholomew Gobel and his wife Helena, Catholics, sponsors John Gobel and Catharine Shut, Catholics.
- Smith, same day, at Ringwood, by the same, Anna, born October 29, 1789, of Daniel and Elizabeth Smith, Calvinists, sponsors Charles Menzebach and Anna Robitson, Catholics.
- Gordon, same day, at the same place, by the same, John, born March 2, 1790, of David and Susanna Gordon, Calvinists, sponsors William Mullen and Catharine Robitson, Catholics.
- Gordon, same day, at the same place, by the same, Martha, born September 2, 1789, of the same parents, sponsors Margaret Peltner and Nicholas Caul, Catholics.
- Miller, same day, near Greenwich, by the same, Jacob, born May 22, 1791, of Nicholas Miller and his wife Anna, Catholics, sponsors Jacob Heney and Catharine Miller, Catholics.
- Tindle, same day, at Charlottenburg, by the same, Helen, born December 7, 1790, of John Peter Tindle and his wife Elizabeth, Catholics, sponsors John and Helen Seeall, Catholics.
- Dolyal, same day, at Charlottenburg, by the same, John Henry, born March 5, 1791, of Henry Dolyal and his wife Barbara, Catholics, sponsors Henry and Catharine Bauchman, Catholics.
- Victor, same day, at Mount Hope, by the same, Catharine, born March 31, 1791, of John Victor and his wife Mary, Catholics, sponsors David and Johanna Victor, Catholics.
- Sheahan, June 5th, by Rev. F. A. Fleming, Mary, born February 6, 1786, of Michael Sheahan (Catholic) and his wife Elizabeth (Prot.), sponsors John and Catharine Hoy [*or* Thoy], Catholics.
- McCurdy, same day, by the same, Daniel, born May 19, 1791, of Bernard McCurdy and his wife Catharine, Catholics, sponsors Patrick and Elizabeth Kelly, Catholics.
- Smith, the 6th, by Rev. C. V. Keating, Anna, born September 10, 1790, of Lewis Smith and his wife, Lutherans, sponsor Catharine Waldrick, Catholic.
- Carter, same day, by the same, Anna, born February 12, 1776, of Richard Cahil Carter and his wife Honora, Catholics, sponsor Catharine Bourdenon, Catholic.
- Biddle, the 10th, by Rev. F. A. Fleming, William, born November 2, 1790, of Mark Biddle (Lutheran) and Sarah Dun (Catholic), sponsor Catharine Donnelly, Catholic.
- Brady, the 11th, by the same, John, born November 27, 1790, of Bernard Brady (Catholic) and his wife Catharine (Lutheran), sponsors James Reilly and Catharine Bouderot, Catholics.
- Sheahan, the 12th, by the same, John, born August 17, 1787, of Michael Sheahan (Catholic) and his wife Elizabeth (Prot.), sponsors Patrick Nowland and Elizabeth(?) Abraham, Catholics.

- , same day, by Rev. L. Graessl, James, born June 6, 1791, of
 —— and Eleanor McLaughlin, sponsors James McLaughlin and
 Catharine Springer, Catholics.
- Walton, the 13th, by Rev. F. A. Fleming, Charelton Alexander, born
 May, 1772, of John Walton (Prot.) and his wife Sarah (Catholic),
 sponsors James Alexander Cosksin(?) [*or* Corksin] and Mary
 Byrne, Catholics.
- Chatman, same day, by the same, Mary, born June 9, 1791, of William
 Chatman and his wife Eleanor (Prot.), sponsors Michael Murray
 and Mary Power, Catholics.
- White, same day, by Rev. L. Graessl, Danice, born about the end of
 September, 1787, of Edward White and his wife Isabella, Cath-
 olics, sponsors Richard and Mary Hay, Catholics.
- Butler, the 14th, by the same, Edward, born May 21, 1791, of James
 Butler and his wife Catharine, Catholics, sponsors Edward Rosh,
 Catholic, and Mary Mindly, Catholic.
- Davis, the 16th, by the same, Elizabeth, born April 9, 1791, of Edward
 Davis and his wife Emily, Catholics, sponsor Elizabeth Stuart,
 Catholic.
- Williams, the 18th, by Rev. F. A. Fleming, Joseph, born December 18,
 1790, of Joseph Williams and his wife Catharine, Catholics, spon-
 sors Peter Pettit and Catharine Bouderot, Catholics.
- Prendergast, the 19th, by the same, Richard, born February 25, 1789,
 of Isaac Prendergast (Catholic) and his wife Hannah (Prot.),
 sponsors James Costello and Honora Hardnet, Catholics.
- Prendergast, same day, by the same, John, born April 26, 1790, of the
 same parents, same sponsors.
- Albrecht, the 20th, by the same, Jacob, born October 16, 1790, of
 Gaspar Albrecht (non-Catholic) and his wife Anna (Catholic),
 sponsors Jacob Stul (non-Catholic) and Margaret Hettiks (Cath-
 olic).
- Red Cam(?), the 21st, by Rev. L. Graessl, Mary, born June 11, 1791,
 Isaia Red Cam [*or* Ned Cam] and his wife Mary, Prot., god-
 mother Mary Searl, Catholic.
- Stevenson, same day, by Rev. F. A. Fleming, Peter (hactenus) Aaron,
 born ——, 177—, of Robert Stevenson and his wife Mary,
 Quakers, sponsors Daniel McGregor and Mary Lyons, Catholics.
- Wilson, the 23d, by Rev. C. V. Keating, Elizabeth, born October 1,
 1790, of John Wilson (Calvinist) and his wife Mary (Catholic),
 sponsor Elizabeth McDoul, Catholic.
- Collins [no date], in New Castle county, by the same, Grace, born
 September 18, 1791 [*sic*, 1790?], of Hugh Collins and his wife
 Mary, Catholics, sponsors Elizabeth and Mary McClanagan, Cath-
 olics.
- McGuillin [no date], in New Castle county, by the same, Margaret,

- born September 20, 1791 [*sic*, 1790?], of Mathew McGillin and his wife Elizabeth, Catholics, sponsors Jacobo Brown and Mary Collins, Catholics.
- Began [no date], in Chester county, by the same, Maurice, born in March, 1748, of Richard and Lydia Began, Quakers, sponsors John Beoite(?) [*or* Brock] and Elizabeth McClanagan, Catholics.
- Bison, the 25th, by the same, Elizabeth, born May 26, 1791, of Joseph Bison and his wife Eugenia, Catholics, sponsors Rev. Christopher Vin. Keating (Catholic) and Elizabeth Alphint (Presbyterian).
- Donnan, the 26th, by Rev. F. A. Fleming, James, born June 15, 1789, of William Donnan and his wife Elizabeth, Catholics, sponsors William Fallon and Catharine Fallon, Catholics.
- Schreiner, the 26th, at Deerfield, by Rev. L. Graessl, Anna, born June 7, 1791, of Henry Schreiner and his wife Mary Catharine, Catholics, sponsors Simon and Anna Miller, Catholics.
- Cooney, the 29th, by Rev. C. V. Keating, Sarah, born November 9, 1790, of John Coony and his wife Mary, Catholics, sponsors George Brewer and Mary Thompson, Catholics.
- Joice, July 1st, by Rev. C. V. Keating, Michael, born November 2, 1791 [*sic*, 1790?], of Thomas Joice (Catholic) and his wife Mary (Prot.), sponsors Bartholomew Baker and Catharine Budrot, Catholics.
- Rice, the 2d, by Rev. L. Graessl, Margaret, born June 23, 1790, of John Rice and his wife Bridget, Catholics, sponsors Michael Hewes and Susanna McGuire, Catholics.
- McGowan, the 6th, by Rev. F. A. Fleming, Marianna, born February 4, 1787, of James McGowan and Eleanor Connor, Catholics, sponsors Christopher Carberry and Judith Conway, Catholics.
- Carberry, same day, by the same, Margaret, born July 2, 1791, of Christopher Carberry and his wife Sarah, Catholics, sponsors Anthony Conningham and Elizabeth Mooney, Catholics.
- Agnew, the 7th, by Rev. C. V. Keating, Daniel, born June 28, 1791, of Daniel Agnew (Prot.) and Anna (Quakeress), sponsors James Kline (Catholic) and Giles Agnew (Presbyterian).
- Brown, the 8th, by Rev. F. A. Fleming, Edmund, born April 14, 1791, of Clement Brown and his wife Catharine, Catholics, sponsors William and Marianna Brown, Catholics.
- Kaiser, same day, by Rev. L. Graessl, Sarah, born July 1, 1791, of John Kaiser and his wife Emily, Catholics, sponsors John Rudolph and Mary Bussy, Catholics.
- Snyder, the 8th, by Rev. F. A. Fleming, Mary, born this day, of William Snyder and his wife Anna Elizabeth, Catholics, sponsors John Firman and Barbara Snyder, Catholics.
- Reily, the 9th, by Rev. F. A. Fleming, Anna, born February 21, 1772, of John Reily and his wife Mary, Quakeress, sponsors Rev. Christopher V. Keating and Elizabeth Casey, Catholics.

- Camil**, the 10th, by Rev. C. V. Keating, Richard, born July 4, 1791, of Lawrence Camil (Catholic) and his wife Eugenia (Presbyterian), sponsors Patrick Gribbin and Sarah Lownsbey, Catholics.
- Johnson**, same day, by Rev. F. A. Fleming, Anna, born May 27, 1791, of James Johnson (Prot.) and his wife Elizabeth (Catholic), sponsors Jeremiah and Catharine Sullivan, Catholics.
- Regnault**, the 11th, by Rev. C. V. Keating, Louis Francis, born February 26, 1790, of Clarence Francis Regnault (Catholic) and his wife Mary (Prot.), sponsors Laurence Graessl and Mary Ann Farrell, Catholics.
- Belrose(?)**, same day, by the same, Mary, born October 28, 1787, of Louis (Catholic) and Mary (Prot.) Belrose [*or* *Bebiose*], sponsors Rev. Laurence Graessl and Anna Farrell, Catholics.
- McClain**, same day, by the same, Catharine, born June 2, 1791, of Allen McClain (Presbyterian) and Anna Dugan (Catholic), sponsors the priest and Catharine Frame (Presbyterian).
- Reith**, the 17th, by Rev. F. A. Fleming, John Harrington, born July 13, 1791, of John Reith and his wife Mary, Catholics, sponsors John Duffield and Sarah Duffield, Catholics.
- Baker**, same day, by Rev. L. Graessl, Peter, born July 9, 1791, of John Baker and his wife Mary, Catholics, sponsors Lawrence and Mary Baker, Catholics.
- Foreman**, the 19th, by the same, Abraham, born April 11, 1791, of Abraham Foreman and his wife Elizabeth, Catholics, sponsors Francis and Catharine Leatherman, Catholics.
- Swiney**, the 20th, by Rev. F. A. Fleming, Neil, born July 10, 1791, of Doyle Swiney (Catholic) and his wife Elizabeth (non-Catholic), sponsor Edward Hanlon, Catholic.
- Laffaty**, the 24th, by the same, Daniel, born June 12, 1790, of Daniel Laffaty (Catholic) and his wife Martha (non-Catholic), sponsors Rev. Christopher V. Keating and Mazy McCoy, Catholics.
- Brockman**, same day, by the same, John, born January 15, 1791, of Christian Brockman (Prot.) and his wife Margaret (Catholic), sponsors Patrick and Marianna Madden, Catholics.
- Plumb**, same day, by the same, Margaret, born July 13, 1791, of Peter Plumb and his wife Margaret, Catholics, sponsors Philip (non-Catholic) and Margaret Whitzel (Catholic).
- Routier**, same day, by the same, Mary Sophia, born December 16, 1789, of John Baptist Routier and his wife Catharine Henrietta Regnaut, Catholics, sponsors Louis Francis Merise [*or* *Nerise*] and Mary Barbara Blondel Regnaut, Catholics.
- Joyes**, same day, by Rev. L. Graessl, Anna, born March 15, 1791, of Michael Joyes (Catholic) and his wife Rebecca (Presbyterian), sponsors Thomas Joyce and Rebecca Downs.
- Essling**, same day, by the same, George, born July 18, 1791, of Nicholas

- Essling and his wife Mary, Catholics, sponsors Paul and Christina Essling.
- Connor, the 25th, by Rev. F. A. Fleming, James, born June 14, 1791, of Michael Connor and his wife Mary, Catholics, sponsors Hugh Christy and Mary Merchant, Catholics.
- Huffman, same day, by the same, Elizabeth, born March 2, 1791, of Michael (Prot.) and Catharine (Catholic) Huffman, sponsors Michael and Margaret Ryan, Catholics.
- Green, same day, by Rev. C. V. Keating, Charles, born July 25, of George Green (Catholic) and his wife Anna (Presbyterian), sponsors Richard and Elizabeth McGlaughlin, Catholics.
- Calarne, the 28th, by Rev. F. A. Fleming, Henry, born July 24, 1791, of John Frederick Calarne and his wife Charlotte (non-Catholic), sponsors Thomas and Margaret Betagh, Catholics.
- , same day, by Rev. C. V. Keating, Mary, born ——, 1751, of heathen parents ("*Parentibus Gentilibus*"), sponsors Joseph Wigmore and Bridget Row, Catholics.
- Douglas, same day, by the same, James, born in July, 1790, of John Douglas and Phoebe Mains (non-Catholics), sponsors the priest and Catharine Bauston, Catholics.
- Cassin, the 30th, by Rev. L. Graessl, John, born July 23, 1791, of John Cassin and his wife Anna, Catholics, sponsors Joseph and Elizabeth Cassin, Catholics.
- Aliwot(?), the 31st, by the same, Mary, born July 25, 1791, of Thomas Aliwot [*or* Aliwos] and his wife Elizabeth, Catholics, sponsors Michael Ryan and Elizabeth Steel.
- Alves, August 1st, by Rev. C. V. Keating, Joseph, born May 13, 1791, of Manuel Alves (Cath.) and Rebecca (Prot.), sponsors Almeida and Anna Mary Broderick, Catholics.
- Ready, same day, by the same, Anna, born November 15, 1787, of Michael Ready and his wife Mary, Catholics, sponsors Charles Smith and Margaret Brewers, Catholics.
- Ready, same day, by the same, Martha, born October 28, 1790, of the same, sponsors William Gaston and Bridget Cor, Catholics.
- Dady, the 2d, by Rev. L. Graessl, Elizabeth Ann, born August 2, 1791, of Jeremiah Dady and his wife Mary, Catholics, sponsor Catharine Sullivan.
- Shields, same day, in Chester county, by Rev. F. A. Fleming, William, born May 10, 1791, of Edward Shields and his wife Alice, Catholics, sponsor Thomas Gallino, Catholic.
- Donnolly, same day, by Rev. C. V. Keating, George, born July 26, 1791, of Patrick Donnolly and his wife Elizabeth, Catholics, sponsors Edward Conry and Eugenia Webster, Catholics.
- Basset, the 4th, by the same, Anna, born July 9, 1791, of Edward Basset (Cath.) and his wife Anna (Prot.), sponsors John Eanis and Mary Martin, Catholics.

- Bames, the 5th, by the same, William, born in September, 1789, of John Bames and his wife Christina, Catholics, sponsor Charles Grub.
- Woods, the 6th, by Rev. F. A. Fleming, William, born June 10, 1790, of Thomas Woods and his wife Rachel, Catholics, sponsors John Feoran and Bridget Connor, Catholics.
- Carrell, the 7th, by Rev. L. Graessl, Anna, born April 3, 1791, of James Carrell and his wife Elizabeth, Catholics, sponsors James Dun and Marianna Doyle, Catholic.
- O'Hagan, same day, by Rev. F. A. Fleming, Mary, born July 16, 1791, of Charles O'Hagan and his wife Sarah, Catholics, sponsors Terence O'Hagan and Hannah Mary McDermott, Catholics.
- Clossey, the 9th, by the same, Robert, born July 25, 1791, of Miles Clossey (Cath.) and his wife Hannah (Prot.), sponsors Rev. F. A. Fleming and Anna Clossey, Catholics.
- Glasky, the 10th, by Rev. L. Graessl, William, born July 12, 1791, of James Glasky and his wife Elizabeth, Catholics, sponsors William and Mary Kane, Catholics.
- Ranier, the 14th, by Rev. F. A. Fleming, Parnel, born March 30, 1788, of Joseph Ranier and his wife Sarah, Quakers, sponsors Joseph Wigmore and Margaret Short, Catholics.
- O'Neil, same day, by the same, Peter Thomas Arthur John, born March 2, 1791, of Arthur John O'Neil and his wife Margaret, Catholics, sponsors Martin McDermott and Margaret Betagh, Catholics.
- Agnew, same day, by the same, Elizabeth, born July 25, 1791, of Jacob Agnew and his wife Margaret, Catholics, sponsors Stephen and Mary Barden, Catholics.
- Tardif, same day, by Rev. L. Graessl, Michael Nicholas, born May 26, 1791, of John Maria Tardif and his wife Julia Sirede, sponsors Michael Nicholas and Mary Johanna.
- Barnwell, same day, by the same, William, born October 26, 1789, of Luke Barnwell and his wife Mary, Catholics, sponsors James and Elizabeth Ampheres, Catholics.
- Beads, the 15th, by the same, Thomas, born July 26, 1791, of Thomas Beads and his wife Eleanor, Catholics, sponsors Simon Barry and Catharine Boudrot.
- Dorin, same day, by the same, Margaret, born July 2, 1791, of James Dorin and his wife Marianna, Catholics, sponsors Edward Mollin and Catharine Boudrot.
- Mahan, the 16th, by Rev. F. A. Fleming, Thomas, born August 9, 1791, of John Mahan and his wife Margaret, Catholics, sponsors Jeremiah and Catharine Sullivan, Catholics.
- Groves [*no date*], at Christiana, by Rev. C. V. Keating, William, born July 13, 1789, of Jonathan Groves (Presb.) and his wife Johanna (Cath.), sponsor Barnaba Cox, Catholic.

- Timler [*no date*], at Warwick, by the same, Margaret, born June 5, 1791, of Philip Timler (non-Cath.) and Sarah (Cath.), sponsors Francis Soles and Mary Weisemberg, Catholics.
- Lial [*no date*], in the state of Delaware, by the same, Elizabeth, born January 1, 1778, of James Lial (Prot.) and Eleanor (Cath.), sponsors Elizabeth McCauly and David Vaughn, Catholics.
- Lial [*no date*], in Delaware, by the same, Rebecca, born January 18, 1791, of the same parents, sponsors Mary McCauly and Amos Ulaghan, Catholics.
- Lial [*no date*], in Delaware, by the same, Mary, born May 23, 1789, of the same parents, sponsors John and Christina McCauly, Catholics.
- Brason [*no date*], in Delaware, by the same, Sarah, born June 21, 1790, of Barnaby Brason (non-Cath.) and Mary Ulaghan (Cath.), sponsor Arthur McGough, Catholic.
- Farran [*no date*], at New Castle [*Delaware*], by the same, Anna, born February 3, 1786, of Edward Farran (Cath.) and his wife Catharine (Presbyterian), sponsor Rev. Christopher V. Keating, Catholic.
- Farran [*no date*], at New Castle, by the same, Margaret, born February 3, 1788, of the same parents, sponsor the same.
- McCannon [*no date*], at Goshen, by the same, Jerome, born June 27, 1791, of John McCannon and his wife Sarah, Catholics, sponsors James McCannon and Eugenia Kean, Catholics.
- Dowlen [*no date*], in Chester county, by the same, Mary, born February 7, 1791, of Daniel Dowlen (Cath.) and Anna (Presbyterian), sponsor Dennis Christy, Catholic.
- Dowlen [*no date*], same county, by the same, Hugh, born November 17, 1782, of the same parents, same sponsor.
- Dowlen [*no date*], in same county, by the same, Margaret, born February 14, 1785, of the same parents, same sponsor.
- Dowlen [*no date*], in same place, by the same, Peter, born February 15, 1787, of the same parents, same sponsor.
- Dowlen [*no date*], same place, by the same, Catharine, born December 25, 1788, of same parents, same sponsor.
- Dowlen [*no date*], same place, by the same, Daniel, born July 30, 1791 [*maybe 1790*], of same parents, same sponsor.
- Dalen, the 19th, by the same, John, born October 19, 1787, of John Dalen (Cath.) and his wife Sarah (Anabaptist), sponsors Cornelius and Mary Woods, Catholics.
- McGrady, same day, by the same, Mary, born August 7, 1791, of Charles McGrady (Cath.) and his wife Sarah (Baptist), sponsors Cornelius and Mary Woods, Catholics.
- Bushel, the 21st, by the same, Thomas, born July 14, 1789, of Moses Bushel (Cath.) and his wife Rebecca (Baptist), sponsors Neil McGinnis and Margaret Judge, Catholics.

- McGregor, same day, by Rev. C. V. Keating, Mathew, born August 6, 1791, of Mathew McGregor and his wife Catharine, Catholics, sponsor Catharine Dobbin.
- Waldman, same day, by Rev. L. Graessl, Marianna, born August 13, 1791, of Michael Waldman (Lutheran) and his wife Eva (Cath.), sponsors James and Anna Essling, Catholics.
- Roche, same day, by Rev. C. V. Keating, Mary, born August 15, 1791, of John Roche and his wife Margaret, Catholics, sponsors Daniel Ryan and Sarah Hart, Catholics.
- Loth, the 22d, by Rev. L. Graessl, Josiah, born February 8, 1789, of Hugh Loth and his wife Mary, Presbyterians, sponsors Rev. Lawrence Graessl and Catharine Boudrot, Catholics.
- Loth, same day, by the same, Susanna, born March 5, 1791, of the same parents, sponsor Regilla Vincent, Catholic.
- McConnell, the 24th, by Rev. F. A. Fleming, Mary, born May 28, 1791, of James McConnell and his wife Mary, Catholics, sponsors Dennis Connerry and Catharine Cooke, Catholics.
- Poland, the 26th, by Rev. C. V. Keating, Anna, born April 10, 1768, of William Poland and his wife Mary, Quakers, sponsor, Anna Powel, Catholic.
- Morcira, the 27th, by Rev. F. A. Fleming, Edward, born May 31, 1791, of Louis Morcira and his wife Margaret, Catholics, sponsors Edward Barrington and Margaret Leonard, Catholics.
- Hookey, the 28th, by the same, Salome, born August 18, 1791, of George Hookey (Cath.) and his wife Mary (Lutheran), sponsors Anthony and Mary Hookey, Catholics.
- Snyder, same day, by Rev. C. V. Keating, Elizabeth, born August 23, 1791, of Joseph Snyder and his wife Barbara, Catholics, sponsors Henry and Justina Horn, Catholics.
- Stevenson, same day, by the same, Peter, born August 28, 1791, of Peter Stevenson and his wife Charlotte, Catholics, sponsor the priest.
- Bliith, the 30th, by Rev. L. Graessl, Rebecca, born August 12, 1791, of Joseph Bliith and his wife Anna, Catholics, sponsors Thomas Flood and Mary Hardway.
- Apt, same day, by Rev. C. V. Keating, Sophia Eugenia, born August 24, 1791, of Henry Apt and his wife Dorothy, Catholics, sponsors Rev. Christopher V. Keating and Sophia Byerly, Catholics.
- Murphy, same day, by the same, John, born September 11, 1790, of William Murphy and his wife Eugenia, Catholics, sponsor Francis Helfrich, Catholic.
- Dugan, the 31st, by Rev. L. Graessl, John, born August 31, 1791, of John Dugan and his wife Mary, Catholics, sponsors Neil McGinnis and Margaret McGinnis.
- Mallet, September 1st, by the same, Anna Mary, born May 18, 1791,

- of Francis Mallet and his wife Mary, Catholics, sponsors Dennis Christy and Anna Mary Bussy.
- Stuart, the 2d, by Rev. F. A. Fleming, Lilian [*in the Register* "Loelia"], wife of Laurence Liautier, Catholic, born August 11, 1764, of James Stuart and his wife Margaret, Calvinists, sponsors Adam and Catharine Meyers, Catholics.
- Bevins, the 3d, by the same, Eleanor, born August 29, 1791, of John Bevins and his wife Mary, Catholics, sponsors Jacob Michael Flynn and Clara Taylor, Catholics.
- Cottringer, the 10th, by Rev. L. Graessl, Elizabeth, born August 23, 1791, of James Cottringer and his wife Elizabeth, Catholics, sponsors Michael Connor and Mary Carell.
- Dyer, the 12th, by Rev. F. A. Fleming, Thomas James, born May 4, 1783, of Walter Dyer (Cath.) and his wife Anna (Calvinist), sponsors Roger Flavahan [*Flahavan?*] and Susanna McDonell, Catholics.
- , same day, by the same, Richard Thomas, born April 6, 1785; Walter Edlinus, born August 22, 1788; Mary Henrietta, born May 19, 1791; all baptized at the same time and place, with the same sponsors.
- Martin, same day, by the same, Margaret, born May 2, 1786, of Henry Martin (Prot.) and his wife Margaret (Cath.), sponsors John Goalding and Catharine Cooke, Catholics.
- Linahen, the 14th, by the same, John, born to-day, of Patrick Linahen and his wife Mary, Catholics, sponsors Rev. F. A. Fleming and Mary Merchant, Catholics.
- De Bauvais, the 18th, by Rev. Louis Cæsar Delavau, Anna Frances, born August 27, 1791, of Peter Gabriel De Bauvais and his wife Mary Elizabeth Blancard, Catholics, sponsors Francis Seere and Anna Repeler [*or* Ressler], Catholics.
- Phillips, the 19th, by the same, Mary, born March 29, 1791, of Mathew Phillips (Cath.) and his wife Isabella (Calvinist), sponsors Bernard Cavanaugh and Anna Lane, Catholics.
- , same day, by Rev. C. V. Keating, Anna, born September 5, 1771, of Alexander (Anabaptist) and Fily [*sic*, Phyllis?] (Presbyterian), sponsors Barbara Wirt and the priest.
- [*From the lack of customary family-data, it is presumed the above parties to baptism were slaves or negroes.*]
- Sliker, same day, by the same, Sophia, born November 2, 1788, of Frederick (Lutheran) and Anna Sliker (Cath.), sponsor the priest.
- Anderson, the 20th, by the same, Elizabeth, born September 11, 1791, of James Anderson (Prot.) and Catharine Meir (Cath.), sponsor Catharine Frame, Catholic.
- McKenna, the 24th, by the same, Catharine, born August 3, of Philip McKenna and his wife Bridget, Catholics, sponsor James McConnell, Catholic.

- Work, the 25th, by the same, Mary, born April 30, of William Work and his wife Susanna, Catholics, sponsor Anna Alberg, Catholic.
- , the 26th, by the same, John, born June 30, 1785, of Samuel and his wife Dinah, non-Catholics, sponsor the priest.
- Lynch, the 30th, by the same, William, born September 29, 1791, of James Lynch and his wife Rebecca, Catholics, sponsors Ker and Sarah McDowel, Catholics.
- Koll, the 13th, at Haycock, by Rev. L. Graessl, Nicholas, born July 31, 1791, of George Koll and his wife Catharine, Catholics, sponsors Nicholas and Elizabeth Bork, Catholics.
- Henny, same day, at Haycock, by the same, Anna, born July 31, 1791, of Anthony Henny and his wife Sarah, Catholics, sponsors Henry and Catharine McCarthy.
- Bork, same day, at Haycock, by the same, Elizabeth, born September 3, 1791, of Nicholas Bork and his wife Magdalen, Catholics, sponsors Leonard and Elizabeth Bork.
- McCarty, same day, at Haycock, by the same, Rebecca, born July 2, 1791, of Nicholas McCarty and his wife Elizabeth, Catholics, sponsors John and Elizabeth McCarty.
- Walter, the 14th, at Greenwich, by the same, Anna Susanna, born August 4, 1791, of James Walter and his wife Catharine, Catholics, sponsors Nicholas McCarty and Anna Susanna Dedlinger.
- Bachman, the 18th, at Mount Hope, by the same, Anna Catharine, born June 11, 1791, of Henry Bachman and his wife Elizabeth, Catholics, sponsors John and Catharine Gobel.
- Vineyard, same day, at Mount Hope, by the same, Mary Magdalen, born July 21, 1791, of Joseph Vineyard and his wife Elizabeth, Catholics, sponsors John and Magdalen Gobel.
- Wright, same day, at Mount Hope, by the same, Tobias Wright, a negro adult, sponsor Thomas White.
- Mollin, the 25th, at Ringwood, by the same, Anthony, born July 21, 1791, of William Mollin and his wife Catharine, Catholics, sponsors Anthony and Elizabeth May.
- Jelker, same day, at Ringwood, by the same, Elizabeth, born June 19, 1791, of Anthony Jelker and his wife Elizabeth, Catholics, sponsors Nicholas Call and Mary Robertson.
- Marseille, same day, at Ringwood, by the same, Amadeus, born October 6, 1790, of Peter Marseille and his wife Dorcas, sponsors William Mollen and Anna Robertson.
- McGinnis, same day, at Ringwood, by the same, John, born July 16, 1791, of Brien McGinnis and his wife Sarah, Catholics, sponsors William Degin and Catharine Robertson.
- Prudent, same day, at Ringwood, by the same, Esther, born March 31, 1787, of Adonai and Abigail Prudent, sponsors Junius and Margaret Jelker.

- [no date], at Mount Hope, by the same, a negro adult, sponsor
—— Gobel.
- Bail, October 2d, by the same, Mary Elizabeth, born September 30, 1791, of Henry Joseph and Mary Bail, Catholics, sponsors Peter and Mary Catharine Shade, Catholics.
- Foy, same day, by Rev. F. A. Fleming, Richard, born August 30, 1791, of Mathew (Cath.) and Mary Foy (Prot.), sponsors Patrick and Mary Turner, Catholics.
- Koll, same day, at Haycock, by the same, John, born September 25, 1791, of James Koll and his wife Elizabeth, Catholics, sponsors John McCarty and Elizabeth Koll.
- Maiyrery, by the same, Thomas, born October 4, 1791, of Thomas Maiyrery and his wife Margaret, Catholics, sponsors Rev. Laur. Graessl and Mary Otway.
- Gillenham, by Rev. F. A. Fleming, Mary, born June 30, 1791, of James Gillenham (Quaker) and Sarah Baily (Calvinist), sponsors Joseph Wigmore and Mary Lyons.
- De Galatheau, same day, by the same, Francis Alexander Joseph, born March 14, 1790, of Francis William de Galatheau (Cath.) and Sarah Baker (Prot.), sponsors Francis Alexander and Margaret de Galatheau, Catholics.
- Goin, the 9th, by Rev. L. Graessl, William, born September 26, 1791, of William Goin and his wife Honora, Catholics, sponsors Patrick and Mary Madding, Catholics.
- Murphy, same day, by Rev. F. A. Fleming, Thomas, born September 4, 1791, of Michael Murphy and his wife Catharine, Catholics, sponsors Michael Magrath and Abigail Deady, Catholics.
- Mullony, same day, in the county of New Castle, by Rev. C. V. Keating, Mary, born December 25, 1791 [*sic*, error for 1790?], of Thomas Mullony and his wife Bridget, Catholics, sponsors Hugh Quigley and Grace Mullony, Catholics.
- Hagarty, same day, at the same place, by the same, John, born February 2, 1791, of Thomas Hagarty and his wife Mary, Catholics, sponsors Patrick McCue and Bridget Mullony, Catholics.
- McCallion, same day, at same place, by the same, Agnes, born May 20, 1791, of Thomas McCallion and his wife Mary, Catholics, sponsors Walter Fallum and Margaret Morgan, Catholics.
- Brown, same day, at same place, by the same, William, born September 28, 1791, of James Brown and his wife Frances, Catholics, sponsors William Brown and Catharine Dougherty, Catholics.
- Norris, the 13th, by the same, Mary, born June 28, 1791, of Joseph and Elizabeth Norris, Quakers, sponsor Mary Harper, Catholic.
- Dugan, the 14th, by the same, Charles, born December 16, 1790, of Michael (Cath.) and Elizabeth (non-Catholic) Dugan, sponsors Charles Taws and Elizabeth Taws, Catholics.

- McGrath, the 16th, by the same, John, born October 2, 1791, of Michael and Margaret McGrath, Catholics, sponsor Charles O'Neil, Catholic.
- Glindinnen, same day, by the same, Susanna, born October 12, 1791, of John (Prot.) and Margaret Glindinnen (Cath.), sponsor Margaret Heny, Catholic.
- MacLaughlin, same day, by Rev. F. A. Fleming, Sarah, born October 13, 1791, of Patrick MacLaughlin and his wife Anna, Catholics, sponsors Patrick Denny and Margaret MacLaughlin, Catholics.
- Roark, the 19th, by Rev. C. V. Keating, Rosanna, born August, 1790, of Andrew Roark and his wife Catharine, Catholics, sponsors Catharine Boderouet and Joseph Wigmore, Catholics.
- Swiney, the 20th, by Rev. F. A. Fleming, Catharine, born October 8, 1791, of Hugh Swiney and his wife Elizabeth, Catholics, sponsors Charles Boyle and Elizabeth Swiney, Catholics.
- Menomy, the 23d, by Rev. L. Graessl, Anna, born October 20, 1791, of Mark Menomy [*or maybe* McMenomy] and his wife Honora, Catholics, sponsors James McMenomy and Rosa McLaughlin.
- Nugent, same day, by the same, Margaret, born September 13, 1791, of James Nugent and his wife Elizabeth, Catholics, sponsors Michael Tobin and Sarah Donphy [*or* Dorphy].
- Commesky, same day, by Rev. F. A. Fleming, James, born October 13, 1791, of James Commesky and his wife Mary, Catholics, sponsors John and Charity Hines, Protestants.
- Waldrick, same day, by Rev. C. V. Keating, Elizabeth, born October 21, 1791, of Andrew Waldrick and his wife Sarah, Catholics, sponsors James and Catharine Talbot, Catholics.
- Sherry, same day, by the same, Mary, born October 10, 1791, of Thomas (Cath.) and Mary Sherry (Prot.), sponsors John McGregor and Elizabeth Coffy, Catholics.
- Aitkin, same day, by Rev. F. A. Fleming, Catharine Elizabeth, born October 15, 1791, of John and Elizabeth Aitkin, Catholics, sponsors James Oellers and Catharine Oellers, Catholics.
- , the 26th, by Rev. L. Graessl, Alice, born August 10, 1787, of negro parents, sponsors Sebastian and Elizabeth Seibert.
- Ayres, the 27th, by Rev. F. A. Fleming, John, born October 18, 1791, of John Ayres and his wife Gertrude, Catholics, sponsor Anna Creigh, Catholic.
- Berkels, the 30th, by the same, Sarah, born January 28, 1767, of James Berkels and his wife Martha, Anabaptists, sponsors Christopher V. Keating and Catharine Heuston, Catholics.
- Haines, same day, at Deerfield, by Rev. L. Graessl, John, born April 9, 1791, of John Haines and his wife Margaret, Catholics, sponsors Henry and Catharine Schreiner, Catholics.
- Russel, same day, by Rev. C. V. Keating, John, born August 19, 1791,

- of Michael Russel (Cath.) and his wife Mary (Prot.), sponsors Honora and Joanna Hartnet, Catholics.
- Winans, November 3d, by the same, Elizabeth, born June 17, 1791, of James Winans (Lutheran) and his wife Eleanor (Cath.), sponsor Rev. Christopher V. Keating.
- Rege, the 6th, by the same, Anna, born October 7, 1791, of Oliver Rege and his wife Johanna, Catholics, sponsors Ambrose Sweeny and Hannah Foy, Catholics.
- Duffet, same day, by the same, Charles, born November 3, 1791, of John Duffet and his wife Anna, Catholics, sponsors Neil and Sarah Sweeny, Catholics.
- Comerford, by the same, Elizabeth, born April 29, 1790, of ——— Comerford and his wife Johanna, Catholics, sponsors Thomas Hurley and Helena Byrne, Catholics.
- Denny, the 12th, by the same, John, born December 10, 1790, of Daniel Denny and his wife Mary, Catholics, sponsors Hugh Brennan and Mary Kelly.
- Wills, same day, by Rev. L. Graessl, Susanna, born May 6, 1791, of John Wills and his wife Catharine, Protestants, sponsor Anna Kearns.
- Duloghan, the 13th, by the same, Catharine, born September 23, 1791, of Daniel Duloghan and Mary Vendike, Catholics, sponsor Catharine Sullivan, Catholic.
- McCallister, same day, by the same, Margaret, born October 1, 1791, of John McCallister and his wife Esther, Catholics, sponsor Rodney Armstrong, Catholic.
- Wilkinson, the 14th, by Rev. F. A. Fleming, Thomas, born October 9, 1786, and Henry, born August 15, 1789, of Henry Wilkinson (Cath.) and his wife Elizabeth (Calv.), sponsors Joseph Wigmore and Anna Elmore, Catholics.
- Guddin, the 16th, by the same, Anna, born October 13, 1791, of John Guddin and his wife Mary, Catholics, sponsors Joseph Rocfle and Mary Merchant, Catholics.
- Deegan, the 20th, in Goshen, Chester county, by Rev. C. V. Keating, Eugenia, born September 8, 1791, of William Deegan and his wife Helena, Catholics, sponsors William Jenkins and Mary Colgan, Catholics.
- Heket, same day, same place, by the same, Daniel, born October 7, 1791, of Patrick Heket (Cath.) and his wife Anna (Prot.), sponsor James Hickey, Catholic.
- Baker, the 21st, by Rev. L. Graessl, Elizabeth, born November 16, 1791, of Bartholomew Baker and his wife Theresa, Catholics, sponsors Lawrence Baker and Elizabeth Powel.
- Brown, same day, at Warwick, by the same, John, born October 20, 1791, of Henry (Cath.) and Helena Brown (Lutheran), sponsor Catharine Weisenburg, Catholic.

- Coleman, the 23d, by the same, Daniel, born October 22, 1791, of Daniel Coleman and his wife Helena, Catholics, sponsor Honora Hartnet, Catholic.
- McGinnis, same day, by the same, Margaret, born October 22, 1791, of Cornelius (Calvinist) and Barbara McGinnis (Cath.), sponsor John Conway, Catholic.
- Cane, the 24th, by Rev. L. Graessl, Theresa, born November 29, 1787, of ——— and Catharine Cane, sponsor Mary Richard.
- Buchanan, same day, by Rev. F. A. Fleming, John Emanuel, born June 10, 1784, and Mary, born April 5, 1789, of William Buchanan and his wife Catharine, Catholics, sponsors John Emanuel Anthony De Angelo and Catharine Bouderot, and Marie Roberto Story and Eleanor Anthony, Catholics.
- Tobin, the 27th, by Rev. C. V. Keating, Margaret, born October 13, 1791, of David Tobin and his wife Sophia, Catholics, sponsors Adam Meirs and Barbara Shuels, Catholics.
- Nase, same day, by Rev. F. A. Fleming, William, born July 17, 1791, of William (Calv.) and Catharine Nase (Cath.), sponsors George and Sarah Mullen, Catholics.
- Shade, same day, by Rev. L. Graessl, Susanna, born November 20, 1791, of Peter Shade and his wife Susanna, Catholics, sponsors Peter and Catharine Shade.
- Rudolph, same day, by the same, John, born November 10, 1791, of John Rudolph and his wife Anna, Catholics, sponsors Richard Sweetman and Mary Rudolph.
- Kean, same day, by Rev. C. V. Keating, John, born November 23, 1791, of Hugh Kean (Prot.) and his wife Mary (Cath.), sponsor the priest and Honora Hartnett, Catholics.
- McGinley, same day, by the same, Catharine, born November 27, 1791, of Hugh McGinley and his wife Anna, Catholics, sponsors Charles Mullen and Frances Singleton, Catholics.
- Harrison, December 2d, by Rev. L. Graessl, John Leonard, born November 27, 1791, of Francis Harrison and his wife Eva, Catholics, sponsors Leonard Larkin and Mary ———.
- Webb, same day, by Rev. F. A. Fleming, Robert, born March 26, 1791, of Robert (Quaker) and Sabina Webb (Cath.), sponsors John and Anna Carson, Catholics.
- Rummel, the 4th, by Rev. Adolph Louis Hubert De Barth, Mary Theresa, born August 20, 1789, of Philip and Margaret Rummel, Lutherans, sponsor Joseph ———.
- Durang, the 5th, by Rev. F. A. Fleming, Charles, born yesterday, of John Durang and his wife Mary, Catholics, sponsors James Durang and Elizabeth Shaw, Catholics.
- Morris, the 11th, by the same, Elizabeth, born May 7, 1789, of John Morris and his wife Mary, Catholics, sponsors John Mullin and Mary Brady, Catholics.

- Bryan, same day, by the same, Catharine, born December 3, 1791, of John Bryan and his wife Bridget, Catholics, sponsors William Sheahan and Helena Crowley, Catholics.
- Shaughonsy, the 12th, by Rev. L. Graessl, Mary, born December 5, 1788, of John Shaughonsy and his wife Eugenia, Catholics, sponsors Jeremiah and Catharine Sullivan.
- McGuire, same day, by Rev. C. V. Keating, Elizabeth, born August 7, 1791, of James McGuire and his wife Margaret, Catholics, sponsors Maurice Daugherty and Catharine Ryan, Catholics.
- Willcox, same day, by the same, Thomas, born January 7, 1787, of Thomas (Cath.) and Hannah Willcox (Quakeress), sponsors William Doyle and Mary Willcox, Catholics.
- Wilcox, same day, by the same, Mary, born July 31, 1791, of John Wilcox [*ought to be* Willcox] (Cath.) and his wife Sarah (Prot.), sponsors William Doyle and Deborah Sutton, Catholics.
- Angueres, the 15th, by Rev. L. Graessl, Samuel, born December 9, 1791, of Gabriel Angueres and his wife Elizabeth, Catholics, sponsors Laurence Graessl and Catharine Wall.
- Carroll, the 17th, by Rev. F. A. Fleming, Elizabeth, born yesterday, of Lawrence Carroll and his wife Mary, Catholics, sponsors Martin McDermot and Mary O'Donnell, Catholics.
- Burns, same day, by Rev. C. V. Keating, [*name not given,*] born August 12, 1791, of Thomas Burns and his wife Mary, Catholics, sponsors Patrick Howling and Margaret Parkins, Catholics.
- Leibaud(?), the 18th, by the same, Anna Mary, born December 7, 1791, of Joseph Leibaud [*or* Reibaid] and his wife Anna, Catholics, sponsors Daniel Murphy and Rosa Ducorn, Catholics.
- Magner, same day, by the same, Eleanor, born December 17, 1791, of David Magner and his wife Elizabeth, Catholics, sponsors Timothy Collins and Eugenia Risdelee.
- Carey, the 19th, by Rev. F. A. Fleming, Catharine, born December 5, 1791, of Mathew Carey and his wife Bridget, Catholics, sponsors John Leamy and Mary Byrne, Catholics.
- Graves, same day, by the same, Benjamin, born September, 1786, of Benjamin Graves (Prot.) and his wife Sina (Cath.), sponsors Thomas Hurley and Abigail Wilson, Catholics.
- Graves, same day, by the same, Anna, born October 29, 1791, of the same parents, sponsors same as above.
- McGinniss, the 22d, by Rev. C. V. Keating, William, born September 3, 1788, of Cornelius McGinniss (Presbyterian) and Barbara (Cath.), sponsor Anna Howard, Catholic.
- Ker, same day, by the same, Eleanor, born September 22, 1791, of Joseph Ker (Cath.) and Mary (Presbyterian), sponsor Hannah Harvey, Catholic.
- Garno, same day, by the same, Catharine and Mary (twins), born

- December 21, 1791, of Peter Garno and his wife Sarah, Catholics, sponsors the priest and Mary, or rather, Catharine Conly, Catholic.
- Reily, same day, by Rev. F. A. Fleming, Sarah, born ———, 1771, of John Reily (Cath.) and his wife Mary (Quakeress), sponsors Maurice and Anna Moynahan, Catholics.
- Donnellan, same day, by the same, Mary, born July 20, 1791, of Terence Donnellan (Cath.) and his wife Frances (Prot.), sponsor Dennis MacCarty, Catholic.
- Corkrin, same day, by the same, Anna, born December 18, 1791, of James and Mary Corkrin, sponsors Thomas Lilly and Mary Byrne, Catholics.
- Moroghs, the 23d, by the same, Mary, born December 14, 1790, of Michael Moroghs and his wife Ellen, Catholics, sponsor William Boyce, Catholic.
- Gardette, the 24th, by the same, Elizabeth, born December 15, 1791, of James Gardette and his wife Elizabeth, Catholics, sponsor Mary Elizabeth Burns, Catholic.
- O'Bresslin, the 26th, by the same, William, born November 17, 1791, of Hugh O'Bresslin and his wife Catharine, Catholics, sponsors William and Margaret McGuire, Catholics.
- Archibold, same day, by Rev. C. V. Keating, Eleanor, born July 18, 1791, of Bartholomew Archibold (Cath.) and Martha (Quakeress), sponsors Bartholomew Cunningham and Eleanor Mody, Catholics.
- Schneider, the 27th, by Rev. L. Graessl, William, born July 18, 1788, of John Schneider and his wife Mary, Catholics, sponsors William and Elizabeth Schneider.
- Schneider, same day, by the same, Anna Mary, born December 1, 1790, of the same parents, sponsors Anthony and Marianna Schneider.
- Crawford, same day, by the same, Anna Mary, born December 16, 1790, of Joseph Crawford and his wife Margaret, Catholics, sponsors John and Mary Schneider.
- Parkinson, same day, by Rev. F. A. Fleming, Elizabeth, born November 28, 1791, of James Parkinson (Calvinist) and his wife Elizabeth (Cath.), sponsors Peter and Catharine Shade, Catholics.
- Relly, the 31st, by the same, John, born December 15, 1791, of John Relly and his wife Mary, Catholics, sponsors the priest and Mary Bale, Catholic.
- Madden, same day, at Kigsesson [*or* Regsessin, *or maybe* Kingsessing?], by Rev. C. V. Keating, Catharine, born October 5, 1791, of Fergus Madden (Cath.) and Grace (Quakeress), sponsors Patrick and Mary Madden, Catholics.
- Baptisms for the year, three hundred and thirty-nine.

“THE CHILDREN’S CATHOLIC MAGAZINE,” OF NEW YORK, 1838-1839.

BY MARTIN I. J. GRIFFIN.

After years of searching, I have secured a copy of the first volume of *The Children’s Catholic Magazine*, published in New York from March, 1838, to February, 1839, edited by C. H. Gottsberger, and published by Cornelius H. Gottsberger. It is a small 18mo. of two hundred and ten pages, with six pages of index. The autographs of “Mary Ann C. O’Hara, New York,” and “Mary J. O’Hara, Brooklyn,” are to be found in this copy.

In the introductory “To Parents,” the *Magazine* explains its purpose to be “the instruction of the juvenile portion of the Catholic community in Religion and in everything that will tend to benefit them at present and hereafter.” The first article is “The Life and Character of Alfred the Great.” “If the Church,” it observes, “is our guide we cannot go wrong.” This volume also contains “The Ten Commandments Versified,” according to the Protestant version. Owing to this blunder, it was deemed necessary to have the contents of the *Magazine* placed under clerical supervision. Accordingly, Bishop Dubois appointed Very Rev. Felix Varela “to supervise the *Magazine*.” This was done from the second number. In the fifth number for August, 1838, “The Commandments Versified” appeared according to the Catholic arrangement of the Decalogue.

This going astray caused the *Magazine* to be severely

criticized. "Some good-natured persons" circulated "all the falsehoods they could invent," and did "all in their power to injure this little work," by declaring that "The Very Rev. Felix Varela never revises any of the articles," that "he knows nothing about the work and never saw it." The editor then made the declaration that he had wished to obtain the bishop's approbation, but he would not give it "unless he or one of the clergy revised the contents each month before publication;" moreover that Father Varela had done so for the past six months and would continue to do so.

The chief article throughout the volume is the "Biographical Sketch of His Eminence Cardinal Cheverus," taken from the *Catholic Almanac* of Baltimore.

In No. 4 appeared the announcement that a "handsome gold medal" was offered for "the best original literary article in prose or verse" by any "competitor not over the age of eighteen years." This was won by Matthew Horran, of Albany. His article, "A Walk; or, A Juvenile Defense of the Catholic Religion," covers three pages of the November number of the *Magazine*.

In No. 5 the editor takes up a subject yet within the scope of every Catholic editor's observation and comment. It was the following: "School Books which have Attacks on the Catholic Religion."

Woodbridge's and Willard's Geography, in general use in all schools, aroused the condemnation of Editor Gottsberger by such declarations as, "In Ireland the mass of the people are in the grossest ignorance; . . . the Catholic priests prohibit the people from reading the Scriptures." For Ireland, the editor of the *Magazine* hoped "a brighter day will soon dawn on her prospects," and "we hope to see the day when this persecuted land will have justice done it." Then the *Magazine* told its little readers that the population of Ireland "is rising of eight and a half millions."

Though but a "bit of a thing," the *Magazine*, with its thirteen thousand circulation, annoyed the *Protestant Vindicator*, and also *The Churchman*.

A correspondent of the *Vindicator* stated:

"The Romanists are doing all in their power to disseminate their despotic and heathenish doctrines among us freemen, but they will find that enlightened America is not ignorant, superstitious, priest-ridden Ireland. They are now employed in publishing popish works and establishing popish papers, a fund for which, I know, is made up here every year. The Pope's senior head man here has lately laid by a special sum to publish a magazine to disseminate their dangerous doctrines, in disguise, among our children and families. This work is called 'The Children's Catholic Magazine.' It is the duty of every true friend of the religion of Christ to cry out against such base iniquity. They dare not meet us openly, but take such Jesuit ends to endeavor to sow the seeds of anti-Christ in the bosom of our children. May God bless our efforts to frustrate their design! Hoping you will warn our friends," etc., etc.

Another "Subscriber" wrote to *The Churchman* that the *Magazine* contained "bigotry and superstition," and was "a work which no Christian should give his child unless he wishes him to imbibe popish sentiments."

The Churchman declares "the fact that the *Magazine* is Roman Catholic is of itself proof that it is not Catholic; that its first number showed its Romanish, or anti-Catholic, spirit." So, although little, the *Magazine* was, after all, "a big thing" in the anxiety it aroused.

The *Magazine* declared itself to be "the only one there is, or has been, for the youth of our Faith," and it "hoped some interest would be taken in it by the Superiors and Teachers in our colleges and schools."

The number (No. 8) for October, 1838, contains the following news item:

"A NEW COLLEGE.—A new institution of education was opened on the first of September at Lafargeville, Jefferson County, in the western part of this State. It is called the College of St. Vincent de Paul,

and was opened under the auspices of the Right Reverend Bishops Dubois and Hughes. May it be well patronized!"*

In No. 9 appears a notice of the death of D. F. X. Ferry, at the Orphan Asylum, New York. Young Ferry had been an inmate of the asylum from the age of two years, and had made such progress "in the different branches of education as were astonishing." At the age of twelve he wrote "pieces in poetry and prose which were placed in frames and hung in the asylum" as specimens of "his composition and splendid style." In 1832, he was sent by Very Reverend Doctor Power to Rome to study for the priesthood. While there he was "taken with a fever and he started for New York." The voyage "hastened his end;" he arrived "just in time to die in his dear Asylum Home," on the twenty-ninth of September, eighteen hundred and thirty-eight. The funeral services were held at St. Patrick's cathedral on October first. The bishop, many of the clergy, as well as a great number of the laity, were present.

Reverend Doctor Power delivered "a brief eulogy." He said:

"Little did I think when I sent my bird to bask in the rays of an Italian sun, that when he returned it would be in the storm and with the arrow of death sunk deep into his bosom."

The sisters and orphans, we furthermore are told, received Holy Communion. The interment took place in the graveyard then attached to the cathedral.

The *Magazine* published two of young Ferry's papers, "Fall" and "Spring." In the January issue appeared: "On the Epiphany of Our Lord" and "Farewell to My Asylum Home," the latter spoken by Ferry when but

*Items of considerable interest relating to Lafargeville Seminary, to its foundation, first officers, professors and alumni, may be found in the paper on Carthage, N. Y., Mission in these RECORDS for 1899.—EDITOR.

thirteen "at the examination at the asylum a few days before he departed for Rome."

Of interest is the following report of the students from the United States then at the Urban College of the Propaganda, Rome:

"Ambrose Manahan, of Utica, New York, received the first premium in Dogmatic Theology; the first in Moral Theology and Canon Law; was reported as very worthy of praise in Church History, and remarkable for his excellence at the private examinations for the year.

"Jeremiah Cummings, of New York, received the third premium in writing Latin, and reported worthy of great praise in writing Greek.

"Patrick Lynch, of Charleston, received the second premium in Church History, the second premium in Moral and Canon Law, and the third premium in Dogmatic Theology.

"James Concoran [ought to read Corcoran], also of Charleston, received the first premium in Elementary Mathematics; the first premium in the Greek Language; the second class, and the third premium in Logic and Metaphysics.

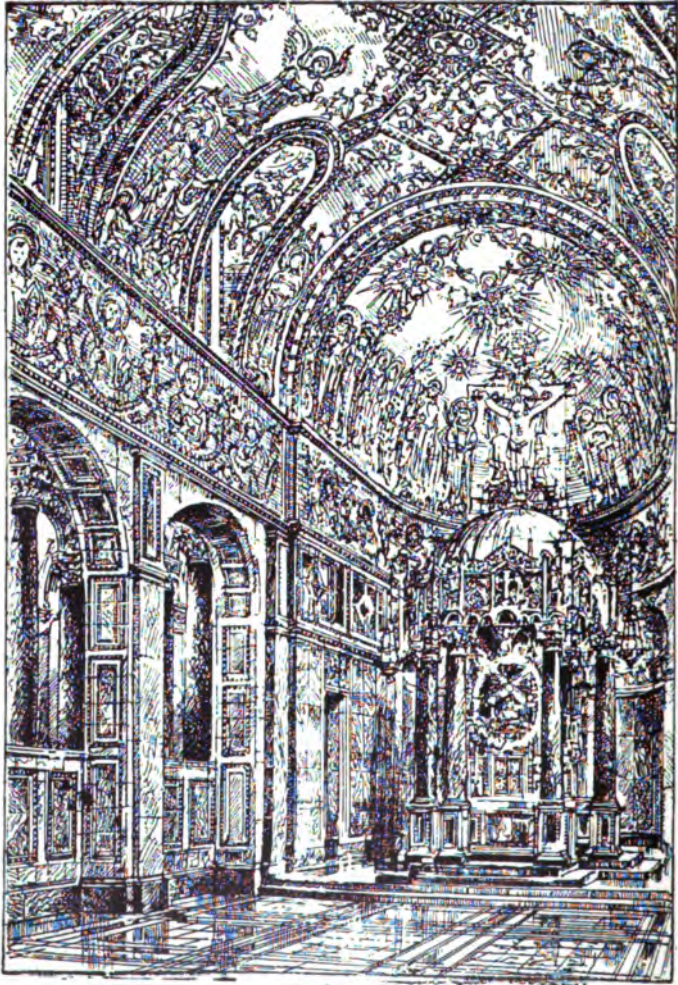
"Ignatius Balf [ought to read Balfe], of Philadelphia, received the second premium in Dogmatic Theology and the second premium in the class of Sacred Scriptures.

"William O'Hara and William Montfort and James McCallion, of Cincinnati, Ohio, were reported in different branches as very worthy of praise."*

In the same issue this item appeared:

"The number of Catholic churches and chapels in the United States, to the first of November last, was 418, and the number of priests on mission 578. The number of ecclesiastical institutions is 16, and clerical students 171. There are 16 colleges for young men and 31 religious institutions for females, besides 45 female academies. The number of charitable institutions is 69.

*Of the above-named Propaganda students in 1838, several subsequently reached lofty and well-deserved eminence in the American missions for their many remarkable gifts of intellect and power of rule. Thus Cummings, a zealous and learned missionary in New York City, as well as doctor in theology; Lynch, mathematician, civil engineer, physicist, and bishop of Charleston; Corcoran, one of the most learned of divines and all-round scholars, as well as skilled Orientalist; Balfe, a master in theology; and O'Hara, first bishop of Scranton, in Pennsylvania.—EDITOR.



SPANISH CHAPEL OF THE BLESSED SACRAMENT (AS IT WILL BE WHEN COMPLETED) WESTMINSTER CATHEDRAL.

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THE CATHOLIC CHURCH AND POPULAR FEELING IN SOUTH AMERICA.

BY JAMES J. WALSH, Ph. D., M. D.

THE condition of the Church in South America has always been of great interest to Catholics in the United States, but very few data with regard to it have hitherto been available. As a matter of fact, we doubt if there is any single volume in which definite information with regard to the position of the Church in the various countries of South America is collected. A fortunate chance, however, has made one little volume recently issued in this country a treasure store of information with regard to the attitude of mind of the people generally towards the Church in nearly all the countries of South America. As the book is in Spanish it has seemed worth while to select some of the material from it that seems likely to be most interesting to readers here in the United States and present it in English dress.

The Reverend Kenelm Vaughan, a brother of the lamented Cardinal Vaughan, was deputed by the late Cardinal Manning to collect funds in Spanish-speaking countries generally for the foundation of the chapel of the Blessed Sacrament in the new Catholic cathedral in course of erection at Westminster in London. During the accomplishment of his commission Father Vaughan visited the Argentine Confederation, Paraguay, Chile, Uruguay, Peru, and Bolivia. During his visit he collected an amount of information at first

hand with regard to the conditions of Catholicity in these South American republics which cannot fail to be of great importance to the Catholic historian of the future. His account of his travels was recently published, as we have said, unfortunately in Spanish only, by the Christian Press Association in New York. It is from this that we glean most of the material for the present article. Having had the good fortune to meet and become well acquainted with Father Vaughan during his stay in New York, and learning to appreciate his sterling sincerity of character, the book has taken on a living interest that adds to its significance and assures its absolute candor.

To the casual American reader it may seem an unusual proceeding for the great archdiocese of Westminster to look for funds for the foundation of a chapel in the new cathedral in the distant Spanish-speaking countries. As a matter of fact, however, nothing serves to show so well the Catholicity in the true sense of that great note, of the Church, and nothing could well prove so likely to bring home the brotherhood of nations in the midst of the jarring elements of discord of national political life at the present time. Our good friends, the Anglicans, here in New York seem to have taken some hint from this proceeding if we can judge from the recent announcement that the chapels in the new cathedral of St. John the Divine are to be devoted to the various rites that exist in the different parts of the world, including of course the old Mozarabic or antique Spanish rite, though it may be difficult to understand by just what right this extension of national church sympathy comes about.

That the Spanish chapel is to have a magnificent setting goes almost without saying, though there may be some who do not realize what a magnificent building the new cathedral at Westminster is going to be. It would seem almost to have been a special inspiration that suggested the adoption

of the Byzantine style of architecture as its plan. For it were hopeless to try to rival some of the old Gothic cathedrals built at the height of that wonderful period of Gothic architecture in England, the thirteenth century, and which are now in the possession of the Anglicans. The architect in thus daring to strike out on what are new lines for a Western Christian church has at once emphasized the Catholicity and antiquity of the Church and at the same time has secured a triumph of architecture. Mr. Russell Sturgis, who is considered one of the best critics of architecture in this country, in his recent popular manual for the appreciation of architectural effects,* says, in the concluding paragraph of his book, that in certain modern buildings there seems to be evidence of much and of well-applied artistic thought. If an instance of this be sought in the older homes of art and among more costly structures the Roman Catholic cathedral of London, now approaching completion in the district south of Buckingham Palace, may be chosen as such an instance. A few such buildings there are; a few works of art which show that the power of thoughtfully working out a complex design is not wholly lost to the world." †

With so glorious an object, then, as the securing of a proper memorial of Spanish devotion in this noble structure, it is not surprising that the English clerical visitor met with an enthusiastic reception in the cities of Catholic South America. There is an impression that exists rather generally in North America that the religious side of the life of South Americans

* *How to Judge Architecture, A Popular Guide to the Appreciation of Buildings*, by Russell Sturgis, A. M., Ph. D. Fellow of the American Institute of Architects, Member of the Architectural League of New York, the National Sculptor Society, the National Society of Mural Painters, etc., etc. Author of *Dictionary of Architecture and Building, European Architecture*, New York: The Baker & Taylor Co., 33-37 East Seventeenth St., Union Sq., North.

† The Spanish chapel of the Holy Sacrament or of the Expiation as it is also called (the reason for these journeys) will be, as can be seen from the picture of the plan, a very beautiful addition to the cathedral at Westminster.

is not founded on any profound devotion to religious principles but is rather the acceptance of the traditional attitude of their forefathers. Politics are supposed to have made sad havoc with the religious spirit among the men, though among women, as in all the Latin countries, there is still a zeal for religion and things religious.

Some of the accounts of Rev. Father Vaughan's cordial reception in various parts of South America and of the interest which his mission aroused, though it involved the collection of money for a church in a foreign and especially a wealthy country, a purpose which is not likely ever to be popular, will show how false this notion is.

His first landing-place was Buenos Aires in Argentina. The principal newspaper of Buenos Aires took up his cause as soon as his purpose had been approved by the ecclesiastical authorities and stated very sympathetically the reasons why England's great cathedral deserved the pious offerings of the faithful who could afford to show how thoroughly Catholic and supranational is the Church and how closely united in spirit may well be the hearts of people nationally so separate as the English and the Spanish Americans.

As the writer in *El Nacional* said

"The mission of Father Vaughan is one of those which reveals the expansion of the Church and the liberality of the spirit of Catholicism. For true Catholicity withdraws from its narrow pathway the mere preoccupation of race, eliminates the separation of nations, and binds Christians in the noble purpose of stanching national feuds in the spectacle of the spread of the reign of civilization and of faith."

One of the first notable distinctions between the state of political affairs that exists in the Argentine Confederation and most other countries, and that is apt to strike a North American very profoundly because of the great difference from conditions existent in our own United States, is the fact that as soon as the organization of the movement for



CATHÉDRALE DE BUENOS AYRES (ARGENTINE CONFÉDÉRATION).

the erection of the chapel in London took form, the president of the Argentine Republic, General Don Julio Roca, asked to be allowed to enter his name as the first of the companion founders of the pious work. In doing so he very gracefully added a tribute to a distinguished ancestor of the Vaughan family. He said, recalling an incident of the history of his country, that when Argentina was as yet under the Dominion of Spain, Marshal Guillermo Vaughan embarked at Cadiz at the head of his regiment in order to carry succor to the viceroy then in command at Buenos Aires and prevent the Portuguese from invading the country and taking violent possession of its capital. After this historical souvenir the president added :

“If the ancestor of the present Primate of England did so much for our country at that time, it is only a happy chance of justice that the Republic of Argentina should contribute generously to a project that is besides so commendable in itself.”

He then took up his pen and placed his name first on the list of companion founders.

Other towns in the Argentine Confederation besides Buenos Aires were visited. The names of some of these show the pious devotion of the early inhabitants, and their retention, notwithstanding a certain cumbersomeness, would seem to indicate that the modern inhabitants have been quite as faithful. The town of second importance in the Argentine Confederation is Rosario de Santa Fé, that is, the town of the Rosary of the Holy Faith. Not far from it is situated another important town, Cordova, which, because of the number of its churches, its convents and colleges, its magnificent public religious functions and the faith of its people, has been deservedly called the Argentine Rome.

The list of principal contributors in the Argentine Confederation will doubtless be extremely interesting to Catholics in the United States because of the number of Irish

names that occur in it. This is so striking that we reproduce the list of companion founders, that is, the names of contributors who gave one hundred pounds sterling each. We give only the list of lay contributors. They are:

Dofia Albertina Martinez de Lamarca.	Dofia Justa F. de Lopez Seco.
Dr. Don Emilio Lamarca.	Dofia Ana Soler de Armstrong.
Dofia Martinez C. de Anchorena.	Don Eduardo Healy.
Don Joaquin Chas.	Sta. Trinidad Obligado.
Dofia Clementina Meeks de Chas.	Don Tomas Duggan (Treasurer).
Dofia Mercedes C. de Duggan.	Dofia Elisa O. de Carabassa.
Don Leonardo Pereyra Iraola.	Dofia Maria Unzue de Alvear.
Dr. Jose A. Ayerza.	Dofia Concepcion Unzue de Ca- sares.
Dr. Santiago O'Farrell, Deputy.	Dr. Don Carlos Pellegrini.
Don Juan O. Hall.	Dofia Enriqueta Alais de Vivot.
Sta. Isabel de Anchorena.	Don Gregorio I. Machain.
Dofia Magdalena D. de Ortiz Basualdo.	(Mackin?)
Sta. Mauricia Iraola.	Dofia Marcelina B. de Madero.
Don Enriqueta Lezica de Dorrego.	Don Juan Duggan.
Dofia Monica T. de Mansilla.	Dofia Maria Carthy.
Don Miguel Ham.	Dofia Mary C. de Allen.
Dofia Carmen M. de Bosch.	Dofia Clara O. de Cobo.
Dofia Estanislada Anchorena de Paz.	Dofia Elena de Mullen.
Dofia Teodolina F. de Alvear.	Don Juan Harrington.
Dofia Juana I. de Leguina.	Dofia Maria Segunda Roca de Marchi.
Dofia Eloisa S. Mulhall.	Dofia Maria G. de Savage.
Dr. Don Guillermo Udaondo.	Don Nicholas P. de Anchorena.
Dofia Ines Dorrego de Unzue.	Don Patricio Dowling.
Dr. Don Luis Saenz Pena.	Dofia Bersabe S. de Largaia.
Dofia Angela del Mazo de Tou- zaud.	Dofia Isabel A. de Elortondo.
Don P. Llambi Campbell.	Don Tomas S. de Anchorena.
Dofia Clementina de Arroyo de Stewart.	Don Edward Mulhall.
	Dr. Don Leonardo Pereyra.

Out of fifty-four names there are fifteen or sixteen which are evidently of Irish origin. There are certain names, as for instance, "Chas," which resembles Chase, a name that is sometimes Irish, and "Dorrego" and "Machain" that somehow seem possibly to represent Spanish modifications of

Irish names. Even not counting these doubtful names however, more than one-fourth of the principal contributors are the direct descendants of Irish South Americans. From other sources we have reason to know that at least half a dozen more of these contributors have Irish mothers. So that the descendants of the immigrants who in many cases had to leave Ireland because of the unfortunate conditions existing in the mother island, have been doing some wonderful apostolic work in supporting the Church in Spanish-speaking countries as well as in English-speaking countries, for of course Australia is even more thickly sown with faithful Irish Catholics than North America.

In the Argentine Confederation at least, among the other generous benefactors whose names are given, the same proportion holds as for the founders. Once more the list is so interesting for this reason that we give it.

Exmo. Sr. Don Norberto Quiro Costa, Vice-presidente de la Republica.	
Exmo. Sr. Dr. Bernardo de Irigoyen, Gobernador de Buenos Aires.	
Dr. D. Jose E. Uriburu.	Dofia Mercedes B. de Unzue.
Don Ramon Calderon.	Dofia Elena N. de Green.
Dofia Maria Cervillona P. de Calderon.	Don Santiago Kenny.
El Conde de Casa Segovia.	Dofia Carmen N. de Avellaneda.
Dofia Isabel Frias de Muniz.	Dofia Maria Cifuentes.
Don Juan I. Murphy.	Dofia Anita B. de Hughes.
Dofia Florentina C. de Cibils.	Dr. Don Francisco Dura.
Don Jaime Cibils Buxareo.	Don Eugenio G. Gahan.
Dofia Remedios O. de Acosta.	Dr. Thomas Gahan.
D. Angel Estrada.	Dofia Rosa Chevallier Boutell.
Dr. Don Joaquin M. Cullen.	Dofia Magdalena Alais.
Dofia Pascuala Arana de Bilbao.	Don Guillermo Martin.
Don Ramon Luis Aras.	Don N. Jose Marco.
Rma. M. Imelda, Superiora del Colegio de la Santa Union.	Don Miguel Fleming.
	Don Ernesto Tornquist.
	Don Pedro Leon Escalada.

Out of the thirty-two names in this list at least nine seem to be of Irish origin.

We may say at once that while such a large proportion

of Irish names occur in the Argentine Confederation, these names are to be found quite commonly among the contributors from other countries. In Chile, for instance, there is Doña Ines Cosgrove, Doña Ellen O'Brien de Bruce and Don W. J. Crewse. In Peru there is of course a "Grace" on the list. In Uruguay one of the most prominent contributors is his Excellency, Sr. Don Eduardo McEachen, which is one form of, and is we believe usually pronounced McKean, the Minister of the Interior, besides Don. Tomas Gaynor. In Bolivia there is Don Thomas O'Connor d'Arlach.

From the number of these names that occur among the contributors of the largest sums it is very evident that the Irish immigrant has succeeded very well as far as material prosperity goes in South America, and that he has besides retained his faith and much of the old generosity of his Celtic nature, which has in so many other countries proved to be the treasure-house from which the Church has drawn and can draw for the material resources so necessary for her external development.

Cardinal Vaughan's gratitude for the liberal generosity of the Catholics of the Argentine Confederation can be well understood. It is expressed in the following letter to his brother :

CARDINAL VAUGHAN TO HIS BROTHER.

ARCHBISHOP'S HOUSE, WESTMINSTER, }
London, Jan. 31st, 1900. }

" My Dearest Kenelm :

" Before you take your departure from the hospitable and generous city of Buenos Aires and from Argentina, I hope you will express in my name the gratitude which I feel to those who have received you with so much generous kindness and have responded with so much alacrity and good-will to your appeal.

" The touching example of Catholic Faith and Charity which the inhabitants of the Argentine Republic have given to the world will not be lost. On the contrary, it will bear fruit by stirring up faith



CATHEDRAL OF MONTEVIDEO (URUGUAY).

and charity here in Europe, and especially in London, where it will be known, because here it will be commemorated in the Chapel of the Blessed Sacrament.

"The records of the noble contribution, of their names and of their gifts, will perpetuate the memory of their generous response to your appeal here in London long after you and I shall have passed away. All posterity will speak with praise and admiration of the way in which distant Argentina, by the faith and generosity of her sons and daughters in this our day, helped to raise the largest church built in England since the sixteenth century, and chose as the special object of their gift the Chapel of the Blessed Sacrament.

"I hope that before you return you will have collected enough to complete this Chapel, so that it may be truly said that the entire cost of this Chapel has been defrayed by the children of that grand old Catholic Race with which we are connected by ties of blood and of affectionate admiration.

"I bless you, and I bless all who have been associated with you in your work of zeal and charity, and I thank all, clergy and laity alike, for what they have done for my Cathedral.

"Your affectionate brother,

"HERBERT CARDINAL VAUGHAN."

After leaving the Argentine Confederation the next visit was made to Asuncion, the capital of Paraguay. Paraguay probably remains the most intensely Catholic of the South American countries and not a little of this is due to the traditions of the happy lives of Indian forefathers and the wonderful missionary work done by the Jesuits in the "reductions." Fr. Vaughan bears witness to the lively faith he found everywhere in Paraguay and pays his tribute to the traditions from the times of "the reductions" which are to no little extent responsible for this.

Another recent writer on Paraguay has also told of the old-time Catholic traditions which persist in Paraguay as the result of the almost ideal state of Catholic civilization that existed there in the Jesuit reductions. Mr. Cunningham Graham in the introduction to his "*A Vanished Arcadia*" says*

*"*A Vanished Arcadia, being some account of the Jesuits in Paraguay, 1607-1767.*" by R. B. Cunningham Graham, New York, the McMillan Company, 1901.

"My only interest in the matter is how the Jesuits' rule acted upon the Indians themselves, and if it made them happy—more happy or less happy than those Indians who were directly ruled from Spain or through the Spanish government of the Viceroyalties. For theories of advancement as to whether certain arbitrary ideas of the rights of man, evolved in general by those who in their persons and their lives are the negations of all rights, I give a fico—yes, your fig of Spain!—caring as little as did ancient Pistol for palabras, and holding that the best right that a man can have is to be happy after the way that pleases him best. And that the Jesuits rendered the Indians happy is certain, though to those men who fudge a theory of mankind, thinking that every one is forged upon their anvil, or run out of their own mould, after the fashion of a tallow dip (a theory which, indeed, the sameness of man renders at times not quite untenable), it seems absurd, because the progress of the world has gone on other lines which, prolonged indefinitely, would never meet those which the Jesuits drew. All that I know is, I myself, in the deserted missions five and twenty years ago, often have met old men who spoke regretfully of Jesuit times, who cherished all the customs left by the Company (of Jesus), and though they spoke at second hand, repeating but the stories they had themselves heard in their youth, kept the illusion that the missions in Jesuit times had been a Paradise."

In Paraguay then the question of taking part in this great religious work was proposed directly to the congress of the country, though such a proceeding must strike citizens of the United States as pointing to the exercise of very unusual legislative functions. The motion was presented by a distinguished military man who had suffered much for his country, Colonel Centurion, who said that it was only just that Paraguay should figure in a work which symbolized so well the great principle of fraternal union among nations, and especially between the Latin and Anglo-Saxon races. The motion was passed by the senate by a good majority and then was proposed directly to the house of popular deputies. Here also it was passed by a good majority and the president of the Republic expressed his gratification at being able to add his name to the list of companion founders. As the archbishop was absent at Rome the Faithful of his diocese raised the sum of five hundred dollars in order that his name also might be placed among the founders.



CATHEDRAL OF SANTIAGO DE CHILE.

The English clerical visitor met with an unexpected difficulty on his arrival in the republic of Uruguay. A law had recently been enacted and had just gone into effect which prohibited the landing of foreign ecclesiastics. It is evident, however, from the little difficulty which Father Vaughan had in securing the necessary permission from the president of the republic to land in the country and proclaim his commission, that this law is not so exclusive as to make serious difficulties for priests and religious who may have a proper mission to fulfil. It is not likely that some of the South American republics noted for their Catholicity have had more than their share of clergymen (real or supposititious) from foreign countries and that the law was only intended to prevent certain abuses which had crept in under these circumstances. It may indeed represent a very wise regulation rather to be envied than decried.

Among the first to contribute to the cause was the president of the republic himself, who became one of the companion founders. While there was some opposition expressed in at least one of the Uruguay papers, with regard to the project which carried money out of the country, even though for a good purpose, while there were so many excellent objects of charity and of pious devotion that might be benefited at home, the people of the little republic of Uruguay seem to have been especially liberal, as the total amount sent to the treasurer in London amounted to nearly six hundred and fifty pounds.

The state of feeling encountered in Chile can be well appreciated from the fact that the president of the republic, Don Federico Errázuriz, who because of ill health was absent from Santiago, the capital, hearing of the movement on foot, asked by telegram to be counted in as one of the companion founders of the work which he considered would reflect so much honor on the Church and the faithful in his country by showing their Catholicity of feeling in

the broadest sense of that expressive word. In Chile perhaps more than elsewhere in South America, in the midst of material progress perhaps the greatest in the Spanish American peninsula, is it evident that a distinct reaction after stormy revolutionary times in which religion was neglected is setting-in in such a way as to bring about closer union among members of the Church and religious training and Christian education that portends well for the future of Catholicity.

One of the important papers in Chile, in making mention of the true Catholic spirit that existed between Spanish and English members of the Church in spite of national differences, quoted not inaptly Macaulay's words with regard to the duration of the Church "and she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

One of the distinguished Chilean politicians whose name appears in the list of companion founders, is well known as an exponent of the highest type of Catholicity and as an eloquent and fearless defender of religious truth when occasion demands.

This is Señor Macario Ossa of whom one of his compatriots writes the following story for Father Vaughan, who very properly gives it a place in his volume. Señor Ossa is a member of the conservative party in the Chilean house of deputies and on a famous occasion took a distinguished part in the discussion in that branch of the legislature with regard to certain governmental principles of policy and the attitude of the state towards religion. One of the radical members of the house, a man of recognized talent, expressed with great energy his opposition to the legislative approbation of certain privileges accorded to the Church. In the ardor of the debate, he expressed himself with great bitter-



CHURCH OF THE HOLY GHOST, VALPARAISO (CHILE).

ness and indeed did not spare even certain blasphemous utterances.

Then there took place a scene that perhaps could only happen in a Latin country, but one that must have been extremely impressive to the onlookers. Scarcely had the radical taken his seat when Don Macario Ossa rose to his feet and obtained the privilege of the floor. After referring in the most amicable and courteous terms to the member who had preceded him, he said that he could not fail to be affected with the greatest surprise and almost horror at the discourse pronounced by his friend, the honorable member of the house who had just taken his seat. He could not but deplore the fact that the honorable chamber of deputies of so Catholic a nation as Chile should have to listen to such phrases and that in it there should be offered such a grievous insult to the Deity. Directing his words then to the president of the chamber, he asked permission to offer up an act of expiation for the blasphemy. In the midst of the most profound silence and with breathless attention of the whole chamber Señor Ossa knelt upon the floor and with his arms in the form of a cross, slowly and deliberately, in a loud voice recited the Creed. The impression produced was such that the discussion proceeded no further and the question of the Church's rights when taken up on the following day received due consideration without more ado.

Even before the visit of Father Vaughan to Peru the president of the republic had written to him expressing his sympathy and asking to be allowed to become one of the companion founders of the work which he felt would mean so much as an expression of the true spirit of Catholicity. His letter is an interesting expression of his kindly sentiments, so we reproduce it.

PRESIDENT DE ROMANA, OF THE REPUBLIC OF PERU,
TO FATHER VAUGHAN.

"REVEREND FATHER KENELM VAUGHAN,

"Santiago.

"Very distinguished and well-remembered friend:

"Your letter of the 9th ult. was a source of grateful surprise to me and arrived at a welcome moment. I esteem and appreciate your friendly salutations and the kind and cordial remembrances which you make to the members of my family whom you met in your former journey, and who remember you with the greatest fondness.

"I am grieved that your time will not permit you to make us a visit just now, but I am not without hope of having the pleasure of seeing you with us here, for I feel sure that your great activity for the pious projects on foot in our old England will perhaps carry you on another, and not distant occasion, to our coast.

"I accept your invitation to become a founder of the Spanish-American sanctuary in the new cathedral of London. I do not enclose the amount of my subscription as yet, because I am not sure if, on the arrival of this letter, you will still be in Chile. If I do not receive another letter from you, giving your address in London, I shall send it, however, by certified check through some friend in that city. I would have wished to have sent you even a larger sum, but there are many demands upon an occupant of a post like mine.

"Accept my obolus, then, with the same good-will with which I offer it, and may God bless and prosper your work. Present my respectful regards to his Eminence the Cardinal, and I hope that he will ask for me, and for my country, that God may give us peace and the Christian spirit.

"Believe me, Father Vaughan,

"Very sincerely, your obedient servant,

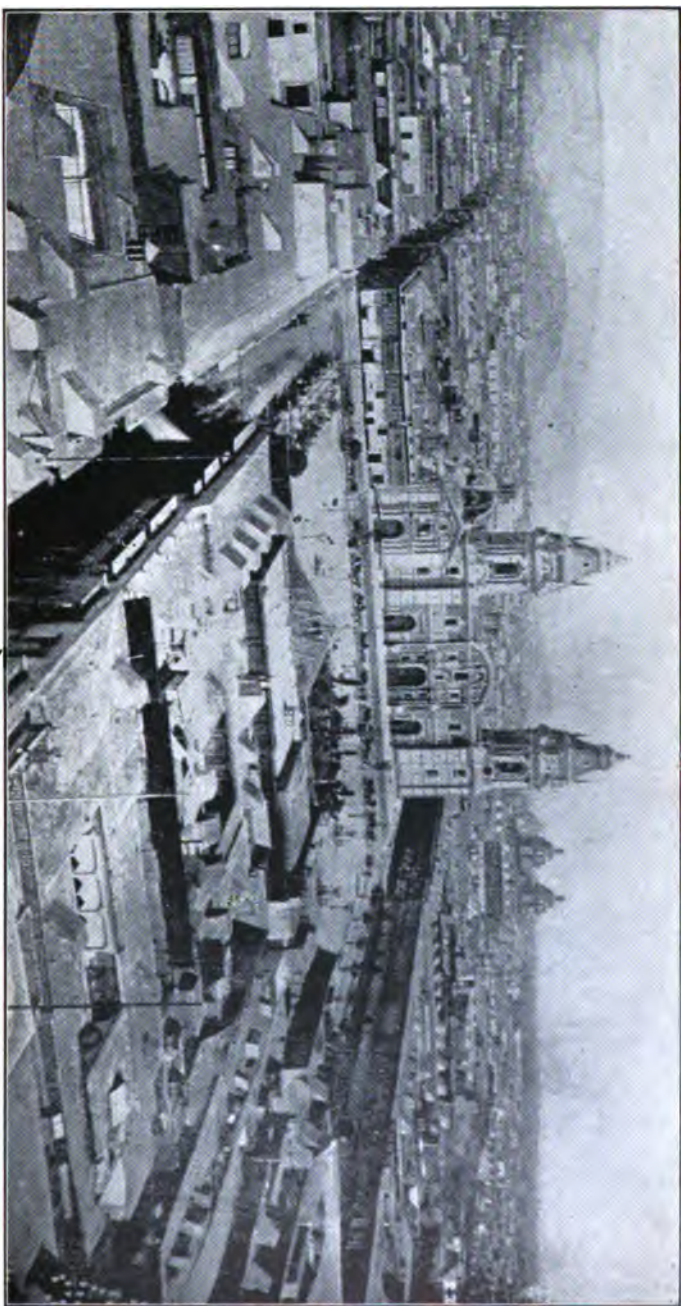
ED. L. DE ROMANA."

A very interesting feature of the visit to Bolivia was the fact that it gave occasion for the following letter from M. Baptista, a former president of that republic, who expressed his concurrence in the attempt to show how supranational were the feelings of Catholics by encouraging Father Vaughan in his mission. He wrote:

EX-PRESIDENT BAPTISTA, OF THE REPUBLIC OF
BOLIVIA, TO FATHER VAUGHAN.

"Reverend and dear Father Vaughan:

"It is not long since M. Le Roy Beaulieu, the distinguished French



CATHEDRAL OF LIMA (PERU).

writer on economics, expressed the opinion that the distinction of races is a necessity for human progress and that every effort should be made to prevent their absorption into one. Without doubt, everything tends toward unity. Art and science progress only in as far as they reveal the partial and the multiple as living and having their explanation in unity and generalization. It may happen some time or other that humanity shall come to consist of a single race, which shall concentrate in perfect unification of effort all the energies and qualities which are now so widely different. That will be, however, the ideal. Then the laws of Providence shall have attained their final accomplishment in our world and there shall be one fold and one shepherd.

“Without allowing ourselves to be detained longer in such obscure considerations, however, the mind prefers to dwell upon the attainable—a certain union of the races which will be an ever-increasing reality, and which must look for its fulfilment mainly to that sentiment which is the most intense, the most predominant, the most universal of which the human race is capable, namely, the religious feeling. In this grand sphere there is fulfilled, as in no other, in a very marvelous manner, the incontestable law of solidarity.

“I have just finished reading in your precious book how Spaniards in every part of the world—in Tarija in Bolivia, in Durban in South Africa, and in Guipuzcoa in old Spain—have all been roused by the same religious emotion. This would seem to show that a ray of solidarity had traversed the world from one end to the other, thus to mingle in a like aspiration the South American, the Spanish missionaries of Africa and the descendants of Old Spain.

“It is not hard to explain it, however. Catholicism bounds the whole field of human and suprahuman solidarity. It must be our duty to cultivate it daily and without ceasing. We feel it still more in our realization of the community of saints and the confident expectation of exchanging with them the suffrages of time against those of eternity. An act of virtue is not personal, and every good thought benefits all reciprocally. The time will come in which every note of Catholicism, wheresoever it may be produced, shall resound in universal harmony. Material progress will concur, and indeed concurring at the present time, in this end, so that here in the heart of South America, in the deep bosom of the mountains which surround us, the telegraph brings to us in a few short hours the admonitions and good-will of the Pontiff at Rome, who represents the centre of our terrestrial solidarity.

“It has been a magnificent thought to set this solidarity in the service of religion for the foundation of a chapel which will attest the piety of Spaniard and Spanish-American in the very heart of the Protestant metropolis of England. Our travelers will prostrate themselves there to eat of the same Bread—a symbol for the eyes of the

profane, but for us a living reality, attesting supreme love for our souls. There the voices and accents of the Latin race will adore, in their sweet idiom, the Most Holy Sacrament. . . .

"Accept, then, the expression of my cordial consideration and my kindest regards as a friend.

"Your humble servant,

M. BAPTISTA."

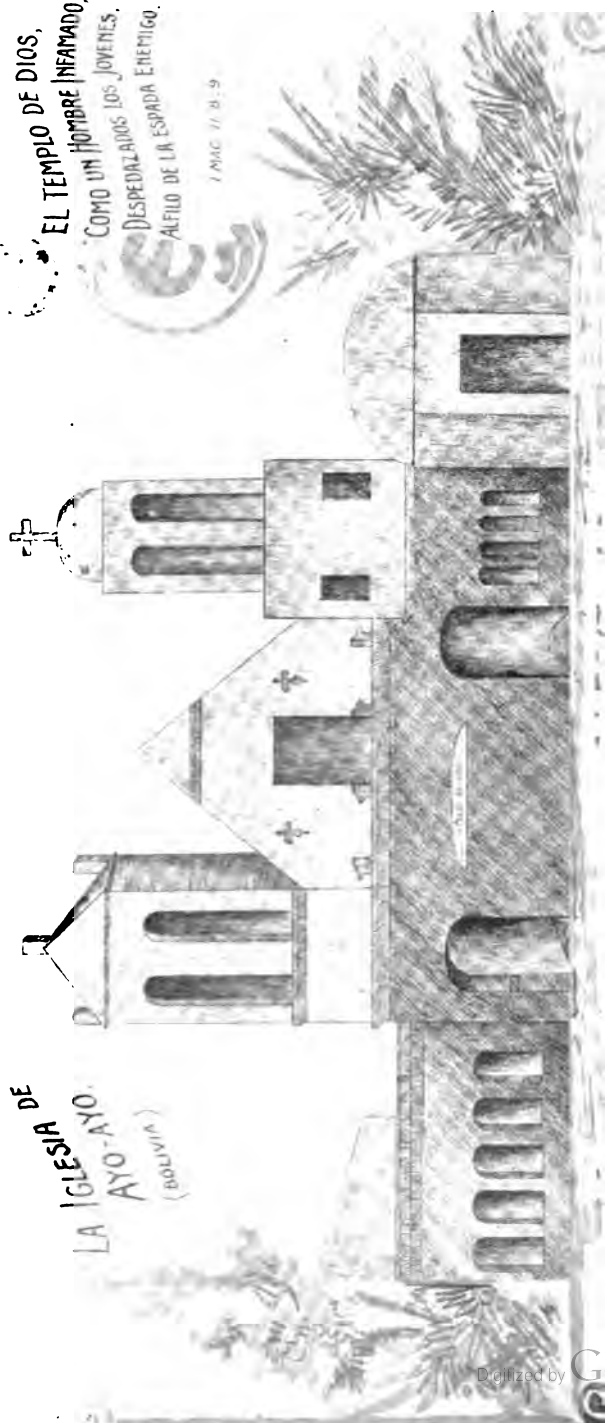
A curiously interesting set of circumstances developed at La Paz, one of the most important cities of Bolivia, the capital of an important province, when Father Vaughan asked for permission to take up subscriptions for a chapel in London. This was refused by the mayor on the ground that it would be prejudicial to the economic interests of the country. A second application under more formal conditions met with a like refusal. After the true character of his mission, however, had been made clear, and the fact that the bishop had given ample faculties, as well as the highest ecclesiastical recommendations for the purpose, had been brought to general notice, the refusal was withdrawn. To the permission as granted a condition was attached that is of no little interest as showing very probably that in not a few cases the authorities felt that citizens had been imposed upon by such missions for collecting purposes, and so had thought it proper to attach certain safeguards to the accomplishment of future missions of this character. The committee of collection was required to be composed of native-born citizens, and besides a bond for one hundred pounds sterling had to be filed in one of the city banks to the order of the president of the council which was only to be cancelled when in accordance with the law of January 3, 1900, a formal notification had been received from the treasurer in London, certified by the Bolivian minister to England, or the consul at London, that all the money collected had been duly received.

The pictures of the cathedrals in various of the South American cities visited show very well the taste and the

LA IGLESIA DE
AYO AYO
(BOLIVIA)

EL TEMPLO DE DIOS,
COMO UN HOMBRE INFANTADO,
DESPEZALAMOS LOS JOVENES,
ALFILO DE LA ESPADA ENERTEIGO.

1918 / 11 / 8 - 9



CHURCH OF AYO AYO (BOLIVIA).

sense of art among the people for ecclesiastical edifices in accordance with their religious feelings. Most of them, as will be seen, follow classical models and are rather striking buildings, thoroughly worthy in every way of the importance of the cities in which they are situated. One feels almost sorry that classical models were followed so invariably in important ecclesiastical buildings, for what we know of Spanish-American architectural original genius, when it had the opportunity to display itself as in California and New Mexico, shows possibilities of expression and suitable realization of religious ideas in construction as adapted to climatic and other conditions well worthy of the most fastidious.

The general public owes its first realization of the beauties of so-called Spanish-American architecture to the effectiveness of the buildings at the Pan-American Exposition at Buffalo. Architects generally had recognized how much of native genius there was in this style long before. Russell Sturgis says:

"In the United States some of the most thoughtful buildings erected in recent years have been those inspired by the semi-Spanish style of the provinces torn from Mexico in 1848, as illustrated in the Missions of California and New Mexico. These buildings were inspired by those blessings of a temperate region, a steady warmth and a brilliant sun, and yet there is an originality about them so much as to cause the student almost to forget the origin of their design in such work of the 'not very famous past.'"

In at least one of the illustrations given there is an originality displayed that makes the building striking. This is the church of Ayo Ayo in Bolivia, which can scarcely fail to attract attention from its unusualness and yet at the same time has a note of thoughtful individuality about it that must prove impressive.

This church was, by the way, the scene of a famous incident in Spanish-American history, when during the course of a revolution in Bolivia some years ago a number of

young men, members of some of the prominent families, many of them students or recent graduates of the university of Sucre, the fondest hopes of their families and of their native country, took refuge in the church. The Indian revolutionaries succeeded in forcing the door of the church and put to death all those within it. Among the victims were the rector of the seminary of Sucre and the parish clergy of the church which thus becomes one of the most noteworthy historical monuments in South America.

This was not Father Vaughan's first visit to South America, for he is very well known in the American countries south of the equator. His first visit was paid there in 1875, and altogether he has spent many years among the people of South America. His opinion as to the amelioration of conditions in every way in South America was expressed in an interview that was published in the *Catholic Leader* of San Francisco, June 6, 1903, in which he expressed himself as follows:

"I observed immense improvement in the industrial, educational, and religious conditions of South America since my first visit in 1875. Up to that time the constant revolutions which occurred periodically since the wars of independence in the beginning of the last century had thrown commerce, education and religion into confusion and disorder. In the richest country in the world was poverty and stagnation owing to the lack of stability of government. Capitalists were afraid to invest their money and the country remained undeveloped. The political ambitions of the leaders of the new-born republics caused constant turmoil and bloodshed. But with the stability of government and the gradual cessation of revolutions came an influx of capital. In countries like the Argentine Republic and Chile, where there has been peace, there is great material, social and religious progress. Thither foreign capital has flowed in a golden stream. English capital has given the Argentine Republic a splendid system of railroads, which have opened up and developed the land to a remarkable extent. The emigration, especially in the south, has been enormous and has helped the country wonderfully. Within recent years 1,000,000 Italian immigrants have landed in the Argentine Republic; 100,000 Irishmen have settled round Buenos Ayres, which is called the London of South America. Thousands of Jewish colonists find their way to Chile.

“Thus with the advent of peace and settled conditions and more stable government, together with the flow of capital and large numbers of thrifty immigrants, the republics of South America are forging ahead rapidly, and during the past quarter of a century have made wonderful strides in progress, equaled only by their sister republic of Mexico in the north. The industrial resources and possibilities of the republics are beyond the conception of the imagination. The land is most fertile; the mines richer than Solomon’s, with gold, silver, copper and tin. The great firm of Liebig slaughters 1,000 cattle a day in Uruguay. The Argentine Republic could supply the world with wheat and cattle. The largest tin mines in the world are in Bolivia, and so the list might be continued. Nowhere else in the world is nature so prodigal with her gifts to man.”

It was not alone in material progress, however, that Father Vaughan noted an immense improvement in South America in the twenty years between 1875 and 1895. In educational matters particularly there has been wonderful development, and especially a spread of education among the middle and lower classes. It is not so surprising to find deep interest in education in South America, if we will but remember that more than a half century before the foundation of Harvard, and almost a century and a half before Yale came to occupy her present location, the saintly Archbishop Turri-
bius founded, some time about the middle of the decade between 1560 and 1570, the oldest university in America at Lima, Peru, and that this remains in a flourishing condition down to the present time.*

Father Vaughan says that “in educational matters South America is rapidly coming to the front. Education has made wonderful progress among the people since 1875, and has become almost universal, especially since the arrival of the teaching orders from Italy, Spain, and France. State and parochial schools are springing up side by side. No child need be uninstructed. Technical schools are becoming

* The university of Lima, dedicated to St. Mark and started by Dominican friars in 1549, was sanctioned by royal *cedulas* of May 12, and September 12, 1557. (See *Colección de documentos*, Madrid, 1867, pp. 31, 32, and Baluffi *L' America un tempo Spagnuola*, Ancona, 1844, pp. 88-95.)—EDITOR.

widespread and higher education is looked after by the state and Catholic universities. Cordova in the Argentine Republic is known as the Salamanca of South America because of its opportunities for higher education.

Of most interest to us of the United States, however, as to Father Vaughan himself, is the improvement in religious conditions. With regard to this he says :

"I was, of course, most interested in the marvelous religious progress and prosperity which I observed had occurred on all sides since my first visit in 1875. Before that time the constant state of warfare had had disastrous effects on the religious welfare of the people as well as on the material and social conditions. You must call to mind that the wars of independence, whereby the republics one by one threw off the yoke of Spain at the beginning of the last century, were for a long time in their effects the scourge of the country. The liberators banished the Spanish friars and the best Spanish blood from the country, (observe a similar attempt to-day in the Philippine Islands), and, with the best element of the population eliminated, the wheels of progress were chained for almost a century. Nearly all the good work accomplished by the missionaries, especially among the Indians, during the former centuries was undone. I have seen deserted towns with walls crumbling into ruins and grass growing in the streets. They told me here once had been a fair city, where the missionaries had gathered together the Indians and civilized them through the yoke of the Gospel, but the revolution had swept away and destroyed the work of their hands and brains, and the Indians, scattered to the four corners of the country, lapsed into barbarism and were lost. It is the story of the California missions retold.

"After the expulsion of the Spanish friars an insufficient number of native priests was left to minister to the spiritual wants of the people. (Behold, again, a parallel situation in the Philippines.) The political adventurers who gained the ascendancy named their own favorites as bishops and priors of monasteries and refused to allow the heads of the Orders in Europe to govern or visit their houses in South America. During such a wild time of anarchy and bloody war, and with religious liberty stifled and its destiny in the hands of political favorites, small wonder that religion fell to a low ebb, together with the industrial and social life of that distressed land. The secular arm crushed all spiritual energy, and the whole state of spiritual and social life was reduced to a pitiful extreme.

"But soon the fury of sword and fire spent itself and the exhausted country once more began to raise its head. A great revival in all departments of human activity began about a quarter of a century

ago and has continued with accelerated motion since that time. This is true especially of the revival of faith in South America in our own days. With more peaceful conditions, the flow of capital, the development of resources and the infusion of a new life-blood through a steady stream of immigration, the Church has recovered what she lost in the days of storm and stress and has taken on new life. Like the eagle, she renews her youth."

We cannot better conclude this all too brief review of the religious spirit of South Americans than by a further quotation of Father Vaughan himself with regard to the rehabilitation of faith in practice, that he has seen brought about among the people since the time of his first visit. He considers that this great and serious reformation cannot but be an earnest of a great future for the Church in South America under the newer conditions of government that have come. Contrary to what is usually considered to be the case, but as American Catholics have every reason in the world to know, the Church of the present time finds her most satisfactory field of labor under true democratic government. A distinguished French writer, M. Leroy Beaulieu, who is a well recognized authority on social questions, declared in a series of lectures on Leo XIII. and the French Republic, given at a number of universities in this country, that the Church is entering on a phase of development that brings her more intimately in relationship with democracy than ever before. He calls attention to the fact that under the varying circumstances from the Church of the Catacombs and its position with regard to the Empire, through the time of the rise of the monarchies under the barbarians, and then through mediaeval feudalism and the modern monarchies, the Church has exhibited that wonderful power of adaptation that might be expected of an institution with her Divine mission. In South America, then, where the great principles of democracy are coming to be more and more the true underlying basis of government, it will not be surprising if such another fortunate era for the Church should open up as has come in North America.

Father Vaughan too has great hopes from the immigrants who go to South America, and who are proving to be patriotic citizens of their adopted countries and faithful adherents and supporters of the Church. He says:

"The teaching orders and missionaries who accompany the immigrants are nobly assisting in the work of restoring the religious and spiritual life of the people. Everywhere beautiful new churches are being erected, numerous primary and technical colleges are dotting the land, missions to the people are revivifying the faith in the hearts of the peons as well as among the middle and higher classes. Let me give one instance to illustrate the intense activity and success with which these devoted missionaries are working for the cause of Christ. In 1875 I visited a town in Uruguay, Paysandu, where few people attended Mass, fewer still received Holy Communion, and only eight children attended the school. A few years ago I again saw this same town and the condition of affairs was completely transformed. The Salesian Fathers had restored the church, built schools and convent, had over three hundred children attending the schools, and had two thousand souls who performed their Easter duty.

"This is only one instance of the divine work that is renovating the face of South America. Not only is a great work being done by the regular clergy, who are mostly foreigners, but the secular clergy, who are generally natives, are laboring hand in hand with their brethren, with great zeal, piety and learning, to build up the kingdom of God. Even the governments are waking up to the inestimable benefits which religion confers on nations by sending missionaries to convert the Indians and thereby to civilize them by the only force which can tame the savage breast, the kindness of the missionaries through the power of the Cross.

"Therefore, I say that a new era of progress and growth and prosperity for the Catholic faith has dawned in South America, where she is gradually regaining her liberty to work for the salvation of souls, unrestricted by the secularizing and worldly ambitions of governments."

CHEVERUS IN FRANCE.

(SECOND SERIES OF LETTERS)

A. D. 1823-1836.

TRANSLATED FROM THE ORIGINALS BY
ISABEL M. O'REILLY.

PREFATORY NOTE.

The March number of the RECORDS brought to an end the first series of the Cheverus correspondence. Then and there we bade adieu to Bishop Cheverus, a last adieu to him as a member of our American hierarchy. When the *Paris* bore him away from our shores, October the first, 1823, he left us never to return. France, from whose bosom he had been thrust by the blood-stained hands of her rebellious sons, now held out her arms to her faithful, loyal son in entreaty, imploring him, commanding him to return to her in her desolation and misery and to help her in her hour of spiritual need. Loving, zealous, responsive, he obediently, albeit regretfully, answered the summons. The land that had given him birth was to give him a grave. For the thirteen years succeeding his return he was to serve her with the whole-hearted charity and self-abnegation that were a part of his nature; but he ever retained an affectionate memory for the land that had welcomed him in his exile and which during twenty-seven years had afforded him a congenial home. In American Catholic

history the name of Bishop Cheverus is writ large and ineffaceably on the glorious scroll of the noble band of pioneers who "blazed the way," carrying the torch of faith here and there throughout the land to the aborigenes and to the scattered Catholics of foreign countries that peopled its sparsely-settled regions. He still seems to belong to us, though no longer of us; his career is a part of our religious history even if its closing chapters be of record in other history than ours; hence it is that we follow him across seas, and, with the aid of the light afforded us by these friendly letters, obtain a familiar glimpse of the remaining portion of Bishop Cheverus's life. If we have found value, entertainment, in the intimate outpourings of his heart to his friends during his sojourn in the United States, we shall surely wish to read to the end the record of his friendships as contained in his later correspondence.

Apart from these considerations, there is a more important one that urges the publication of these letters from France in a magazine of American history. It can be best expressed in the words of the reverend editor of the RECORDS:

"Church history of clerics, missions, &c., schools, nunneries, and the revolutionary movements in Europe, whether France, England, Spain, or elsewhere, in Cheverus' days, had a potent bearing on *our* church life here in the United States. Many of our missionaries were brought up under training from French clergymen of those times. So any account of the Church in those days (in France) would no doubt illumine certain shadowy phases of church life here."

Consequently, although the second series of Cheverus's letters may not fascinate the reader's attention in the same degree as those of the first series, they still have a value all their own, quite apart from the light they shed on the intimacies of their apostolic author.

FIRST LETTER.

Like so many of its predecessors, this letter is addressed to "Monsieur Vernou de Bonneuil, sur ses terres au Petit-Bourg, Aux soins de Monsieur Bébian, A la Pointe-à-pitre, Guadeloupe." Bishop Cheverus writes from aboard the *Paris* on October 30, 1823, when the vessel is in the English Channel, fifty leagues from the city of Havre, whence he hopes to find opportunity to forward his letter. He tells his friend, what we already know, that his objections to return to France had not been favorably listened to; that the grand-almoner wrote to him in the King's name, saying he, the bishop, would incur the royal *displeasure* if, in accordance with his *express wish*, he did not come back. They will soon have reached there, the reverend writer states, if the wind be favorable, a good fortune which they had not experienced during more than half the time of their voyage.

Next we have some comments upon the parting scenes at Boston from the most interested participator in them: hear how harrowing they were to him and what scenes of desolation were presented there! Mrs. and Miss Duplessis are on the same vessel with him, and intend, after settling some business affairs at Rennes, to take up their residence at Montauban. Shall he have the happiness to welcome there also his dear children of Guadeloupe? The fifty dollars were given to Mrs. Walley by the bishop, but he said nothing to her of the future. The Reverend Mr. Taylor, vicar-general of Boston, and who has a capable and intelligent lawyer, Mr. J. P. Cooke, to assist him in the administration of temporal affairs, will attend to M. de Bonneuil's business, of which details follow. M. de Bonneuil is urged by the bishop to see at Pointe-à-pitre the executors of the will of Mr. Renard; their letter was left with Father Taylor and the bishop forgets their address. The said Renard be-

queathed a thousand dollars to Bishop Cheverus; the amount, however, was not really for his personal use, but was to be devoted to a certain purpose which Renard had made known in confidence, before his death, by letter, to the legate. The Guadeloupe solicitors are to be instructed to send the thousand dollars to the Rev. Wm. Taylor, rector of the church of the Holy Cross, Boston. His own address, he adds, will henceforth be "Bishop of Montauban, Montauban;" he expresses the fear, though, that the good "Papa" of Boston will be but a sad bishop in France. His family having been disconsolate at his refusal to return to them, are now correspondingly raised to the seventh heaven of delight. M. de Bonneuil is told that Boston looked upon the bishop's departure as a public calamity. The bishop will write from Paris and, later, from Montauban. At Havre he will make arrangements whereby his correspondence may be forwarded regularly.

A note to Madame de Bonneuil, forming the customary postscript, is begun on October 30th but only finished on November 4th. An exciting episode has occurred in the intervening period. In the earlier portion the writer says he need not tell Madame that Mr. and Mrs. Walley, and their daughters, Eliza, Charlotte, &c., were overwhelmed at parting from him, nor that Boston causes him much regret and anxiety, mentioning particularly his poor Religious. By the latter, presumably, he means the community of Ursuline nuns which he had founded in his episcopal city. Dr. Gilmary Shea * tells us that when Bishop Cheverus left Boston, this community, then occupying a convent near the church of the Holy Cross, consisted of the prioress and six sisters, with two novices. The bishop's solicitude on their account was not unreasonable, and would have been augmented had he foreseen the future, for this very community was destined to a troublous existence and a severe ordeal

* Shea's *History of the Catholic Church in the United States, 1808-15 to 1843*, p. 131.

as members of the Charlestown convent when it was pillaged, burnt, and its occupants scattered by a fanatical mob in 1834.

The last part of Bishop Cheverus's note to Madame de Bonneuil tells of the terrific storm they encountered, and which wrecked them upon the French coast, six leagues from Cherbourg, at five o'clock in the evening of October 31st. Many ships and their passengers perished in the storm, but by a wonderful interposition of Providence not one person on the *Paris* was lost. More than twenty of the bishop's fellow-passengers went by boat to Cherbourg. He will go there the next day and thence to Paris. The present letter he is sending to Havre by one of the passengers who is going there. A word or two are added from Cherbourg on the evening of November the fourth, to say he arrived there very tired, and has been received with great honor—"but Boston!" he exclaims, and we seem to hear the sigh that accompanies the exclamation.

We turn to Bishop Cheverus' biographers for further details of this gale that had so nearly proved fatal to the *Paris* and to those who had embarked on her. Dubourg* relates that

"During the passage Bishop Cheverus charmed the captain and all the passengers by the kindness and affability of his manners; . . . they joined in a request that he would preach to them,"

which he did, not only on Sundays but occasionally during the week. When they reached the mouth of the Channel they were suddenly assailed by a violent tempest. The captain, after having struggled a long time against the fury of the winds and violence of the waves, seeing all efforts useless, and the vessel having lost its rudder, continually swaying in the direction of the rocks that bordered the coast, sought the bishop of Boston and warned him of the

* *Life of Cardinal Cheverus*, by J. Huen-Dubourg, Stewart's translation, p. 147 et seq.

danger. "There are a thousand chances to one," he said, "that we are lost." Bishop Cheverus warned the passengers to hold themselves in readiness for any event, gave absolution to the Catholics, invited all to pray to the Sovereign Master of life and death, and himself prayed with fervor. In the meantime, as the ship advanced, a frightful crash was heard, the rock had pierced through the ship, the water rushed in on every side, and all believed themselves lost. But, happily, the passage (between two perpendicular rocks) was cleared, the sea receded, and very little water was left on the slope of the rock where the vessel struck. There was no longer any danger. The captain, addressing the bishop, said: "Your prayers have saved us; we all owe our lives to you."

"No serious injury happened to any one. This event is the more remarkable as, of all the ships exposed to this tempest in the same place, that which held the bishop of Boston was the only one saved; all the others perished, both vessel and cargo. Thus Bishop Cheverus, having escaped shipwreck in a manner that he himself called miraculous,* touched the soil of France, thirty-one years from the time he had left it."

In a sketch of the life of Cardinal Cheverus by Blavien, in the series of biographies called *Les Contemporains*, we translate a few lines treating of the same event:

"A violent storm arose at the entrance to the channel, and placed the life of Mgr. de Cheverus in peril. Saved *as by a miracle*, according to his own words, he landed upon the shores of France. . . . He celebrated the feast of All Saints at Auderville and then left for Cherbourg, where the news of his arrival spread rapidly. His journey through the Northern Departments was truly triumphal. The civil authorities hastened to call upon him and to offer him, in the name of the government, such help as he had need of after a shipwreck. He had returned from America as he went to it, with but one small trunk."

*"The merciful God has saved us in a miraculous manner," he wrote to his family, on the 3d of November, of the same year. We shall see that he uses almost the identical words to his friends the de Bonneulls.

SUR LE NAVIRE, *Paris le 30 8^{bre} 1823.*

MON CHER FILS: Je vous écris dans la Manche à 50 lieues du Havre . . . Je me suis embarqué à New-York le 1^{er} et j'y ai laissée une lettre pour vous. Elle vous aura appris, si vous l'avez reçue, qu'on n'a point voulu accepter mon refus, et Mgr. Le Grand-Aumonier m'a écrit au nom de Sa Majesté que j'encourerois son *deplaisir*, si contre son *intention expresse* je ne me rendois pas en France.

J'y serai bientôt, si le vent est favorable, et il ne l'a pas été plus de la moitié du temps durant notre passage.

Quelles épreuves il m'a fallu essayer à Boston! Quelles scènes de désolation!

Me. & Mlle Duplessis sont à bord avec moi. Elles se rendent à Rennes ou elles ont des réclamations à faire. Elles se proposent, après avoir réglé leurs affaires, se venir se fixer à Montauban.

J'ai donné les 50 Dlls. à la chere Me. Walley, mais je n'ai rien dit pour l'avenir. M. Taylor mon Grand-Vicaire à Boston recevra vos *dividends* et les tiendra à vos ordres. Il est mon procureur, et il a pour l'aider dans les affaires temporelles un avocat honnête et intelligent Mr. J. P. Cooke. Mr. Taylor a à vous depuis le dividends d'Octobre 27 d. 75 c., & chaque quartier jusqu'en 1825, il recevra 75d. 25c. Vous serez remboursé en Janvier 1825, mais vous pourrez placer vos 4300 Dlls. dans de nouveaux fonds. L'intérêt ne sera pas probablement audessus de 5 pour cent.

Je vous prie, mon cher fils, de voir à la Pointe-à-pitre les exécuteurs testamentaires de Mr. Renard. J'ai laissée leur lettre à mon procureur et j'ai oublié leur nom. Renard m'a laissé 1000 gourdes. (Elles ne sont pas pour moi. Une lettre ecrite avant sa mort qu'ils m'ont envoyée m'en dit l'usage. C'est une chose de confiance que les exécuteurs même peut-être ignorent; le legs par le testament étant un présent pour moi. Mr. Taylor sait à qui remettre cette somme, et la personne à qui elle doit être remise, en est instruite, et l'attend.) Dites à ces Messieurs d'envoyer cette somme *to the Rev. William Taylor* qui est mon procureur et qui leur donnera tous les reçus qu'ils peuvent desirer.

L'adresse de Mr. Taylor est : The Rev. Wm. Taylor Rector of the Church of the Holy Cross, Boston. La mienne sera à l'avenir Mgr. L'Évêque de Montauban, A Montauban. Je crains néanmoins, mon cher fils, que le bon Papa de Boston ne fasse un triste évêque en France. Ma famille est aux anges. Ils avaient été désolés de mon refus.

Mon départ de Boston a été considéré comme une calamité publique.

MA CHÈRE FÉLICIE : Vos lettres du 16 Juin sont les dernières que Papa a reçues J'espère que la pauvre Adèle est bien Je n'ai pas besoin de vous dire que j'ai laissé la chère soeur Walley, Eliza, Charlotte &c. navrées, ainsi que Mr. Walley &c. Boston me cause bien des regrets et des inquietudes,—mes pauvres Religieuses &c. (Venez? *word torn*) me consoler à Montauban.

(*A few words missing*) . . . "à six lieues de Cherbourg. Mes chers enfants, une terrible tempête nous a jetté à la côte le 31 8^{bre} à 5 heures du soir, et plus de 20 a (*pris?*) bâtiment d'ici à Cherbourg. Beaucoup de monde à péri. Par un miracle de la divine Providence pas un abord de notre bâtiment qui seul est (sauvé, *word missing*). Je vais demain à Cherbourg. De là à Paris. J'envoie la présente au Havre par un de nos passagers qui s'y rend.

Cherbourg 4 Novembre au soir. J'arrive à Cherbourg bien fatigué. On me comble d'honneurs, mais Boston. . . .

Here occurs a gap of nearly two years in the correspondence. Nevertheless, the incidents that belong to the period following the date of Bishop Cheverus' return to France are known from other sources, and are of sufficient interest to permit us to sketch in the missing details to complete the story.

The bishop himself has described his arrival at Cherbourg on the evening of November 4th. We are told that when he reached the curé's residence he found fifteen priests assembled there at a theological conference. Many of these ecclesiastics had been his companions in exile, and the

meeting was a most touching and cordial one. He was the recipient of respectful attentions not only from the clergy, but from the civil authorities as well. The next day he proceeded to Paris, where Louis XVIII received him as an old friend and assured him once more of his decision to appoint him to the see of Montauban. It would be delightful to learn the details of their conversation, and whether the now royal patron recalled the days when the King was Monsieur and the future bishop of Montauban was his little thirteen-year-old grand-almoner and prior of Torbechet. However, this satisfaction is denied us even by the effusive and minute chronicler Dubourg. The bishop's joy in meeting numbers of his old friends was marred by a sad event. One of his sisters, Madame George, of whose children we shall have frequent mention in our letters, died at this time, and before the reunion to which she had so longingly looked forward had taken place. Mayenne, his birth-place, gave the bishop an enthusiastic welcome. Yet here another disappointment awaited him. M. Sougé, to whom allusion was made in one of the Boston letters, the friend of M. Cheverus in childhood, his companion when driven forth from Mayenne by the harsh measures of the Revolution, his fellow-exile in England, recently curé of the church of Notre-Dame, Mayenne, died a few days before the bishop's return. Instead, therefore, of embracing a friend the bishop's sorrowful duty was to preach a funeral sermon over his remains. This discourse gave so much pleasure and edification that the preacher was afterwards invited to preach in many churches, which he did with piety and eloquence, that reaped rich results. Not only this, but during the time he spent with his family he devoted himself also to good works similar to those in which he was engaged at Boston. Ere long he was recalled to Paris, there to hear that his future plans were once more involved in uncertainty. In deference to the wishes of the

bishops of the United States, who were loath to lose Bishop Cheverus, the Sovereign Pontiff requested the French king to make another nomination for Montauban and wrote Bishop Cheverus to the following effect :

“When I think,” said His Holiness, “of what advantage your episcopate at Boston has thus far been to the Church in America, what grace the Holy Spirit has bestowed upon you, not only for the solid establishment of the Catholic faith in the diocese of Boston and to gain for it new adherents, but also to serve the Church in the other dioceses of the United States, and win the esteem of heretics themselves; I cannot conceal from you my very great fear that your translation may be a serious calamity to the American church.”*

It would seem from contemporary documents that this fluctuation of opinion existed probably even anterior to the time given by Dubourg. We read on page 131 of Doctor Shea's *History of the Catholic Church in America*, 1808-15 to 1843.

“After reaching his family home in Mayenne, Bishop Cheverus, replying to a letter of V. Rev. Mr. Taylor, said: ‘If I were permitted I would return to dear Boston. There is still a feeble glimmering of hope that I may return to Boston. The Pope's nuncio, a venerable prelate, wishes it much. It will be seen, at least, that if I do not return, it is no fault of mine. I quitted Paris and left everything in the hands of the Nuncio.’”†

Notwithstanding his love for Boston, its former bishop could not but see many obstacles to his return to that diocese. These he represented to Rome: the state of his health was one; the fact that he had given away all he had in Boston and had no patrimony in France, in consequence

* “Ubi mecum ipse reputo quanto cum Americane ecclesie bono episcopatum Bostoniensem huc usque gesseris, quantamque tibi Spiritus S. gratiam contulerit, ut non modo fidei catholice in Bostoniensi dioecesi confirmande augendoque catholicorum numero par evaseris verum etiam ecclesie in ceteris federatorum statuum dioecesibus utilitati fueris, ab ipsisque haereticis observantiae argumenta receperis, non possum non aperte fateri me vehementer timere ne si translatio ista contingat, id gravissimo ecclesie damno in America sit futurum.” Cf. Dubourg, Stewart's translation, footnote, p. 159.

† Bishop Cheverus to V. Rev. William Taylor, Dec. 26, 1823. *U. S. Catholic Miscellany*, ii, p. 172.

of which he was entirely without resources and had not even sufficient money to pay his passage back to America, this was another. The French king added his urgent entreaties that Cheverus might remain in France. The Holy See yielded, and the bulls appointing M. Cheverus bishop of Montauban were ratified and forwarded. The poor bishop now naturally supposed that he was to take peaceful possession of his episcopal see. Not yet, however; the bulls were in possession of the States Council, which refused to register them under pretext that the candidate was a naturalized American, and had been absent from France for upwards of thirty years, hence he could no longer be considered a citizen of France, nor be rightfully appointed to a see in the kingdom. Mgr. Cheverus immediately wrote in reply to the minister, requesting to know how the ministry could reconcile the idea that he had been summoned to return because he was a French citizen with their decision that he was not such. This put an end to the opposition and the bulls were duly recorded. All these transactions must have consumed considerable time, for we read in Dubois of a sermon preached by Bishop Cheverus in Paris on the next Pentecost (1824), when he also acted as assistant bishop at the consecration of Monseigneur de Janson, at Mont Valérien. Before leaving the capital the bishop made arrangements to organize his seminary, by securing for its management the services of the Lazarists. The Sulpitians to whom he first applied could not furnish suitable professors at that time. The bishop also chose two priests of his new diocese as his vicars-general (*grand-vicaires*) and secured the approbation of the government for these appointments. Mention is made that the bishop arrived at Moissac, the second city of his diocese, on the 27th of July. The reception he met with there, and at Montauban the next day, was solemn and elaborate; many dignitaries from the episcopal city met him on the road, the

clergy, the municipal authorities, deputies of various religious corporations, soldiers in uniform, and a vast concourse of the laity were grouped at the entrance to the city and acted as escort to the cathedral. The mayor welcomed him in the name of the city, the Abbé Trélistac, his vicar-general, with whom we shall have quite an intimate acquaintance by and bye, greeted him in the name of the clergy. The bishop responded in an eloquent address; the *Te Deum* was chanted; and the bishop retired to his residence, there to receive a continuation of the ovation.

“Such was the entrance of Bishop Cheverus into Montauban; and it may be truly said that from the first day he won all hearts; all, both Protestants and Catholics, were unanimous in his praise and in their love for him.”*

We may now allow the bishop's letters to take up the thread of the narrative, for we find no further particular incident mentioned in the biographies of any special date up to that when the correspondence reopens.

SECOND LETTER.

On the 26th of August, 1825, Bishop Cheverus writes from Montauban to Monsieur Le Baron Vernou de Bonneuil. The note is addressed *poste restante*, Nantes, Loire Inférieure, in care of Monsieur Gohin(?), with the compliments of the bishop of Montauban. Hence, we know that the friend has come from Guadeloupe and is now in France; we also learn that the little Adé, the bishop's god-daughter, is there too, having come with her father to be educated under the supervision of the bishop of Montauban. Casual mention is made of a Madame Mareilly (or Marcilly), a Mr. Marolle and his daughter, and of the bishop's nephew Amédée. The latter is going to Maine, where

*Dubois, p. 167.

M. de Bonneuil is expected later to visit the relatives of Bishop Cheverus.

MONTAUBAN *le 26 Aout 1825.*

MON CHER FILS:

Je regrette aussi le retard des lettres de notre chere Félicie, mais heureusement les lettres de L. Bébian doivent nous rassurer

Vous ne me dites point où vous écrire à Nantes.
 J'ai reçu pour vous une lettre de Madame Mareilly (*Marcilly?*)
 J'ai reçue hier une lettre de Mr. Marolle.
 Il est aux eaux de Barréges. Sa fille ainée a le rhumatisme, mais se trouve mieux. Ils passeront par Montauban dans le courant du mois prochain & se rendront en Touraine
 Ce ne sera que ce soir que je donnerai les baisers à notre Adé (elle est à merveilles), que je verrai les Dames Duplessis &c. Vous êtes annoncé dans le Maine & Amédée y sera avant vous.

THIRD LETTER.

Madame de Bonneuil, in far-away Guadeloupe, gets a pleasant letter from Montauban's bishop, written on September 19, 1825. He expresses the hope that the terrible hurricane spared her plantation, and longs for reassuring news of her. M. de Bonneuil, after passing a fortnight with the bishop at Montauban, is now in Paris, but will return to Montauban next month. Adé sends a letter to her mother by M. Verdier, who also carries the bishop's. The little girl is well and has completely won the affection of her school mistresses, *les Dames Noires*, as also of Madam and Mlle. Duplessis. Madame de Bonneuil is told that Adé asked the bishop if he were not as great as the king. "I am what I never desired to be," he comments, "and shall always be assuredly what I was in Boston—in Boston to which my thoughts often return." He has had news from there of August 14th. The Walleys are well but not happy,

and he only wishes he could have them near to him. A former school friend of Madame de Bonneuil, when she was a pupil at *les Dames Noires*, in Toulouse, is spoken of; she was formerly Mlle. Clementine de Caze, now Madame de Granal (or Granel), and the mother of eight children, one of whom, a charming girl of nineteen years, she has just lost. She is now in the country, but desires to see Vernou and Adé when she returns. In going to Paris, M. de Bonneuil has visited the bishop's family; he was accompanied by one of the prelates' nephews, whom he had known at Montauban: the family had already met M. de Bonneuil and were delighted to see him. The writer closes by sending his respects to Mr. and Madame Bébian, Madame de Bonneuil's brother, to Sylphide and her husband, to Adele, &c., &c.

MONTAUBAN le 19 7bre 1825.

MA CHERE FÉLICIE: J'espere que le terrible ouragan a épargné votre habitation. Combien il nous tarde d'être rassurés par une lettre de vous! Mon fils est à Paris. . . . Vous savez qu'il a passé 15 jours avec moi. Je l'attends le mois prochain. . . . Adé a desjà envoyé une lettre pour vous à M. Verdier qui vous remettra la présente. Elle se porte bien. Elle est bonne & bien aimée de ses maitresses (*les Dames noires*). Elle trouve aussi dans Me. & Mlle Duplessis tout ce que sa Maman peut desirer, & Adé leur semble desjà attachée. Elle a diné chez moi aujourd'hui Je laisse à ce cher fils à vous donner les détails sur ma situation. Adé demandoit si je n'étois pas autant que le Roi. Je suis ce que je n'ai jamais desiré d'être & assurément je suis toujours tel que j'étois à Boston. Je le regrette souvent. . .

Mlle Clementine de Caze, autrefois votre compagne aux Dames noires à Toulouse, aujourd'hui Me. de Granal" (*or Granel*) " & mere de 8 enfans vous fait ses amitiés. Je lui ai montré votre lettre Elle me charge de vous exprimer ses tendres souvenirs. Elle vient de perdre une charmante demoiselle de 19 ans. Elle est à la campagne, mais à son retour elle veut voir Vernou & Adé.

J'ai des nouvelles de Boston du 14 août. La chere famille Walley est en bonne santé, mais pas heureuse. Que ne sont-ils auprès de moi!

Vernou en allant à Paris a visité toute ma famille. Un de mes neveux qu'il a vu ici l'accompagnait. On le connoissoit desjà & on a été charmé de le voir Mes respects à Mr. & Me. Bébian. Amitiés à votre frere, à Sylphide & son mari, à Adele . . . &c. &c.

FOURTH LETTER.

The bishop addresses the following note from Montauban, 20th of September, 1825, to "Monsieur Le Baron de Bonneuil, Rue & Hotel de la Michaudiere, à Paris;" but another hand, presumably, crossed off the word *Paris* and wrote "Bordeaux." The opening lines tell of the pleasure it has given the bishop to know that his relatives had been visited by M. de Bonneuil. Letters from Amédée, Madame Moreau, and Madame Daubert tell of their desire to keep him longer as their guest. The kindly prelate then expresses the hope that M. de Bonneuil is in possession of letters from home written after the visitation of the devastating hurricane; it appears, he says, that happily its violence was not so great on their side of the island. The bishop and Adé have written to Madame de Bonneuil by Mr. Verdié (a variation, presumably, of Verdier, as given in the preceding letter), who has announced his early departure. The Abbé Carles will leave for Paris on Friday. He is called there for the settlement of some claims which he has as a former settler in St. Domingo, and they are offering to buy out his rights. The Abbé is to be given M. de Bonneuil's address. He will stop several days *en route*. The bishop continues that, since Saturday the seventeenth, he has been occupying the episcopal residence; that a room therein is ready for his friend and that he longs to have him occupy it. Affectionate greeting is sent to the

bishop's cousins, named La Vigerie, and to one of his nephews, Louis Le Jariel, whom they have been good enough to keep with them during his vacation. M. de Bonneuil is to ask these same cousins to send by him to the bishop a violet girdle—he needs the ribbon only, for he has the tassels. Mr. Guilleux, about to leave for Anjou and Maine the second of October, sends his respects, as do likewise the vicars and canons. The signature continues with the simplicity of former times, “+ JEAN.”

MONTAUBAN le 20 7^{bre} 1825.

MON CHER FILS: Je reçûs il y a trois jours votre lettre du 14. Je suis bien aise que vous ayez visité notre famille. Des lettres d'Amédée & de ma soeur Moreau, & Me. Daubert me disent combien on auroit désiré vous garder plus longtemps.

J'espere que vous avez maintenant reçu des nouvelles postérieures à ce terrible ouragan. Il paroît heureusement que sa violence n'a pas été aussi grande de vos côtes. J'écris à Félicie par Mr. Verdié qui m'annonce son départ prochain. . . .

L'Abbé Carles part vendredi pour Paris. Il a des réclamations à faire comme ancien colon de St. Domingue & on lui offre de lui acheter ses droits. Je lui donnerai votre adresse. Il s'arrêtera quelques jours en route.

Je suis logé à l'Evêché depuis samedi 17. Votre chambre est prête à vous recevoir & il tarde à Papa que vous veniez l'occuper.

Amitiés tendres & respectueuses au Cousin & à la Cousine La Vigerie. J'embrasse Louis Le Jariel. Ils ont la bonté de le garder pendant les vacances. Priez de m'envoyer par vous une ceinture violette. Il ne me faut les que le ruban. J'ai les glands.

Mr. Guilleux vous présente ses respects. Il partira pour l'Anjou & le Maine le 2 8^{bre}.

Les Grands vicaires & chanoines me chargent aussi de leurs respects.

+ JEAN.

FIFTH LETTER.

A week later, that is to say, on September 27th, 1825, a short note is indited to M. Le Baron Vernou de Bonneuil at Bordeaux, "chez Messieurs Lahens fils de l'ainé & Rateau, Négocians, A Bordeaux, Gironde." The bishop evidently expects his friend to come back to Montauban before he sails for home; hopes he will not be summoned to Bordeaux until the vessel is ready to start, and states that if M. de Bonneuil can stay several days with him he will write to the various parishes where he is expected and notify them that instead of starting on the seventh he will not go until the fourteenth (*of October*). Then follow a few words about Adé and the Mesdames Duplessis—the former will have a holiday during her father's stay at Montauban. Mr. Guilleux leaves for Bordeaux by diligence (*courier*) on Sunday morning, the 2d; he and M. de Bonneuil will, perhaps, just pass each other on the road.

MONTAUBAN *le 27 7bre 1825.*

MON CHER FILS: La présente vous trouvera peut-être encore à Bordeaux. Que ne suis-je avec vous! Je vous écris samedi. Tâchez aumoins que votre correspondant ne vous fasse pas revenir à Bordeaux avant le départ du bâtiment. Si vous pouvez passer ici quelques jours, j'écrirai dans les paroisses ou je suis attendu & aulieu du 7, je n'y irai que le 14. . . . Mr. Guilleux part pour Bordeaux par le courier Dimanche matin, 2. Peut-être vous vous croiserez-vous en route. + JEAN.

SIXTH LETTER.

Our bishop writes to Madame de Bonneuil at Guadeloupe (petit-Bourg) on October 11th, regretting that her husband is to leave Montauban the next day; from him she will learn all particulars about Adé and the bishop's situa-

tion, as well as be assured that he is ever the "Papa" of Boston. Sympathetic allusion is made to the death of a little nephew of Madame de Bonneuil. The closing passage is a prayer that M. de Bonneuil may reach her in safety and health.

MONTAUBAN *le 11 8^{bre} 1825.*

MA CHERE FÉLICIE: Je reçus avant hier votre lettre du 20 août & mon fils qui me quitte demain matin se charge de celle-ci Je laisse au cher fils tous les détails sur notre petite Adée, sur ma position &c. Il vous dira que je suis toujours le Papa de Boston Je regrette que la mort de votre neveu soit venue ajouter encore à vos peines. Heureusement c'est un petit ange au ciel Je vous écrirai plus au long après avoir appris que mon fils a mis à la voile. Daigne le Seigneur le porter sain & sauf dans vos bras.

+ JEAN.

SEVENTH LETTER.

A little note full of affectionate regret and solicitude follows the departed guest, M. de Bonneuil, to Bordeaux, care of Messieurs Lahens fils de l'ainé & Rateau, on the thirteenth of October. The bishop speaks of his own improved health, and says that in a day or two it will be up to the usual standard. The only names mentioned are those of Adé and the Mesdames Duplessis.

MONTAUBAN *le 13 8^{bre} 1825.*

MON CHER FILS: Quoique le cœur saigne, je suis mieux pour ma santé, & elle sera dans un ou deux jours à son niveau ordinaire. Ainsi point d'inquiétude sur cet article. Je ne désespère point de notre réunion Qui auroit dit à Boston que nous nous verrions ici?

+ JEAN.

EIGHTH LETTER.

On the 18th of October we again find Mgr. Cheverus writing to M. de Bonneuil at the same address at Bordeaux, and expressing his regret at the delay of the vessel's departure and the three days he might have enjoyed the company of his friend. The bishop's health is better, and he expects to leave the next day to be absent ten days. Letters from Boston, dated September 13th, have come advising him of the appointment of his successor to the see of Boston, the Reverend Benedict Fenwick, an American and a pious and distinguished ecclesiastic. Mr. Taylor (the Reverend William), we are told, writes to inform Bishop Cheverus that he will join him in France.

As we have seen in our earlier series of letters, the Very Reverend William Taylor was appointed administrator of the Boston diocese by Bishop Cheverus before leaving there and was recommended to the Propaganda as his successor in the see. Father Taylor administered the diocesan affairs with prudence and ability for nearly two years. The bulls appointing Father Benedict Joseph Fenwick, S. J., to the vacant see were issued by Pope Leo XII, May 10, 1825, and he was consecrated in Baltimore on November 1 following, just fifteen years after the like honor had been conferred on Bishop Cheverus. Archbishop Maréchal performed the ceremony, assisted by Bishops England of Charleston and Conwell of Philadelphia. To quote from Dr. Gilmary Shea:*

"He was accompanied to Boston by the Bishop of Charleston and the Reverend Virgil H. Barber,† and was received by the adminis-

* Shea's *History of the Catholic Church in the United States, 1808-15 to 1843*, pp. 128-129.

† The conversion of the Barber family is an episode so generally known that it has not been repeated here. It is related in Shea's work mentioned above. The Reverend Virgil H. Barber, after his admission to the Catholic priesthood, built and became pastor of a small brick church at Claremont, N. H., where he labored with great fruit for many years.

trator, Very Rev. W. Taylor, and the clergy of the diocese, who had gathered to welcome him, and was duly installed in the Cathedral of the Holy Cross on Sunday, the 4th, by Bishop England. Very Rev. W. Taylor met him at the entrance and gave him a brief account of the diocese, and especially of the Catholic congregation of Boston. He concluded his discourse by tendering his resignation and making known his determination to return to Europe. . . ."

Mr. Taylor's administration of the diocese had been very satisfactory and the growth of the Catholic flock in Boston had continued steadily. It was during his tenure of office that Doctor Greene, of Saco, Maine, was received by him into the Church. Doctor Henry Clarke Bowen Green was a graduate of Harvard and whilst there had heard Bishop Cheverus preach, and the result was that he determined to study the claims of Catholicity. He subsequently corresponded with Father Taylor, who sent him books of instruction and finally had the happiness to welcome him, a sincere convert, into the Church on November 15, 1824. Some years later he removed to Boston, and there became a highly respected and successful practitioner. In 1841 he was elected the first Catholic member of the Massachusetts Legislature. It was due to his efforts that the Sisters of Charity in Boston were not recalled to their Emmitsburg home in Maryland for lack of funds. He was one of the founders of the St. Vincent de Paul Society, which supported the sisters and enabled them to continue their noble work in Boston. Dr. Greene's wife joined the Church two years after he did, and he left twelve children all baptized in the Faith.*

Although the Reverend Mr. Taylor announced his intention to join Bishop Cheverus in Europe, as was mentioned above by Doctor Gilmary Shea, as well as in the letter to the bishop of Montauban, and left Boston a few days after Bishop Fenwick's arrival, as a matter of fact he remained in America for another year.

* Summary from article in *The Republic*, Boston, October 2, 1903.

This somewhat long digression from the immediate subject of our correspondence has been suggested by the contents of the following note, which are hardly sufficiently explicit in themselves.

MONTAUBAN *le 18 8^{bre} 1825.*

CHER FILS: OÙ en sommes nous, puisque je desire que celle-ci ne vous trouva pas & que vous soyez bien éloigné de moi? Que je regrette ces 3 jours! mais ils seroient passés Ma santé va bien. Je pars demain & serai absent 10 jours.

J'ai des lettres de Boston du 13 7^{bre}. On a nommé un Evêque; c'est Mr. Benoit Fenwick, Americain, un Ecclésiastique pieux & distingué. Mr. Taylor m'écrit qu'il va venir me rejoindre. + JEAN.

NINTH LETTER.

Something of a surprise awaits us in the following communication to Madame de Bonneuil the date of which is the 14th. of November. Bishop Cheverus tells her that he has just received a letter from her husband who is still detained in France. The vessel started but was driven by rough weather into the harbour of Pauillac, down the river from Bordeaux, and now could not make a second attempt for some time as the captain was waiting to receive anchors, cables, &c. from Bordeaux to replace those which had been lost. M. de Bonneuil left Montauban on October 12, expecting to sail at once; consequently an entire month has been consumed in bootless waiting—much to the bishop's regret as he might have had the society of his friend that much longer. The ship is the *Colon*. Besides the usual address to Madame de Bonneuil, with Monsieur Bébian at Pointe-à-pitre, Guadeloupe, these words are added: "Colonies par le Havre." Adé is mentioned as being well and becoming accustomed to her surroundings,—she sends loving greeting to her sisters

and her brother, as well as to her mother. For the first time in the European series of the correspondence we find a change in the signature: the bishop gives his title in addition to his name.

MONTAUBAN *le 14 9^{bre} 1825.*

MA CHERE FÉLICIE: Je reçois dans le moment une lettre du cher fils. Il est en bonne santé, mais encore retenu dans la rade de Pauillac au bas de la rivière de Bordeaux. Il avoit mis à la voile, mais le mauvais temps les obligea de rentrer & il me mande qu'il aura encore le temps de recevoir une lettre de moi, parcequ'ils attendent des ancrs, cables &c. qu'ils ont perdus et qui leur viendront de Bordeaux. Il est à bord du Colon. Il partit d'ici le 12 8^{bre} croyant partir de suite. J'ai perdu un mois qu'il auroit pu passer avec Papa. Le croyant parti, je lui écrivis le 10 de ce mois par le Hâvre, & vous envoyai une lettre d'Adé. Elle se porte bien & est bien accoutumée. Elle embrasse mille fois Maman, ses soeurs & son frere

+ JEAN EV. DE MONTAUBAN.

TENTH LETTER.

Monsieur de Bonneuil is addressed at Guadeloupe in a short letter on December 1st, 1825. A note had been sent by the bishop to Pauillac on the 15th, in answer to one written from there on the 10th. It brought no response, hence the conclusion that the Colon had once again set sail. Letters from Boston give the intelligence that Mrs. Walley has gone to Martinique, and the bishop is writing at once to that "dear and excellent woman." His Grace of Montauban is in receipt of two boxes of green tea from Messieurs Lahens;—the ladies pronounce it delicious. They together with Adé and the two little Clermonts are to be the bishop's guests at dinner. He writes that his health is entirely restored; that there is nothing new at Montauban since M. de

Bonneuil's departure; and sends regards to M. Verdier, M. and Madame Bébian, and loving messages to the family of Bonneuil including Adele and Sylphide.

MONTAUBAN *le 1^{er} Décembre 1825.*

MON CHER FILS: Je reçus le 14 g'bre votre lettre du 10 et je vous adressai le 15 ma réponse à Pauillac. N'ayant plus reçu de vos cheres nouvelles, j'ai conclu que vous aviez remis à la voile. . . . Je frémis à l'idée du danger que vous avez courus. . . .

Les lettres de Boston m'annoncent que Me. Walley est partie pour la Martinique. J'écris aujourd'hui a cette chere & excellente femme.

J'ai reçu 2 boîtes de thé verd de MM. Lahens. Nos dames le trouvent délicieux. . . . Elles viennent de diner ici avec Adé & les 2 petites Clermont. . . . Mes complimens à M. Verdier. . . . Rien de nouveau ici depuis votre départ. Ma santé est tout-à fait rétablie. . . . J'embrasse aussi mes chers petits enfans, la bonne Adele, Sylphide. Complimens à M. & Me. Bébian. . . .

+ JEAN, EV. DE MONTAUBAN.

ELEVENTH LETTER.

After all the Colon had not yet sailed. This information we glean from a note to the Baroness de Bonneuil dated December 5, 1825, M. de Bonneuil wrote to the bishop on November 29th, saying that they were detained by westerly winds. There certainly was the excitement of uncertainty attending ocean travelling in those days! Justly our wise bishop, reflecting that during the five or six weeks delay the dear "Vernou" might have been with him, comments: "But who can reckon with the winds or command them?" The hospitable ways of the kindly prelate in America appear to have clung to him in Montauban. He speaks of Adé's visit on Thursday, December 1, and of her enthusias-

tic delight because he was entertaining that day at dinner the Bishop of Cahors and quite a large company. Adé had as companions the two little de Clermonts, granddaughters of M. Verdier who is on board the Colon with M. de Bonneuil. Mrs. Walley left Boston in October for Martinique. The bishop will write again when he is sure that the dear "Vernou" has sailed. A return is made to the simple signature + JEAN.

Address: "A Madame, Madame La Baronne de Bonneuil, chez Monsieur Bébian, A La Pointe-à-pitre, Guadeloupe. Colonies par Le Havre." Stencil marked: "P. H. S. P. Montauban."

MONTAUBAN *le 5 Décembre 1825.*

MA FILLE CHÉRIE: Notre cher Vernou est peut-être encore en bas de la Gironde. Il m'écrit du 29 Novembre que les vents d'ouest les retiennent. . . . J'envoie celle-ci par le Havre. Quand elle arriveroit avant le cher fils, que cela ne vous inquiète point.

J'insère un petit mot d'Adé. . . . Elle dina ici jeudi 1^{er} Décembre. J'avois l'Eveque de C — (*unintelligible*) & une assez nombreuse compagnie. Elle étoit enchantée. Elle avoit avec elle les petites filles de M. Verdier qui est à bord du Colon avec Vernou. Il auroit pu rester avec moi au moins 5 semaines de plus. Quel crève-cœur pour lui et pour moi. Mais qui peut calculer les vents ou leur commander? . .

Me Walley partit de Boston en Octobre pour la Martinique.

Adieu, ma fille chérie, j'écirai de nouveau quand je serai sûr que le cher Vernou à fait bon port.

+ JEAN.

TWELFTH LETTER.

The address is the usual one now and remains the same during the rest of the correspondence—"Monsieur Le Baron Vernou de Bonneuil, sur ses terres au Petit Bourg, chez Monsieur Bébian, A La Pointe-à-pitre, Guadeloupe." This time, however, the letter is to go to the "Colonies par Bordeaux." After some details as to his little goddaugh-

ter's health, appearance, &c, Bishop Cheverus speaks of an incident which is mentioned in all biographies of him, but with his characteristic humility makes light of the part he took in it though this is much lauded by others. "The newspapers," he says, "will inform you that we have had an inundation of the Tarn. Fortunately no lives were lost. I harbored in my house those unfortunates whose homes had been flooded. The public press greatly exaggerated the little I had the happiness to do, and the King himself being informed of my action sent me (I need not say without my asking or expecting such a thing) five thousand francs as an indemnity. The gift was accompanied by these gracious words: 'To give to the Bishop of Montauban is to give to the poor.'" Embodied in a sketch of Cheverus in Appleton's *New American Cyclopaedia* is the following account of this event:

"The vicinity of Montauban having been devastated by a flood, the bishop opened his residence as an asylum to all the sufferers. His popularity throughout France became at least equal to that he had enjoyed in America."

Blavien * gives us a somewhat more explicit description:

"His popularity was raised to the greatest height by the devotedness and generosity which he showed during the winter of 1826. The waters of the Tarn rose thirty feet above their ordinary level and two of the principal *faubourgs* of Montauban were submerged. In order to rescue the endangered residents, Mgr. de Cheverus repaired to the scene and had boats sent to the rescue. Then he opened his episcopal palace to the three hundred people who were rendered homeless, and they were sheltered within its walls. 'I shall share with you even to my last morsel of bread,' their host said to them. An old woman, a Protestant, stood irresolute at the threshold, fearing to enter; hearing this the bishop himself went in search of her. 'Come in,' he urged, 'we are all members of one family, especially in time of affliction.' Moreover, he gave the sum of 5,000 francs to relieve the needs of the destitute. Told of this charity on the part of the Bishop of Mon-

* *Le Cardinal de Cheverus*, No. 199 of *Les Contemporains*.

tauban, Charles X felicitated him and sent 5,000 francs to reimburse him for what he had expended. Of this sum the poor were again the beneficiaries."*

M. Dubourg draws an enthusiastic sketch of the same occurrence, ornamented with his customary partiality for minutiae and vivid coloring.

"But that which raised the reputation of Bishop Cheverus to the highest point," he tells us, † "and excited in all hearts an enthusiasm of which those only can conceive who were witnesses of it, was the charity and generous devotion that he displayed in the winter of 1826. The river Tarn, having at that time overflowed its banks and risen with frightful rapidity thirty feet above its ordinary level, had inundated the two principal suburbs of Montauban and exposed to the greatest danger their unfortunate inhabitants. When the news of this accident first reached the charitable bishop, he hastens to the place, directs boats to be prepared to go to the assistance of those who were on the point of perishing, and remove them from their dwellings. A worthy disciple of Fenelon, who said that bishops, too, have their days of battle, he superintends, encourages, urges, and incites the workmen; and soon all the sufferers are out of danger and disposed of in a place of safety. But what is to become of them? The greater part of them are poor, without a shelter and without food. 'Well, my friends,' said the bishop to them, 'the episcopal palace is yours; come to it, all of you; I will divide with you my last morsel of bread.' And so, indeed, they did. The episcopal palace was transformed into a hospital; more than three hundred poor people were received there and distributed in its various halls. A poor woman remained at the door of the palace; she dared not enter because she was a Protestant. The bishop heard of it and ran to seek her himself, saying, 'Come, we are all brethren, especially in the hour of misfortune,' and carried her into one of the halls with her companions in misfortune. During the whole time that the inundation lasted, the good bishop kept these unfortunate people in his palace and took care of them with the tenderness of a mother. He visited them many times each day, consoled them with affectionate tenderness, was careful that there should always be a good fire in each hall, so that they might not suffer from the cold; fed them with the best his house afforded, sometimes serving them himself, and distributing among them wine and money; and when, the waters having subsided and the river retired to its channel, they were able to return to their habitations, he opened a subscription for their

* Page 10.

† Page 179 *et seq.* Stewart's translation.

benefit, which he headed himself, and called upon the wealthy to aid the good work. His own example had spoken powerfully to the hearts of all and the rich responded to the appeal. A considerable sum was deposited in his hands, which he divided among the sufferers from the inundation, according to their several necessities, making up for all their calamities. All the poor people returned home, loading with benedictions their charitable bishop, and unable to find words to express their love and gratitude.

"So admirable an act of charity was soon known in all parts of France; Charles the Tenth heard of it, and hastened to express to Bishop Cheverus how much it had affected him, adding to this letter of congratulation the sum of five thousand francs,* to indemnify him, at least in part, for the expense he had incurred on this occasion. The five thousand francs were no sooner received than they were distributed among the poor; the bishop felt himself sufficiently remunerated by the happiness of having succored the unfortunate. The fame that this occurrence obtained for him did not make him proud; and it is affecting to observe with what modesty he speaks of himself, a few days after.

"A former student of Louis-le-Grand, hearing the name of Bishop Cheverus everywhere lauded, wished to know if it was the young Abbé of that name whom he had known at college, and applied for information to the Bishop of Montauban himself. 'I was acquainted at Louis-le-Grand,' he wrote, 'with a young Abbé bearing your name, a pensioner of the college of Mans, as modest as he was religious; as diligent as he was well-informed; of a uniformly mild and affable character, and a model for all his companions. Will you allow me to ask, Monseigneur, if this young Abbé can be yourself?' 'Yes,' replied the humble bishop, 'I am in truth the little Abbé Cheverus of Louis-le-Grand. How happy I should be to see you here, and thank you for your kind remembrance, and convince you that the mitre, which has been forced, as it were, upon my poor head, has neither turned it nor filled it with pride. The little that I have done for the poor sufferers from the inundation has been much exaggerated† I had not the least idea that it would make so much noise, and attract the attention, and obtain for me the favors of even our august sovereign."

Let us turn once more to the bishop's letter. pleased to have had from his own pen a simple, unaffected account of an incident which created somewhat of a stir among his contemporaries and redounds so much to his credit, and to

*A thousand dollars.

†Almost the identical words made use of in the de Bonneuil correspondence.

have a verbatim report of the royal message, not found elsewhere. He goes on to mention to the Guadeloupe friends that he preaches during the present Lent on Sundays, Wednesdays and Fridays; that the Jubilee was opened on Sunday the 5th; acknowledges to being very much occupied and promises to write more at length after Easter. If we care to know more of the Jubilee in question we have only to refer to Dubourg.

"The important epoch of the Jubilee arrived soon after the event of which we have been speaking [*the Tarn flood*]. This afforded Bishop Cheverus an opportunity to display greater zeal than ever, out-doing, so to speak, himself. During all this sacred season, besides the customary sermon on Sunday, he preached Wednesday and Friday of each week, had a retreat at his cathedral, officiating himself at all its exercises, and gave daily instructions at them. But, not content with these public acts of devotion, he had private interviews with sinners, and endeavored to gain their hearts that he might restore them to God."

Here follows an account of his success in converting to penance an apostate priest, who wrote a recantation which he insisted that the bishop should read aloud from the pulpit; after which the biographer proceeds:

"In the midst of all these pious labors, Bishop Cheverus was engaged in another work not less important. The soldiers of the garrison at Montauban seldom went to church, and the Jubilee was likely to pass away without their deriving any advantage from it. The worthy bishop undertook to give them a retreat, and for several days addressed to them most touching discourses, well adapted to inspire in them the love and practice of their religious duties. The soldiers, edified by his zeal and touched by his preaching, engaged in self-examination, and requested permission to receive the sacrament. The bishop provided them with confessors without delay, and himself confessed those who wished him to do so. After all were duly prepared, he conducted them in person, many days in succession, to visit the different churches, to obtain the advantages of the Jubilee. It was an affecting sight, which the inhabitants of Montauban will never forget. They saw all these soldiers, with an air of gravity and a collected demeanor, marching, with their bishop at their head, with prayers on their lips, induced only by their own hearts, their own free will; for

the bishop had taken care that authority should have nothing to do with this step, but that it should be entirely voluntary."

MONTAUBAN *le 9 Mars 1826.*

Les Gazettes vous apprendront que nous avons eu ici une inondation du Tarn. Heureusement personne n'a péri. J'ai recueilli chez moi des malheureux dont l'eau avoit envahi les maisons. On a beaucoup exagéré dans les papiers publics le peu que j'ai eu le bonheur de faire, & le Roi lui-même en étant informé m'a accordé (bien entendu sans que je le demandasse ou que je l'attendisse) 5000 fr. comme dédommagement & en ajoutant ces paroles gracieuses : Donner à l'Ev. de Montauban, c'est donner aux malheureux.

Je prêche le Dimanche, le mercredi & le vendredi pendant ce carême. Nous ouvrimus le Jubilé Dimanche dernier 5.

Je suis réellement bien occupé. Je vous écrirai au long après Pasques.

+ JEAN, EV. DE MONTAUBAN.

THIRTEENTH LETTER.

An unusually short note is this of April 2, 1826, to the Baron de Bonneuil, bearing the Montauban post-mark and consigned to the "Colonies par Le Havre." News of the traveler's safe arrival at his distant destination has at length reached the devoted bishop. Special mention is of course made of Adé, who "dearly loves Grandpapa"; we find also the names of the little de Clermonts, of the Mesdames Duplessis, who are like mothers to Adé, of the child's teachers, *les Dames Noires*, who are well pleased with their young pupil. She and the de Clermont children are coming to dine with the bishop on Thursday. He remarks that his health is good notwithstanding the fatigue of the Lenten and Jubilee exercises, and he is preaching every day of the current week for a spiritual retreat—which gives him only

time to close with the customary messages of affection and to sign himself, + JEAN.

MONTAUBAN *le 2 Avril 1826.*

MON CHER FILS: Enfin j'ai appris que le 3 Avril (*evidently an error*) "vous avez embrassé Félicie & vos enfans. . . .

Adé est bonne & aime bien Grandpapa. Elle & les 2 petites de Clermont que j'ai vues hier dineront chez moi jeudi. Mesdames Duplessis sont toujours bonnes mamans & les Dames noires sont contentes d'Adé.

Ma santé est bonne, malgré les fatigues du Carême & du Jubilé. Je prêche tous les jours cette semaine pour une retraite & je n'ai que le temps de me jeter à votre col.

+ JEAN.

FOURTEENTH LETTER.

The bishop wonders that as yet—the tenth of April—he has had no account, save indirectly, of the safe arrival of M. de Bonneuil; although he is assured of the fact from a reliable source. He has written, he says, on March 7 and 30 by Bordeaux and Havre. Enclosed in each were a few words from Adé, and in the latter a letter for M. Bébian. The expected guests, Adé and the de Clermonts, dined with the bishop on Thursday, and to compensate them for the deprivations of Lent they are to be allowed to come again the following Thursday. His Grace repeats the assurance that his health has not suffered by the labors entailed by the Lenten and Jubilee duties. During the next month several of the bishop's relatives are looked for—M. & Madame Moreau with their daughter, Fanny George and Manette Le Juriel: in August his brother comes with his wife and Clotilde de Juriel who was said by M. de Bonneuil to resemble "Félicie." Amédée will probably also pass his vacations at Montauban with his uncle.

MONTAUBAN *le 10 Avril 1826.*

MON CHER FILS: Je ne sais encore votre arrivée que par des voies indirectes, mais heureusement sûres. J'attends une lettre de vous avec une grande impatience. Je vous ai écrit par Bordeaux & le Havre . . . le 7 & le 30 Mars. Ces lettres renfermoient chacune un petit mot de notre Adé & la dernière une lettre d'elle pour M. Bébian. . . . Elle dina ici jeudi avec les petites de Clermont & on leur permettra pour les dédommager du carême de venir encore dîner jeudi prochain. La santé d'Adé est parfaite. Elle a beaucoup cru. Me. Duplessis est toute fière de sa taille. . . .

Ma santé est bonne & j'ai très bien supporté le Carême & le Jubilé.

J'attends ici le mois prochain M. & Me. Moreau avec leur fille & Fanny George & Manette Le Jariel. Clotilde le Jariel qui dites-vous ressemble à Félicie viendra au mois d'avouit avec mon frere & sa femme. Amédée viendra aussi probablement passer ses vacances ici. . . .

+ JEAN, EV. DE MONTAUBAN.

FIFTEENTH LETTER.

So much torn is this letter of April 20, 1826, that several words are undecipherable. Only a day or two before it was written had come M. de Bonneuil's advices of the third and fifth of February, but he had not been kept in suspense all that time, for on the 22d March the de Clermont children had a letter from their grandfather (M. Verdier, we recall) announcing that the de Bonneuils were happily reunited. The bishop recapitulates the dates, etc., of his preceding letters; this one goes without an enclosure from Adé because from what M. Lahens writes he fears to lose an opportunity of forwarding it: he presumes that his letter of the 10th. will only be despatched with the present one. The Mesdames Duplessis propose to write soon in answer to letters from Guadeloupe, but not at once for they are busy from

morning until night tending silk worms. They have raised a large number of them . . . (just out of the cocoons) several days since and will not spin until June. . . . Mr. Lahens has been good enough to write to the bishop to share with him the contents of a letter he has received from M. de Bonneuil and to tell him of an opportunity for Guadeloupe. Reference is made to some loss the friends have sustained and the hope is expressed that these may be repaired. Then we read again of the anticipated visits of the bishop's relatives, dates and names as heretofore given. Every one is well; the bishop's own health is really good. Amédée is pleased and is doing well at . . . (*presumably* St. Sulpice). M. Vannier is no longer at Montauban, but the other ecclesiastics send their regards and were very glad to hear of M. de Bonneuil's arrival.

MONTAUBAN *le 20 Avril 1826.*

MON CHER FILS & MA FILLE CHÉRIE: Je n'ai reçu qu'avant hier vos cheres lettres du 3 & 5 février, mais j'eûs le bonheur le 22 Mars d'apprendre votre heureuse réunion par les petites de Clermont qui reçurent la lettre de leur Grandpere. Je savais bien, mon cher fils, que vous m'aviez écrit dès le premier moment. . . .

Mesdames Duplessis . . . ont reçu vos cheres lettres. Elles y repondront, mais pas de suite, car du matin au soir elles . . . de vers à soie. Elles en élèvent un grand nombre . . . éclos depuis quelques jours & ne fileront qu'en juin. . . . Je n'insere point de lettre d'elle (*Adé*) parceque d'après ce que me mande M. Lahens je crains de manquer l'occasion. Je présume d'ailleurs que ma lettre due 10 ne partira qu'avec celle-ci. Mr. Lahens a eu la bonté de m'écrire de me faire part de la lettre qu'il a reçue du cher fils & de m'annoncer une occasion pour la Guadeloupe. . . . Vos pertes, mes enfans, sont bien malheureuses, mais j'espere que vous les reparez. Je n'abandonne pas l'espoir de notre (réunion).

J'attends ici dans 15 jours M. & Me. Moreau, leur fille,

Fanny George & Manette Le Jariel. Ils doivent passer ici un mois ou . . . & en 7'bre j'attends M. & Me. Cheverus, leur fils, Amédée (George) & Clotilde le Jariel.

(Tous) sont en bonne santé. Amédée se plaît & fait bien à (St. Sulpice). Il ne vous oublie point.

M. Vannier n'est plus à Montauban. Nos autres Messieurs me chargent de leurs complimens & ont été bien-aises d'apprendre votre arrivée.

Ma santé est réellement bonne.

+ JEAN, EV. DE MONTAUBAN.

SIXTEENTH LETTER.

The paper upon which a note of June 27th, 1826 is written has engraved upon it "Secrétariat de l'Evêché, Montauban." The address is the usual one to M. de Bon-neuil. Our bishop states that the latest letter received from his friend was dated April the eighth. He himself has written regularly each month. Now that summer has set in he sees Adé every evening; the young de Clermonts come with her on the first Thursday of the month always; the bishop's compliments are sent to M. de Verdier. Madame and Mademoiselle Duplessis have nearly been exhausted with their labor of raising silk worms; Madame has been very ill; the silk worms are a perfect success but the ex-penses are so great that there is no profit left. We get a detailed account of the visits of the bishop's relatives:— M. and Madame Moreau, their daughter Clotilde, Fanny George and Manette Le Jariel have been with him since May the sixth and will leave on July the eleventh, except Fanny (George) who will stay to meet her brothers Abel and Amédée who are to spend their vacations at Montauban; about the same time he looks forward to have M. and Madame Cheverus with their son, together with Madame Le Jariel, her daughter and her son Augustin. Quite a family gathering! The long years of absence from home

seem to have had no power to wean the warm heart of Monseigneur de Cheverus from those bound to him by the ties of kindred. He here assures his friend that the bonds of friendship are of as much worth as those of blood and are often stronger and more tender. He has done and will do his best, the bishop continues, to make all his guests happy during their stay with him, and those who are there now dread the hour of departure.

Bishop Cheverus next tells that he has received from a certain M. de Boisabuin a letter of exchange for 2105 francs, 27 c. and he will write to the sender as soon as he has been notified of its acceptance in Havre. M. de Boisabuin announces that he will send another one (letter of credit) which the bishop says he would much prefer him to have sent to the Reverend Patrick Byrne, Boston, to whom the former bishop of that city will himself send the amount of the present note. "You know," he adds, "that it is to Boston this money ought to go." The absent father is told that the good Abbé Carles is very fond of "our dear Adé."

Secrétariat de l' Evêché.

MONTAUBAN, le 27 Juin 1826.

MON CHER FILS: Votre dernière est du 8 Avril. Je vous ai écrit chaque mois. Notre Adé se porte à merveilles Depuis la belle saison je la vois tous les soirs. Les petites de Clermont sont en bonne santé. Elles viennent ici avec Adé les premiers jeudis du mois. Mes compliments à M. de Verdier.

Mesdames Duplessis vous écriront. Elles se sont pour élever des vers à soie. Me. a été très malade. Elle est bien. Les vers à soie ont parfaitement réussi, mais les frais ne laisseront guères de profit.

J'ai avec moi depuis le 6 Mai Mr. & Me. Moreau & Clotilde leur fille, Fanny George & Manette Le Jariel. Ils me quitteront le 11 Juillet excepté Fanny qui attendra ici ses freres Abel & Amédée qui viendront passer leurs vacances ici. J'at-

tends aussi à la même époque Mr. & Me. Cheverus avec leur fils, & Me. Le Jariel avec Clotilde sa fille & son fils Augustin.

Mon fils, les liens du coeur valent bien ceux du sang & sont souvent plus forts & plus tendres.

J'ai fait & ferai de mon mieux pour leur rendre à tous leur séjour agréable & ceux qui sont ici redoutent le moment du départ.

J'ai reçue de M. de Boisaubin une lettre de change de 2105 fr. 27 c. Je lui écrirai quand je recevrai nouvelle de son acceptation au Havre. Il m'en annonce une autre, je préférerois qu'il l'envoyât au Reverend Patrick Byrne, Boston, auquel j'enverrai moi-même le montant de celle-ci. Vous savez que c'est à Boston que cet argent doit aller.

Ceux que vous avez connu ici, ne vous oublient point. Le bon Abbé Carles aime beaucoup notre chere Adé.

+ JEAN, EV. DE MONTAUBAN.

SEVENTEENTH LETTER.

No premonition of approaching change appears to disturb the mind of Montauban's saintly bishop as he pens this friendly composite note to the Baron and Baroness de Bonneuil at Guadeloupe on July 13th, 1826. Yet two days before an event had taken place which was soon to have a marked influence on his subsequent career. On July the eleventh had occurred the death of Monseigneur d'Aviau du Bois de Sanzay, archbishop of Bordeaux, whom Bishop Cheverus was destined to succeed. At present, unconscious of this fact, he writes as one desirous to divert his mind from episcopal cares, simply of personal matters: his niece, Fanny George is still with him, but his other guests, that is to say, M. and Madame Moreau, their daughter and Manette Le Jariel left on the eleventh for Paris; Amédée is expected in two weeks and Abel in a month, M. Cheverus and his wife, their son, Madame Le Jariel, her daughter Clotilde, and Augustin in the beginning of September to stay until

about the first of November. Here follow little items about Adé calculated to please her parents—the child has been promoted at school, there are three classes and she is now in the intermediate one; she is to have a part in a little play composed for the feast of Madame Espérance, that is Saint Ann's day. Many of the bishop's family and friends as well as all the reverend gentlemen send respects &c. to M. de Bonneuil, whilst the writer himself, besides affectionate messages to his correspondents, desires his regards to be given to Monsieur Bébian.

MONTAUBAN *le 13 Juillet 1826.*

MON CHER FILS: Fanny George est encore ici. Les autres partirent avant hier pour Paris. J'attends Amédée dans 15 jours & son frere Abel dans un mois, mon frere & sa femme, leur fils, Me. Le Jariel & Clotilde sa fille & Augustin seront ici au commencement de Septembre & me quitteront vers la Toussaint. Adé fait des progres. Adé est montée depuis un mois dans une classe supérieure. Il y en trois. Elle est dons celle du milieu Elle a un rôle dans un petit drame composé pour la fête de Madame Espérance (La Ste. Anne) Toute ma famille m'a chargé & Fanny me charge de mille choses respectueuses & tendres pour vous et pour Félicie Tous nos Messieurs vous font mille complimens. Respectueux complimens à Monsieur Bébian.

EIGHTEENTH LETTER.

Occasionally the bishop had recourse to the old American habit of writing duplicate letters and sending them by different vessels. This is evidently the case with regard to the next epistle in our portfolio, dated July 24th, 1826, which is almost a fac-simile of the preceding. The only variations are that the writer mentions that Adé has written to the dear Mrs. Walley; that when the various relatives whom he is expecting at Montauban are assembled he will have nine

members of his family with him; that Clotilde Moreau is to stay for two years in a convent at Paris. He also states that his health is good.

MONTAUBAN, *le 24 Juillet 1826.*

MES CHERS ENFANS: Adé a écrit à la chere Me. Walley. . . . Ma nièce Fanny est ici & attend jeudi son frere Amédée. Ils vont passer ici leurs vacances & au mois de Septembre j'attends Mr. & Me. Cheverus & leur fils, Me. Le Jariel avec sa fille Clotilde & son fils Augustin, & Abel George. Ainsi j'aurai ensemble neuf personnes de la famille. Mr. & Me. de Moreau, leur fille Clotilde & Manette Le Jariel ont passé ici plus de deux mois avec Fanny. Ils sont partis le 11. Ils m'ont écrit de Paris où Clotilde va rester au couvent pour deux ans. Ma santé est bonne. Complimens à Mr. & Me. Bébian. + JEAN.

NINETEENTH AND TWENTIETH LETTERS.

On the top of the page of a short note, September seventh, are a few words written in a childish hand by Adelaide as a love message to her parents. The bishop opens with the remark that the little girl is at his elbow as he writes. In the very next sentence M. de Bonneuil is told that before this letter reaches him they will have learnt from the newspapers his nomination to the archiepiscopal see of Bordeaux. Then he goes on to state in a very characteristic way that neither his own protests nor those of his diocesans could succeed in freeing him from this "appalling" dignity; because of it he has been not only afflicted but positively ill; at present his health is better, but he is not reconciled. We are told that Adé and the Mesdames Duplessis are to follow him to Bordeaux, whither he will go, he believes, about December. The bishop says, too, that he is very much occupied and that in the course of the next month he will go to Paris. He hopes his friends in the tropics will not experi-

ence any more of those awful epidemics. Adé and the de Clermonts are dining with him as it is the first Thursday of the month. The Mesdames Duplessis, Fanny George and her brothers Amédée and Abel, Augustin &c. all send friendly messages.

A duplicate letter of same date is inscribed for the Colonies via Havre, whereas its double was sent from Bordeaux. This missive opens with the sentence: "I am to leave Montauban. Despite my repugnance and my solicitations the King *wills* that I be Archbishop of Bordeaux. . . ." The humble bishop avows that he had always hoped to escape this fresh dignity, or rather this appalling burden. After some items about his goddaughter, a list of letters sent and received, &c., he instructs his friends to address their letters to him henceforth to Bordeaux, to which city he will probably go about December, and whence he will send them journals containing details of his nomination, and so forth. Unfortunately we have not these papers at hand, but the want is not irremediable for it may be supplied from Dubois. However, before turning to his pages we shall take a glance at the succeeding letter in our correspondence.

TWENTY-FIRST LETTER.

The contents of this letter, written to M. de Bonneuil from Montauban on October the twelfth, 1826, are of more than ordinary interest. The outer fold thereof, besides the usual address, bears the words written in other than the bishop's handwriting: "Forwarded by Lahens fils de l'Ainé & Rateau de Bordeaux." Twice before has he written, says Bishop Cheverus, to his Guadeloupe friends since his nomination as archbishop of Bordeaux. He is looking every day for a letter from the minister which will necessitate his leaving for Paris. From the capital he expects to proceed to Bordeaux going by way of Mayenne. His correspon-

dents are told to address their letters hereafter to the archbishop of Bordeaux, Bordeaux; this for the outside, but inside the letter it is to be to the dear and good "Papa," which he still is at heart. As the inclement season is about to begin, Madame Duplessis, by the bishop's advice, will postpone her removal to Bordeaux until the spring, consequently Adé will continue to attend the school of *les Dames Noires* during the winter; perhaps the bishop himself will not be at Bordeaux until towards Christmas. Two of the Montauban priests have elected to follow their loved shepherd to his new charge, the Abbé Trélissac and the Abbé Carles. The bishop says he shall go from Montauban regretting and regretted. Monseigneur Dubourg, former bishop of Louisiana and one time head of the Baltimore college, is nominated as the successor to Bishop Cheverus in the see of Montauban. Both of them are awaiting the arrival of their bulls from Rome. Mgr. Dubourg is at Paris.

Our bishop next remarks that at Bordeaux their correspondence will be carried on with greater regularity. He will see M. Lahens and arrange with him in order that advantage may be taken of every vessel leaving that port for Guadeloupe; this will seem to make him closer to his dear children and that is a consolation.

"I have besought them to leave me at Montauban," continues the saddened prelate, "but the King did not wish to hear anything on the subject. To avoid a painful scene I shall leave here at night and keep secret the time of my intended departure."

Among the affectionate messages are included Adèle, Sylphide and their husbands. "The good Abbé Carles always speaks with affection of Mr. de Sonis (one of the two gentlemen) whom he looks upon as a loved son." So writes the bishop. We will be pardoned a short digression here to repeat an interesting bit of history which we have upon the authority of Doctor Walter F. Atlee whose con-

nection with the de Bonneuils has already been explained in these pages.* Speaking of Sylphide so often mentioned throughout our correspondence, the doctor informs us she was a sister of Madame de Bonneuil and became the wife of M. de Sonis; they had a son Gaston who is known as the noble soldier of the Sacred Heart, Général de Sonis. Turning our attention again to the letter under consideration, we find that Bishop Cheverus adds a short note for Madame de Bonneuil, the closing paragraph of which is pathetic: "Why are we not all back in Boston? There no dignities. They are overwhelming me, my dear Félicie, and it is in vain for me to try—I cannot escape them." We get the information also that the bishop's niece, Fanny George, is still with him and that he is going to leave her at St. Denys; Amédée, who spent his vacation with his reverend uncle, has returned to St. Sulpice. The bishop's translation to Bordeaux prevented the visit of his brother and the rest of the family. The expression of regard for M. & Madame Bébian, loving greeting to the children, and a parting assurance that the archbishop of Bordeaux will remain always the same tender adopted father, bring the letter to an end. Let us see what writers have to say on the several topics touched upon in the foregoing letters, beginning with Dubois. †

"While Montauban was rejoicing in the happiness of possessing so worthy a bishop, it was soon to be deprived of him by an event which brought affliction to a neighboring diocese. On the 11th of July, 1826, death removed from the love and veneration of the people of Bordeaux, Monseigneur d'Aviau du Bois de Sanzai, their archbishop, of most holy memory. The whole city and all the diocese were inconsolable. Where could be found a prelate so perfect, so charitable, so devoted? Who could repair this immense loss? Such was the general cry that resounded from Bordeaux to Paris; and one reply was

* RECORDS, xiv, 313.

† *Life of Cardinal Cheverus*, by J. Huen-Dubourg, Stewart's translation, p. 178 et seq.

on every tongue, designating Bishop Cheverus as the only person who could supply the place of Monseigneur d'Aviau. The king was not slow to listen to the general report and confirm the choice announced by public opinion. On the 30th of July he signed the order which nominated the bishop of Montauban to the metropolitan see of Bordeaux; and the minister of ecclesiastical affairs, on sending it to him, declared that the thing was *irrevocably done, and that he ought not even to think of making any opposition to it by a refusal*. 'I can easily conceive,' added the minister, 'your own anguish and the affliction of the city of Montauban; but you are the very man, and the king has judged it necessary to require this sacrifice of the diocese of Montauban, as well as of you.'

"It would be impossible to describe the grief of Bishop Cheverus on the reception of this news; it was equalled only by the affliction of the people of his diocese. Both parties felt real consternation, so much the greater as, from the positive style of the minister's letter, there seemed no hope of success in any attempt to have the ordinance revoked. Nevertheless, as in great calamities one wishes to try every means, even such as offer the least chance of success, Bishop Cheverus wrote to the minister to remonstrate and complain. The city of Montauban, though it had little hope left, wrote also in its own behalf, and laid before the throne the expression of its sincere sorrow. 'Although we rejoice,' say the people of Montauban to the king, 'in an elevation so well merited, and in the signal honor decreed to the worthy rival of Vincent de Paul and of Fenelon, yet we cannot withhold the expression of our grief, nor restrain our tears, nor stifle our groans, especially when we know that the affliction of our holy prelate in leaving us is equal to our own grief in losing him. Has Providence, then, granted us so precious a blessing, only to deprive us of it at the moment when it had become essential to the happiness of every inhabitant of this diocese?' To this address, of which we have cited only a single passage, was added a letter to Her Royal Highness the Dauphiness, beseeching her to employ her influence with the king to sustain the request of the people of Montauban. They also appealed to Bishop Cheverus himself, and entreated him, in a most feeling letter, to join his solicitations to those of his children. 'A disconsolate family,' say they, 'throws itself on your compassion, and, with hands uplifted to Heaven, conjures you not to forsake it, nor, by your departure, to abandon it to grief and regret.' The bishop had already anticipated their request and hastened to tell them so. 'I wrote yesterday,' he said, 'to the minister and entreated his Majesty not to tear me from my flock. If the reply is favorable, my joy and gratitude will manifest how much I love my people; and if the orders of his Majesty should be peremptory, my obedience will cost me many tears; but the example of the people of Montauban would teach me, if need were, that one ought to obey his king and serve him, at the sacrifice of what he holds most dear, even his own life.'

"All these entreaties were without effect, and only served to show that two cities, so different in their manners and character as Boston and Montauban, knew equally well how to appreciate Bishop Cheverus, and the misfortune of losing him. The answers arrived from Paris, expressing regret at the impossibility of yielding to so many solicitations, and nothing remained but resignation. However dejected Bishop Cheverus might be, he did not cease his labors till the moment of his departure, and hardly a day passed without his preaching or engaging in some pious work. Although he had done so much in so short a time, confirmed more than forty thousand Catholics and dispensed so often the word of truth, still it seemed to him that he had not done enough. The moments that he could spare from his pious labors were devoted to receiving visits from the people of his diocese, who flocked around him to express their regret and to seek consolation from him. Alas! he had more need of it. The thought of his approaching departure afflicted him, and all the regrets that were expressed to him served only to aggravate his distress. A touching proof of attachment afforded him some consolation on this trying occasion. The Abbé de Trélissac, his grand-vicar, who had resided more than twenty years at Montauban, where he had property and a great many friends, valuing above everything the happiness of living with such a bishop, requested as a favor that he might follow him to Bordeaux, having decided to sell all his property, forsake all his friends, and go even to Boston, should it be necessary, rather than be separated from him. So well did Bishop Cheverus know how to render himself beloved, and so highly was he esteemed when known. Touched by such tender devotion, the bishop accepted his offer with gratitude, and his only thought then was to escape from Montauban as soon as possible; for his sensibility could bear no more. To avoid the tears and expressions of grief of his dear children, he departed in the night, without the knowledge of the people, sad and dejected beyond expression."

So far the biographers. Appleton's *New American Cyclopaedia* has this to say anent the subject :

"A vacancy occurring in the archbishopric of Bordeaux, he was pointed out by public opinion as the most deserving for that important station; his nomination was consequently hailed by universal applause. He was at the same time created a peer of France by Charles X, who entertained the highest regard for the venerable prelate."

The French author, M. Blavien,* gives a similar recital, though briefer in form:

* No. 199 of *Les Contemporains*, p. 11.

"On the 11th of July, 1826, the diocese of Bordeaux mourned the loss of its holy archbishop, Mgr. d'Aviau du Bois de Sanzay,* whom God called unto Himself. Public opinion agreed that there was but one man fitted to be the successor of so holy a prelate, and that was Mgr. de Cheverus. The king willingly acceded to the general demand and nominated the bishop of Montauban to be metropolitan of Bordeaux. In doing so he said to the bishop that the thing was irrevocable, and that he would please not even so much as think of offering any opposition by a refusal to accept. 'I can very well understand,' added the minister, 'your grief and the affliction of the city of Montauban; but you are the man for the position, and the king has considered it necessary to impose upon the diocese and upon you this great sacrifice.' In the face of wishes so resolutely formulated as these, Mgr. Cheverus felt that it was impossible to decline. The people, however, protested and forwarded petitions, but all to no avail."

From the Boston *Republic*† we clip the following passage on the same event:

"Returned to his native land, he [Bishop Cheverus] lived the same life of charity, piety, and poverty. His rare personal charm endeared him to the people of half-Huguenot Montauban. Promoted to the Archbishopric of Bordeaux in 1826, he entered into a wider field of usefulness and love. Even the Jews held him in the greatest respect, and we read of the grand rabbi seeking his sympathy on the death of a favorite daughter. Much against his will, he was made a peer by the king. . . ."

The life of the Right Reverend Louis William DuBourg, former bishop of Louisiana, who, as we see, is now destined to succeed the quondam bishop of Boston in the see of Montauban, presents such varied and interesting items that it cannot well be condensed into a paragraph to form a portion of our present paper. We must refer such of our readers therefore as are desirous for particulars of his career in the United States to other sources.

Having viewed the matters mentioned by Bishop Cheverus in light cast upon them from extraneous sources, we shall now give the letters as summarized above in English, in their original French.

* See his biography, No. 157 of *Les Contemporains*.

† Date of October 3, 1903.

MONTAUBAN le 7 7^{bre} 1826.

MON CHER FILS: Adé est à mon coude & m'embrasse pour vous & pour ma fille chérie. Les Gazettes vous apprendront avant que vous receviez la présente, ma nomination à l'Archevêché de Bordeaux. Ni mes réclamations ni celles de mes Diocésains n'ont pu me faire échapper à cette dignité effrayante. J'en ai été affligé & malade. Je suis mieux, mais pas consolé.

Me. Duplessis va vous écrire. Adé & ces dames vont me suivre à Bordeaux. J'y serai, je crois, vers le mois de Décembre. Adé & les petites de Clermont dinent ici. C'est le premier Jeudi du mois. Je vous ai écrit en mai, juin & 2 fois en Juillet. Vos dernières mon fils & ma fille chérie sont du 18 Juin. J'espère que vous ne vous ressentez plus de ces terribles epidemies.

Je vous écris par Duplicata. Je suis bien occupé. J'irai à Paris dans le mois prochain.

. . . . Mesdames Duplessis, ma nièce Fanny, ses freres Abel & Amédée, Augustin, qui sont ici, &c. . . . nous vous embrassons tous. + JEAN.

The duplicate of the above letter, upon the outer fold of which is written in addition to the customary address: "*Colonies*: par le Havre," is dated from Montauban also on "le 7 7^{bre} 1826."

MON CHER FILS: Je vais quitter Montauban. Malgré ma repugnance & mes sollicitations le Roi *veut* que je sois Archevêque de Bordeaux.

Les Gazettes vous l'auront appris avant que vous receviez la présente. J'espérois toujours échapper à cette nouvelle dignité ou plutôt à ce fardeau effrayant.

Je serai probablement à Bordeaux vers le mois de Décembre. Adressez m'y vos lettres. De là je vous enverrai les Gazettes qui contiennent les détails de ma nomination, les regrets &c. + JEAN.

“A Monsieur. Monsieur Le Baron Vernou de Bonneuil sur ses terres au Petit Bourg, chez Monsieur Bébian. A La Pointe-à-pitre, Guadeloupe. Acheminée Par Lahens fils de l'ainé & Rateau de Bordeaux.”

MONTAUBAN *le 12 8^{bre} 1826.*

MON CHER FILS : Je vous ai écrit deux fois depuis ma nomination à l'Archevêché de Bordeaux. Vos dernières sont celles du 18 Juin.

J'attends tous les jours une lettre du Ministre qui me fera partir pour Paris. De là à Bordeaux en passant par Mayenne. Adressez desormais vos lettres à l'Archevêque de Bordeaux, à Bordeaux. Ceci pour le dehors ; en dedans de la lettre comme au fond de mon coeur, au cher Papa.

Comme nous allons entrer dans la mauvaise saison, Me. Duplessis vous a mandé qu'elle remettoit sa translation au printemps, je le lui ai conseillé. Adé par conséquent continuera d'aller aux Dames noires cet hyver. Peut-être moi-même ne serai-je à Bordeaux que vers Noël. MM. de Tré-lissac & Carles me suivront à Bordeaux. J'y vais à regret, & on me regrette bien ici. Mgr. Dubourg, ancien Evêque de la Louisiane & autrefois principal du Collège de Baltimore, est nommé mon Successeur à Montauban. Nous attendons l'un & l'autre nos bulles de Rome. Il est à Paris.

Notre correspondance sera désormais plus régulière. Je verrai M. Lahens & m'entendrai avec lui pour profiter de tous les bâtimens qui partiront de Bordeaux. Ceci semblera me rapprocher de mes chers enfans & c'est une consolation.

J'ai conjuré qu'on me laissât à Montauban, mais le Roi n'a rien voulu écouter. Pour éviter une scène pénible je quitterai Montauban la huit, & tiendrai secret le moment de mon départ.

Ecrivez-moi. J'embrasse mes petits enfans & aussi mes cheres Adele, Sylphide & leurs maris.

Le bon Abbé Carles parle toujours avec affection de Mr. de Sonis qu'il regarde comme son cher fils.

+ JEAN.

MA FILLE CHÉRIE : Que ne sommes-nous encore tous à Boston ? Là point de grandeurs. Elles m'acca-

blent, ma chere Félicie, & j'ai beau faire, je ne puis leur échapper.

Ma nièce, Fanny George, est encore ici. Je la laisserai à St. Denys. . . . Amédée a passé ses vacance ici. Il est retourné à St. Sulpice. Ma translation à Bordeaux a empêché mon frere & le reste de la famille de venir ici cet autômne. . . .

Complimens respectueux à M. & Me Bébian, votre frere L'Archevêque de Bordeaux sera toujours le pere tendre. + JEAN.

TWENTY-SECOND LETTER.

Printed in fancy type on the top of the page in the next letter of our collection are the words—" *Diocèse de Bordeaux.*" Now Bishop Cheverus writes to his friends at Pointe-à-pitre on December 19, 1826, that amidst a very whirlwind of affairs, visits, &c., he has been notified that a ship is about to set sail for Guadeloupe. The Duplessis ladies and Adé are well,—he heard from them the day before and expects them in the spring. He has had letters from his far-away friends—they know of his translation to Bordeaux,—it took place very much against his will, and it was equally against his will that he finds himself made a *Peer*. He will probably be obliged to go to Paris in the spring. Then we glean some points as to his diocesan arrangements: M. Trélistac and M. Carles (who accompanied him from Montauban) he has chosen to be his second and third vicars general (Grand Vicaire), the first is one who acted in that capacity for his predecessor. The Abbé Trélistac and M. Guilleux send their respects. M. Carles is still at Montauban. "I regret exceedingly this dear Montauban," sighs the homesick prelate, "they loved me there so cordially." There, too, he had expected to some day welcome his friends,—now he hopes to do so at Bor-

deaux. Messieurs Lahens and Rateau have called upon the new archbishop, who has awaiting him numerous visits. . .

BORDEAUX, le 19 X^{bre} 1826.

MON CHER FILS & MA FILLE CHÉRIE: Du milieu d'un tourbillon d'affaires, de visites &c. on me fait entendre qu'un bâtiment va mettre à la voile pour la Guadeloupe.

Mesdames Duplessis & notre chere Adé se portent bien. J'ai eu hier de leur nouvelles & je les attends au printemps. . . .

J'ai reçu vos lettres. Vous saviez ma translation à Bordeaux. Elle a eu lieu bien malgré moi & c'est aussi malgré moi que je me trouve *Pair*. Je serai peut-être obligé d'aller à Paris au Printemps.

MM. de Trélissac & Carles sont mon second & troisième Grand Vicaire. Le premier est celui de mon prédécesseur. MM. de Trélissac & Guilleux me chargent de leurs respects. M. Carles est encore à Montauban. Je le regrette bien ce cher Montauban. On m'y aimoit si cordialement! Je m'attendois à vous y voir quelque jour. Ce sera, j'espère à Bordeaux. MM. de Lahens & Rateau m'ont rendu visite Je vous écrirai par la première occasion. . . . Une foule de visites m'attendent. . . .

+ JEAN, Archevê de Bordeaux.

Nearly three months elapse before the date of the next letter in our budget, but it is possible to have knowledge of what transpired during this interval supplied by reference to printed testimony. Dubois shall be our informant.* The last reference to his volume spoke of the departure of Bishop Cheverus from Montauban to assume his new charge. We next read:

"Having arrived in Paris, he could not forbear expressing his complaints and his grief to the minister, who was obliged to excuse himself by protesting that, if he had required of him so great a

* Page 186 of 207.

sacrifice, his conscience, which declared that this was the only proper choice he could make, had forced him to do so. The king, Charles the Tenth, received him with his characteristic grace and kindness; expressed his great esteem and affection for him in the most flattering terms, and soon after made him a peer of France, a distinction the more marked as no one shared with him the honor of this promotion. To be elevated to the peerage gave his benevolent feelings much concern, and was equally trying to his humility. He could not endure the thought that the poor should suffer from the expenses incurred by his journeys and his necessary residence in Paris during the sessions of the Chamber; and, besides, he had always felt averse to high station, or whatever would render him conspicuous. M. de Villèle, then minister of finance, to whom he made known his feelings on the subject, was obliged to set his mind at rest on the first point by promising him an addition to his salary sufficient to cover these expenses, and to encourage him, with regard to the second, by convincing him that his elevation was *the wish of France, sanctioned by the King.*

"While Bishop Cheverus was at Paris, and thus raised to dignity in spite of himself, the grand-vicars of Bordeaux, having written to him to express the great joy they felt on account of his nomination, proposed to him at the same time to demand of the government the old archiepiscopal residence, a magnificent palace built by the Prince de Rohan-Meriadec when he was archbishop of the city, and, since it had been diverted from its original destination, used only for an abode for the princes when they came to Bordeaux. The humility of Bishop Cheverus rejected this proposal altogether. 'It does not become a poor bishop like myself,' he replied, 'to dwell in so splendid a palace; the humble abode which has served for my sainted predecessor will be too good for me; and besides, I should be sorry to deprive our beloved princes of any part of the palace that is appropriated to them when they come to see us.'

"Sentiments like these gave the people of Bordeaux some idea of the great excellence of Monseigneur d'Aviau's successor, and rendered them very eager for his arrival. He was proclaimed at Rome on the 24th of October of the same year, 1826, but did not receive his bulls until about six weeks after, when he started immediately for Mayenne, intending to pass only a few days there. He could not deny his family the pleasure they requested of having a short visit from him before he proceeded to take possession of his new See. He remained there, indeed, only a few days, but in this short time he preached in the church of Notre Dame, of the Visitation, at the hospital, and the prisons; his days of relaxation were days of apostleship. He then proceeded to Mans, where he received the *pallium* from the hands of the bishop of that city, in the chapel of the great

seminary, after an exhortation which he addressed to the students of the establishment upon apostolical zeal. . . .

"The next day he set off for Bordeaux, and arrived there on the 13th of December. At the entrance of the city he found the Metropolitan Chapter and a large number of the clergy awaiting his arrival. He was conducted by them in procession to the cathedral, and on his way had an opportunity to observe that his reputation alone had already gained him all hearts. . . . At the entrance of the cathedral the first *gand-vicar*, M. Barrès, an ecclesiastic of remarkable talents and a goodness of heart still more remarkable, made him a complimentary address in the name of the clergy. The archbishop, by his feeling and fervent reply, affected even to tears all who were present, communicating to their hearts the emotion he felt *on beholding this church, still moist with the tears shed for his sainted predecessor*; and commented with ability on these words of the fourth council of Carthage, which briefly state the duties of a bishop: 'In the church, or in the ecclesiastical government, the bishop should be superior to all his priests; in the house he should be their brother: *'Episcopus in ecclesiâ sublimior sedeat, intra domum vero collegam se presbyterorum esse cognoscat.'* Authority and firmness in government, but friendship and cordiality in private relations. 'I shall love you,' he said to his priests at the close of his remarks; 'give me also your love; my heart needs to have you for friends.' After the ceremony, he received at the archiepiscopal palace all the civil, military and judicial authorities, and addressed each of them with such perfect grace, such wonderful appropriateness and such touching benevolence, that all went away enchanted. . . . Yet in the midst of all this, the good archbishop was far from being elated with pride. 'You see how I am honored here below,' said he to one of his friends; 'I vefy much fear that God may one day say to me, Thou hast received thy recompense in this world.'

"One thing engaged his thoughts more than all these praises, viz., what mode he should adopt of governing the large diocese confided to his care. He laid down for himself, at the outset, three rules of conduct: the first was to be kind and amiable to all, that he might conciliate their affections; the second, to make no changes in anything which his sainted predecessor had done; and the third, not to decide upon anything until he was well acquainted with persons, things and places. . . . He was religiously careful to preserve that which already existed, to ascertain what had been practised before him, and to pursue the same course; he did not disturb anything that was established, nor change any regulation that had been made. 'I am the successor of a saint,' he often said; 'I respect whatever he has done; each act of his is, in my view, a sacred ark, which I would not touch even with the tip of my finger.' . . ."

Other accounts of this transition period at our disposal seem to be but summaries of the above, we therefore omit them.

(To be continued.)

HISTORICAL PICTURE GALLERY.



Joseph Dwenger

RT. REV. JOSEPH DWENGER, D. D.,
Second bishop of Fort Wayne, Ind.

Born June 1, 1837.

Ordained September 4, 1859.

Consecrated April 14, 1872.

Died January 29, 1893.

HISTORICAL PICTURE GALLERY.



James Hughes

V. REV. JAMES HUGHES,
Hartford, Conn.
Died August 7, 1895.

HISTORICAL PICTURE GALLERY.

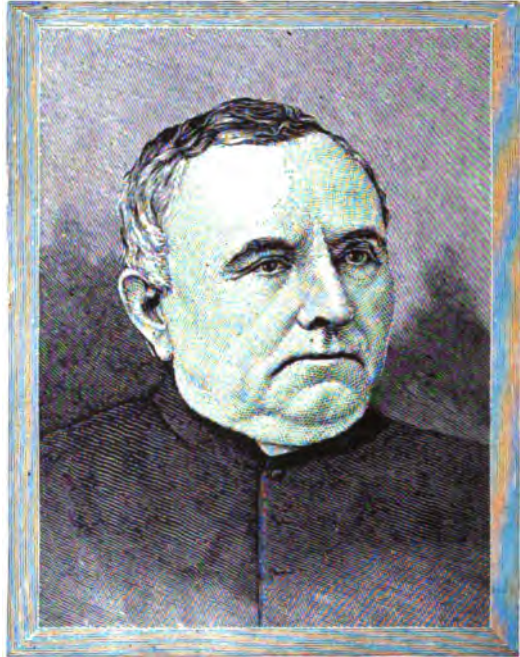


REV. STEPHEN THEODORE BADIN.

First priest ordained in the United States.

Born July 17, 1768. Ordained May 25, 1793. Died April 21, 1853.

HISTORICAL PICTURE GALLERY.



Aug. Bessonies V. G.

RT. REV. MONSIGNOR AUGUST BESSONIES,
Vincennes, Ind.

Born June 17, 1815.

Ordained February 22, 1840.

Died February 22, 1901.

HISTORICAL PICTURE GALLERY.



Patrick Neeson Lynch

RT. REV. PATRICK NEESON LYNCH, D. D.,

Third bishop of Charleston, S. C.

Born March 10, 1817.

Ordained April 5, 1840.

Consecrated March 14, 1858.

Died February 26, 1886.

HISTORICAL PICTURE GALLERY.



Kilian C. Flasch

RT. REV. KILIAN CASPAR FLASCH, D. D.,

Second bishop of La Crosse, Wis.

Born July 16, 1831. Ordained September 16, 1859. Consecrated August 24, 1881.
Died August 3, 1891.

HISTORICAL PICTURE GALLERY.



MOST REV. THOMAS LANGDON GRACE, D. D.,

Second bishop of St. Paul, Minn.

Born November 16, 1814.

Ordained December 21, 1839.

Consecrated July 24, 1859.

Died February 22, 1897.

HISTORICAL PICTURE GALLERY.



John B. Purcell

MOST REV. JOHN BAPTIST PURCELL, D. D.,
Second bishop of Cincinnati, Ohio.

Born February 26, 1800. Ordained May 21, 1826. Consecrated October 13, 1833.
Died July 4, 1883.

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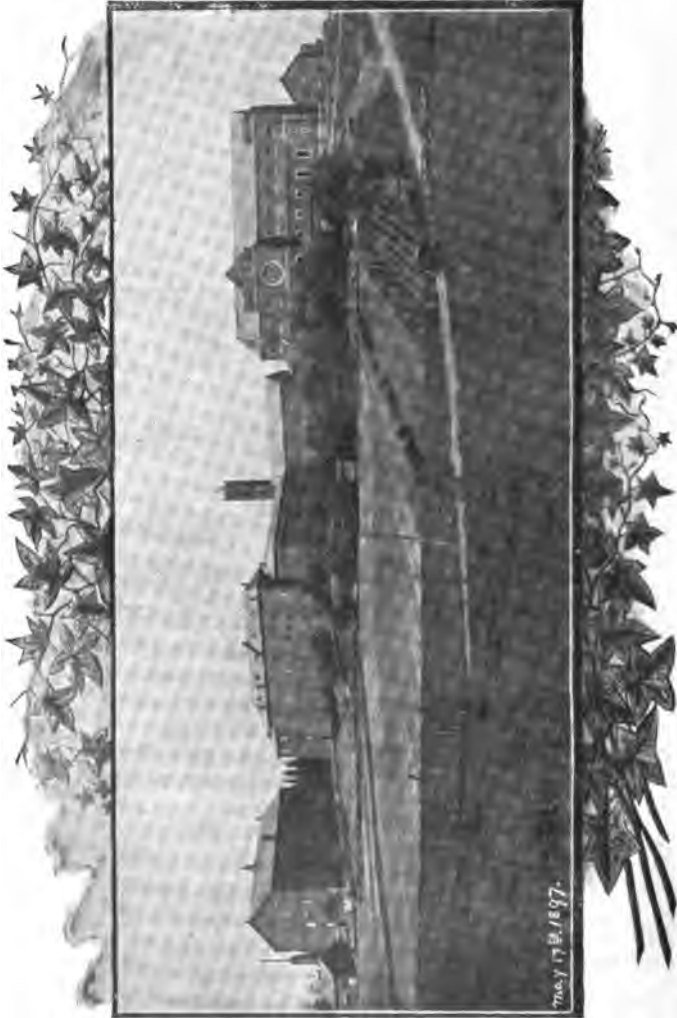
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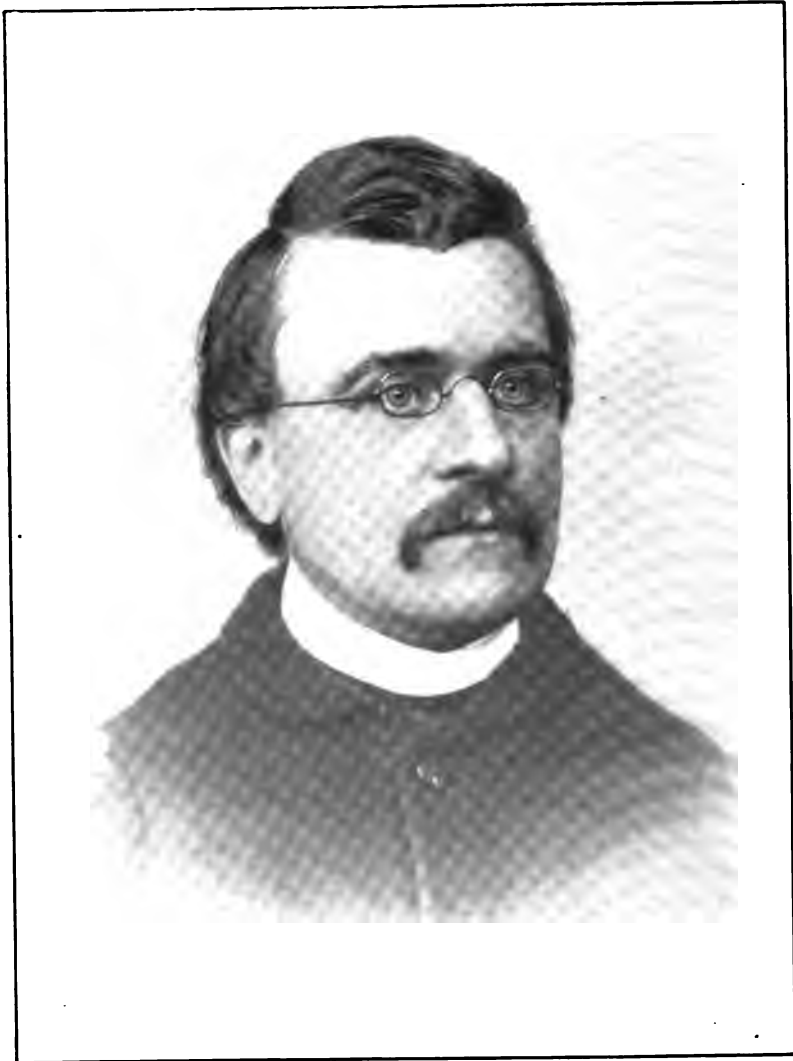
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JOHN DELAVAU BRYANT, M. D., PH. D.
Born 1811. Died August 2, 1877.

(Frontispiece)

A SOUTHERN TEACHING ORDER.

THE SISTERS OF MERCY OF CHARLESTON, S. C.
A. D. 1829—1904.

BY A MEMBER OF THE ORDER.

WITH ANNOTATIONS BY THE EDITOR OF THE RECORDS.

SOURCES:—Convent archives in Charleston; Bishop England's *Works* (the original edition, Baltimore, 1849), especially his *Addresses* in vol. iv, 354, 375, 423, 426-432; *Catholicity in the Carolinas and Georgia*, by Rev. Dr. J. J. O'Connell, O. S. B., New York, copyr. 1879; and reminiscences of the sisterhood.

NOTE.—These Sisters of Mercy, from whose coöperation with his enthusiastic views for the spread of Christian education among the blacks as well as the whites under his care, Bishop England had so strong and almost rosy-colored hopes—though as events turned out they show this prelate to have been a reformer considerably before his age—are referred to frequently in his written works and letters to various persons. As appears especially from his *Diurnal* (from 1820-1823), published by this SOCIETY in 1896, the bishop deserves high rank among Christian philanthropists and pedagogues for his steady endeavors to promote the intellectual as well as material being of his dioceses, those even of different belief, throughout the Carolinas and Georgia, without regard either to class-standing, color or wealth in the community.

Hence, as told in fairly minute detail in his *Diurnal*, his efforts were not wholly uncrowned with success in establishing a seminary, a classical school, besides academies and parish schools, in Charleston, then in founding societies of men and women for the educational as well as social improvement of his people. The same authority also describes the failure of the bishop (due, however, one must admit,

to no fault of his) in rearing schools for the colored members of his flock (see also his *Works*, iv, 354). The social prejudices of his non-Catholic fellow-citizens went so far as to thwart also the bishop's efforts to admit colored persons to the safe and elevating influences of the religious life in the cloister.

But as concerns the Sisters of Mercy, who chiefly are dealt with in this paper, mention of them is made frequently by the bishop in his several addresses to the clergy and lay members of his care (for which the reader must consult his *Works*), and in his letters to Doctor Cullen, president of the Irish College at Rome, and Bishop O'Connor, of Pittsburg. Thus in 1833, in a communication (on December 16) to Doctor Cullen, the bishop says that the sisters in Charleston at the time "numbered eleven;" while in another letter of about two years later (February 25, 1835) he observes that they are "but poorly fixed," and that he would "have to get a house for them, which would cost 7,000 crowns" (dollars).

In the same year, too (on March 7), he writes to Bishop O'Connor that "(he) had to write a better Rule for the Sisters of Mercy and to reconcile differences amongst them"—obviously a reference to some domestic troubles (as may be thought natural enough) in the young society, details of which are wanting, however, in the record-books themselves of the community. (Thus we have been assured by the sister-archivist at Charleston.)

The letters mentioned above will be found among the "Papers relating to the Church in America," (see RECORDS for 1896-1897), where the reader may note also some valuable historical items bearing on two other sisterhoods of philanthropic character that were planted in Charleston by Bishop England in the early years of his episcopate—the *Dames de la Retraite*, established there in 1833, and the Ursulines a year later, the latter-named community having been brought over the ocean from Cork (see *Works*, iv, 343, 354).

The "Ladies of the Retreat," it may be remarked, after trials of many sorts at Charleston, as well as at Philadelphia, whence they had gone thither, left the United States shortly after for good; while the Ursulines, spread throughout many States of the Union, still maintain their well-deserved, though hard-earned, renown as teachers of the Christian spirit.—**ERROR.**

In 1820, the right reverend John England, who had been consecrated first bishop of Charleston, S. C., in Cork, Ireland, on the twenty-first day of September, was placed in charge of his newly-erected diocese (of Charleston), comprising the states of North and South Carolina and Georgia.



MOTHER TERESA BARRY,
Of the Sisters of Mercy, Charleston, S. C., in full indoor dress.
Born in 1814. Died May 18, 1900.
From oil painting done in Rome, Italy, in 1888.

Upon his arrival in the New World, the bishop soon realizing the need of a community of religious women to assist him in various works of Christian charity in his very extensive see—in the work of instructing children, besides visiting the sick and caring for the orphans—conceived the idea of founding a congregation to aid him in carrying on this work of gospel mercy. Hence the community of sisters, better known, however, as the “Sisters of Our Lady of Mercy” of the South, came into existence.

Three ladies, the Misses Mary Joseph O’Gorman and Honora O’Gorman, natives of Cork, Ireland, but for many years residents of Baltimore, with their niece, Miss Mary Teresa Barry, a girl of fourteen, accepting the invitation of the bishop, came to Charleston in November, 1829, where, under his guidance, the three first candidates for the newly-established sisterhood vowed themselves to work for God in this field of duty.

No record can be found of the first vestition of the sisters in 1830 by Bishop England. The convent records, referring to their profession act one year later, state merely that

“On the first of January, 1831, a retreat was opened by Rev. Mr. Jerome McCool, during which the bishop gave lectures to the sisters daily in his own library to which they all repaired. On Thursday within the Octave of the Epiphany, those who first arrived made, in the presence of the Blessed Virgin’s altar, the simple annual vows of Poverty, Chastity and Obedience.”

This was the first profession* of the Sisters of Mercy in Charleston. It is supposed (as very probably was the case) that the altar of the Blessed Virgin, mentioned in the convent minutes above, was in the cathedral church, as

* However, in his *History*, iii, 590, Dr. Shea, referring to the sisterhood at this period, mentions the fact that the first sisters took their vows on December 8, 1830. Moreover, that their first house, a small and unpretentious dwelling, was on Bauvain street, Charleston. This house is still standing.

the sisters' house on Friend (now Legare) street was adjacent to the cathedral.

The dress adopted by the first sisters is, with some slight change, the same as worn now—something like the habit of the Sisters of Charity at Mt. St. Vincent-on-the-Hudson.

The bishop gave them the rules of the Daughters of St. Vincent de Paul, with such few changes as the needs of the mission seemed in his wise judgment to require.

In 1835, Bishop England, in his address to the clergy of Charleston, referring to the young society and their works, has this to say of them: that

“For the purpose of educating female children, or having care of orphans, and of assuaging the sufferings of the sick and aiding towards their recovery, I, about ten years since, formed the congregation of Sisters of our Lady of Mercy, taking the principles of their rule from that drawn up by St. Vincent of Paul for the Sisters of Charity. Their number has gradually increased, and they have made great progress towards attaining that perfect observance of all their duties. . . . Already have the sisters earned for themselves the lasting gratitude of numbers upon whom they conferred great benefits,” etc., etc.

Miss Mary Joseph O’Gorman, in religion Sister Mary Joseph, was appointed superioress of the young community.

A small house was rented for them near the cathedral, on Friend street. Here, in January in the following year, 1830, they opened their school, which is still known as the “Academy of Our Lady of Mercy,” and which this year (1904), on June the 24th, celebrated its seventy-fourth commencement exercises.

The sisters also superintended the domestic affairs of the “Seminary of St. John the Baptist,” which Bishop England had established for the education of priests to serve the Faithful under his charge.

After two years the increasing patronage of the school necessitated the renting of a larger house, where, besides

the day school, a number of orphans were cared for and a few boarding pupils were accommodated.

In spite of many reverses, the work of the sisters continued to prosper, and, in 1835, they commenced their labors among the colored people of the neighborhood, while a school had been opened by the bishop for the "free children" of blacks of Charleston, the male department being placed in charge of two students of the seminary, and the female department in care of Sister Mary Vincent Mahony and Sister Mary Martha O'Gorman. This venture of the bishop in the arena of education continued only for a short time, in consequence of the popular prejudice against giving instruction to people of the negro race. However, a few years later, in 1841, the school was re-opened.

But to return to Bishop England's enthusiasm for the cause of pedagogy. In the year 1836 the sisters were placed in charge of a school, organized by the bishop, for the full instruction of children whose parents were too poor to pay for their education. This school, the well-known St. Mary's free-school for girls, at which the average attendance of pupils is about two hundred, continues to the present time, one of the oldest parish schools in the South Atlantic states.

Besides this work of education and the care of the orphans, the sisters were actively engaged also in ministering to the sick of Charleston. For many years that city had been scourged with visits by cholera and yellow fever, to the former of which Mother Benedicta Datty, one of the most efficient members of the community, at that time holding the office of superioress, fell a victim in 1836.*

* The reader should consult Bishop England's *Works*, iv, 361, and Dr. Shea's *History*, iii, 580, for the very venerable Mother Benedicta, a native of San Domingo. Both of the above writers represent her as a woman of many gifts, of much piety, and very deservedly renowned for her many charities and unceasing labors for God's unfortunate poor. Mother Benedicta, the second Superioress of the Charleston sisterhood, died in office, on October 3, 1836.

The memory of this saintly woman is indeed hallowed. She joined herself to our struggling community in its severest hour of trial, when it was about to succumb, and with her considerable fortune and earnest piety gave it material assistance and spiritual edification.

During the epidemics referred to a few lines above, from which the city at present is happily free, owing to improved sanitary conditions, among the suffering working class there seemed a decided objection to the city hospital. Moreover, as the sisters were greatly taxed in attending the sick in the various parts of the city, the bishop organized a society of gentlemen for the purpose of founding a hospital.

This body of charitable Christian men, known as the "Brotherhood of San Marino," rented a house, and furnishing it with hospital appliances, placed it in charge of Sister M. Vincent Mahony and Sister M. Veronica Cagney. Here the sisters worked night and day, some falling at their posts, victims of the fever.

Although scarcely able to meet the requirements of their many duties, in September, 1839, the sisters promptly answered the invitation of Father Barry, from Augusta, Georgia, for nurses during the yellow fever epidemic of that year.* Three sisters were sent to Augusta, even though the fever at that very time was visiting their own city, where it had attacked Bishop England himself, as well as some of the sisters.

In his address before the twelfth annual convention of the Catholic laymen of South Carolina, in November, 1835,

* Reverend John Barry, who later was consecrated second bishop of Savannah, in Georgia, in succession to Bishop Gartland, deceased, of yellow fever, in 1854, was a native of Coolmaine, in county Wexford, Ireland, where he was born in 1799.

After service in nearly all the mission fields of North and South Carolina and Georgia, he was consecrated bishop in 1857, an office, however, that he filled only two years, as he died at Paris, France, on November 19, 1859, whither he had gone for his health. The remains of Bishop Barry now rest in the Cathedral of St. John Baptist in Savannah. (From O'Connell's *Catholicity in the Carolinas and Georgia*, pp. 520-523, and Reuss' *Biogr. Cyclop. of the Hierarchy*, Milwaukee, 1898, pp. 10, 11.)

Bishop England expressed his satisfaction with the work of the sisters in these words:

"The Institute of the Sisters of 'Our Lady of Mercy' has made great progress toward perfect organization, and exhibited its eminent vitality, not alone in the education of children; they have protected and cherished the orphans, they have consoled the afflicted, they have nursed the sick, they have cheered the dying, and proved themselves worthy of the patronage of the great Mother of God, under whose name they have been organized."

In 1840, the bishop purchased a convenient lot, near the west end of Queen street, in Charleston, where he had erected a building, which would serve at the same time as a residence for the sisters and as an asylum for the orphans. Ten sisters, seventy orphans and twenty-four boarders took possession of this house on the sixteenth of February, in 1841.

During all these years the records of the institute show the efficient work done by the young associate-foundress, Sister M. Teresa Barry, by Sister M. Vincent Mahony and by Sister M. Veronica Cagney.

On the eleventh of April, in 1842, it may be said, to the great loss of the sisterhood in Charleston, their deeply venerated founder, the right reverend John England, went to his reward. In this hour of their trial the sisters were sustained by the kindness of their ecclesiastical superior, reverend T. J. Sullivan.

To Bishop England succeeded in the care of Charleston the right reverend Ignatius A. Reynolds, a native of Kentucky, who from the first proved himself the friend of the community of St. Mary's. A month after his arrival he appointed reverend J. F. O'Neill ecclesiastical superior and Mother Teresa Barry superioress.

It was then that Mother Teresa began her long career as guiding spirit of the community. It was during her administration, also, that Father O'Neill succeeded in ob-

taining a colony of sisters for Savannah, which Bishop England had been solicited to establish in that city, but which, on account of his declining health, had to be postponed.*

On the thirteenth of June, 1845, five sisters, under the leadership of Sister Vincent Mahony, left Charleston for Savannah, where so greatly did their work prosper that, in 1847, it was deemed advisable to make that institution a separate establishment, independent of the mother-house in Charleston.

Until 1892 or 1893, these sisters continued to work and live under the rules of Bishop England, when they affiliated with the well-known and widely-spread order of similar title—the Sisters of Mercy—that had been founded in Ireland, in 1827, by the venerable Catharine McAuley, many houses of which are doing earnest work not only in the Americas, but even in their antipodal regions of Australia and Africa. A somewhat notable fact in connection with the Savannah community is that one of its early members, Sister Mary Agnes Fagan, who went there in 1845, died on January eleventh of this present year 1904, after fifty-nine years of hard service in the field of Christian charity. Bishop Reynolds added the Constitution to the book of Rules, thus completing the work which Bishop England had begun.

In 1854, a number of sisters were sent thither, at the solicitation of reverend J. J. O'Connell,† rector of the Faithful at Columbia, in Georgia, to establish and conduct a school and to work among the poor. At the request of

* Rev. Jeremiah Francis O'Neill, born in county Kerry, Ireland, in 1792, and educated for the priesthood at St. John Baptist's seminary in Charleston, was ordained there by Bishop England in 1826. After mission work among the Faithful at Columbus, and several other stations in the Carolinas, he was transferred to Savannah, where he died July 12, 1870. (From O'Connell (*ut supra*), pp. 504-512.)

† Rev. J. J. O'Connell is author of one of our most serviceable mission histories—*Catholicity in the Carolinas and Georgia*, that has been quoted more than once in these pages.

Bishop Lynch, the successor of Bishop Reynolds in the see of Charleston, the sisters resigned this work in favor of the Ursuline Nuns, who, during Bishop England's time, had been established in Charleston, but had moved thence to Brown county, in Ohio, after that prelate's decease. Since their reestablishment in this diocese, where, as elsewhere, they have been insistent in carrying on their special work of education, they have academies for the higher education both in Greenville and Aiken, in South Carolina.

About the time of the organization of our sisters in Columbia, an application of Bishop Andrew Byrne for a community of them for Little Rock, in Arkansas, had to be refused for want of sufficient members. On the fifth of March, 1854, Bishop Reynolds, of the see of Charleston, died, and was succeeded by right reverend Patrick N. Lynch, during whose administration the community continued its work, in spite of drawbacks for very many years, of war, fire, and pestilence.

During the destructive fire which on the night of December 11, 1861, laid in ruins the beautiful cathedral of Charleston, which had been so lovingly reared by the exertions of Bishop Reynolds, was also reduced to ashes the orphanage and the free-school which adjoined the convent of the Sisters of Mercy, the convent itself being saved from ruin through the noble exertions of friends of the institution, among whom was conspicuous General Ripley, of the Confederate States army, then in command of the troops stationed in Charleston. Three times he saw the convent take fire, and three times by his own efforts were the flames extinguished.

Four days after this disaster, on December 15, 1861, five sisters, accompanied by Mother Teresa, in response to a request, and at the expense of the Confederate government, were sent to nurse the sick and wounded soldiers at the Greenbrier White Sulphur Springs, in Virginia. Here the

number of patients increasing as the war progressed, it soon became necessary to have a reinforcement of nurses, when five other sisters were sent thither, although at the same time Mother Teresa was obliged to answer another call for nurses from Wilmington, in North Carolina, then stricken with yellow fever. When, moreover, during the bombardment of Charleston, in 1863, it became necessary for the sisters to seek other quarters for the orphans and boarders in their charge, Father O'Donnell kindly offered them hospitality, while the generosity of Mr. Edward Lafitte, a gentleman and prominent merchant of Charleston, besides being a member of an old French Catholic family, relieved the sisters of all anxiety by placing in their possession a house and grounds in Sumter, in South Carolina. Thither the orphans, boarders and a number of sisters, under the direction of Sister Mary Joseph Kent, were sent to this new home, which after the war was converted into an academy for young ladies, under the patronage of St. Joseph. A part of the old building still stands, and although St. Joseph's has assumed larger proportions, the sisters often recall the days when one room served for many distinct and very different usages, as chapel for the Holy Sacrifice at half-past six a. m., refectory at half-past seven, school-room until the dinner hour at noon, when it was transformed into a refectory again, and then as study-hall and recreation-room during the latter part of the day. During the Civil War (in the early sixties) the sisters left in Charleston were constantly engaged in nursing the sick and wounded in the hospitals and visiting the prisoners in their places of confinement.

It was during these days that Sister Xavier was employed in unremitting works of mercy among the sick and imprisoned soldiers. No one ever refused the alms she begged, and her tender charities brought comfort to many a southern family impoverished by the war.

With the memories of this time there is always mingled a sentiment of deep gratitude to the officers of both the northern and the southern armies. Never did our sisters appeal to them in vain. Many a southern family was saved from starvation by the rations regularly apportioned to the sisters for the orphans and for charitable purposes. Especially are held in grateful remembrance for their many acts of kindness three officers of high rank in the northern armies, Generals Sickles, Schofield, and Meade. Moreover, Sister Mary Joseph Kent, it is pleasing to relate, was received with much courtesy by General Potter, U. S. A., when she appealed to him for protection of the pupils of St. Joseph's Academy upon the occupation of Sumter by the Federal troops. By his orders a guard was at once placed at her service. One instance of the consideration with which the sisters were treated is especially treasured by the community. Their reverend superior, Father T. J. Sullivan, had just died in Sumter, with no priest to give him the last Sacraments or to perform the funeral service required at the tomb. When Captain de Verger, U. S. A., then stationed in Sumter, heard of this mournful state of affairs he asked the privilege of taking charge of the earthly remains of the priest, with the result that the good minister of the "Prince of Peace" was laid to rest in southern soil with all the honors of a military funeral conducted by northern soldiers.*

In 1869, his eminence Cardinal Gibbons, then vicar-apostolic of North Carolina, asked for the establishment of a branch house of our sisterhood in his vicariate. Accordingly three sisters, under the guidance of Sister Mary

* Rev. Timothy Joseph Sullivan, born in county Cork, Ireland, was brought up for the priesthood in the seminary at Charleston, where he was ordained about 1838. He filled several offices of great responsibility in Charleston, where he was assistant to the bishop at the Cathedral, rector of St. John Baptist's seminary, and ecclesiastical superior of the Sisters of Mercy. He died June 28, 1865, in Sumter county, S. C. (From O'Connell's *Catholicity* (*ut supra*), pp. 311-313.)

Augustine Kent, were sent to Wilmington, in North Carolina, where that prelate had prepared a house for them. This small community has thrown out flourishing branches in many parts of the state. Of the pioneers in the good work at Wilmington, Sister Mary Augustine Kent lived to see its rapid development, dying in 1902, while Sister Mary Charles Curtin, one of her coöperators, still lives in the active discharge of her religious duties.

Shortly after, this Wilmington community was made independent of the mother-house in Charleston. While under Bishop Haid, of the Benedictines, vicar-apostolic of North Carolina, the rule drawn up by Bishop England has undergone some modifications and the habit changed, though the order still claims kinship with the parent stock.

To return to the community in Charleston. Bishop Lynch directed the sisters to extend their care to the orphan boys, and for this purpose placed at their disposal a commodious house.

The Catholic orphans, under the care of the sisters, had, since the founding of the order (of the Sisters of Mercy), been supported by the income from the boarding academy and the collections raised by the St. Vincent's Orphan Society. After the Civil War, an appropriation for the support of these children was given by the city of Charleston, but the contract made with the city council having expired, in 1900, in consequence of a statute adopted by the constitutional convention, in 1894, "forbidding the appropriation of public funds for the support of denominational institutions," the subsidy heretofore extended to the sisters' schools was discontinued under the existing conditions. At present a board of commissioners, appointed by the city council, is in control, while the children remain under the care of the sisters.

Through the generous bequest of Miss Marie McHugh, a devout and charitable lady of Charleston, the St. Francis

Xavier's Infirmary, under the charge of the sisters, was opened on October 1, 1882. An extensive patronage made it necessary, in 1896, to build an annex. In 1902, a training school for nurses was organized, and the infirmary continues to enjoy the confidence of the citizens of Charleston, and indeed of the whole state of South Carolina.

In 1861, on the occasion of his visit to Rome, Bishop Lynch addressed the following letter to his late Holiness, the deeply lamented Pope Pius IX :

PETITION OF BISHOP LYNCH, OF CHARLESTON, TO
POPE PIUS IX.

"Most Holy Father:

"The undersigned Bishop of Charleston represents to your Holiness that the Rt. Rev. and illustrious John England, the first Bishop of Charleston, did establish in his diocese, in the year 1829, a Religious Congregation of women, under the title of 'Sisters of Our Lady of Mercy,' who were to live under the rules of 'The Daughters of St. Vincent of Paul,' with only such few changes as the needs of the mission seemed, in his wise judgment, to require, and should labor for the extension of our holy religion.

"The result has fulfilled the hopes of that wise and zealous Prelate. From its very commencement that Congregation increased in numbers, and was marked by its examples of all the virtues of religious life and by the abundant fruit of the zealous labors of the Sisters.

"The Rt. Rev. and illustrious Ignatius Aloysius Reynolds, the second Bishop of Charleston, was careful to foster and, in every way he could, to establish more firmly this Congregation.

"The Sisters live in Community in a Religious House, according to the required rules, and make annual simple vows of Poverty, Chastity and Obedience, and are subject to the authority of the Bishop. Unto their care and charge are committed our Orphan Asylums of girls. They teach our Catholic girls as well in their schools as in the churches, and they assist religiously the sick and dying, especially such as are Catholics.

"The undersigned Bishop cannot sufficiently praise their zeal, their piety, their modesty and their remarkable humility. There is no one among the Catholics, nor even among the non-Catholics, who do not respect and venerate them. It is not to be wondered at that, with God's blessing, they have brought not a few heretics to the true faith, and have recalled, and are every year recalling, indifferent Catholics to a better and more pious life.

"The present undersigned Bishop of Charleston, following the footsteps of his illustrious predecessors, and desiring to foster with equal earnestness this Religious Congregation so useful to Religion, humbly asks of Your Holiness, in their name and in behalf of these Sisters, and for the purpose of confirming and consoling them, 'a special blessing and testimony of approbation,' and he prays Your Holiness to grant a Plenary Indulgence:

"1. To each Sister when she first makes her vows; also each year when she renews them, and also at the hour of death.

"2. Likewise a Plenary Indulgence to every girl or woman who shall be duly prepared by the Sisters and shall under their care make her first Communion.

"3. Likewise a Plenary Indulgence to the dying whom in their last agony the Sisters shall piously assist.

"The Sisters and the undersigned Bishop pray daily and shall continue to pray to Almighty God, that He may for many years sustain you and give you prosperity as Supreme Ruler of His Church.

"The humble Bishop of Charleston,

"PATRICK N. LYNCH."

"*Charleston, South Carolina, February 2, 1861.*

To which the following rescript was returned to the bishop:

"We assent and grant all that is asked in this petition.

"PIUS PP. IX."

"*March 22, 1862.*

[*Endorsed as follows:*]

"I, the undersigned Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, bear witness that this present Rescript was written with his own hand by our Holy Father Pope Pius IX.

"ALEXANDER CARD. BARNABO,

"*Prefect.*"

On February 26, 1882, Bishop Lynch was called to his reward, and the right reverend Henry Pinckney Northrop, at first vicar-apostolic of North Carolina, was appointed to fill the vacant see of Charleston. The sisters had not yet ceased to regret the removal of this distinguished prelate and scholar from them as their ecclesiastical superior, a position which he had held for many years before his elevation to the episcopacy; while the kind interest he had

always manifested for their welfare as their superior, they felt sure would actuate him as their bishop. Nor have they been mistaken. Under his fostering care and patronage the community lives on and continues its work.

Besides the academy and free-school, which continue their work since their organization, in 1830 and 1838 respectively, the sisters teach all the parochial schools in the city of Charleston, besides having been placed in charge of a new colored mission-house.

After the Civil War a church was opened for the colored people in that city, to which was attached a school in charge of lay teachers, but their work proving unsatisfactory, in 1902 reverend T. J. McElroy called to his assistance the Sisters of Mercy, who gladly took up again, after the lapse of years, the only branch of their work that had suffered a discontinuance. For this purpose Father McElroy converted the commodious dwelling-house, which had been purchased by Bishop Northrop and given him to serve as a school-building for colored children, into a residence for the sisters, their convent of St. Catharine's being the result. In carrying out this work Father McElroy was greatly aided through the generosity of Mother Catharine Drexel, of the Order of the Blessed Sacrament, the devoted woman who has given herself and her fortune to God in the service of the Indians and Negroes. Old St. Paul's church, situated near the convent, was handed over to the sisters for a school-house, and now the bright, attractive church of St. Peter's, with its adjoining rectory on Wentworth street, contiguous to the well-equipped school and commodious convent on Society street, are illustrative of the progress of Catholicity among the colored race in Charleston.

The destructive earthquake of 1886 shattered schools, convents and orphanages, but the unbounded generosity of our good Catholic friends north, south, east and west

made our losses light and our debt of gratitude proportionally heavy.

On May 18, 1901, the sorrowing sisters closed the eyes of their beloved Mother Teresa Barry (named above), one of the earliest members of the Sisters of Mercy in the southern states. The subjoined sketch of her career appeared in a Charleston paper * shortly after her death. It was as follows:

BIOGRAPHICAL SKETCH OF MOTHER TERESA BARRY.

"In the history of the Cathedral Parish there is hardly a more striking figure than that of the late Mother Teresa Barry, for so long a time beloved superioress of the Sisters of Mercy of this City.

"Born in Cork, Ireland, in the year 1814, she was brought to America when but three years of age by her maternal aunts, the Misses O'Gorman, and from them received that careful training of mind and heart which fitted her for the arduous duties awaiting her.

"Bishop England, desiring to establish in his diocese an order of religious, whose first duty should be to aid the Priest in his Parish work, applied to the Misses O'Gorman to assist him. In response to his wishes, these ladies removed from Baltimore to Charleston, bringing with them the young Teresa, then in her fourteenth year. Thus early did the peace and tranquillity of the Convent surround her, and begin to whisper to her soul of the unseen beauty of the Divine Spouse, whom she was to choose and to follow with a fervour unchilled during the lapse of seven decades of years. At the age of fifteen she was received as a member of the Community, and then began a career of singular usefulness; among the orphans, aiding the poor of the City, or directing the classes of the excellent schools conducted by these ladies. Not long after her religious profession, Sister Teresa was chosen superioress, and proved herself so true a mother that she was re-elected as often as the Rule of the Order permitted, thus spending the greater part of her religious life in discharging the often trying and always responsible duties of this office.

"At all times submitting herself to her Bishop with that humble obedience characteristic of those destined to command, she became associated with the most important work of the City, aiding those pioneers of Catholicity, Bishops England and Reynolds, with a zeal and devotedness which recalls the gentle followers of the Apostles.

"The record of the misfortunes of the City is alike the record of the work of this valiant woman, and during the yellow fever scourge

* Editorial from *The News and Courier*, Charleston, S. C., May 27, 1900.

we find her personally, or through the ministrations of her daughters, sacrificing comfort and imperiling life itself in the care of the stricken, often proving herself the only resource of many whom fear of the deadly infection had thrown upon the mercy of strangers. During the Civil War, when the need of nurses for our soldiers was sorely felt, Mother Teresa, with five members of her community, went on to Virginia to assume charge of the hospitals in Brier Springs and other places. The spirit of generous devotion displayed itself at this period in the care of the sick of both armies, won for her the admiration and confidence not only of the South, but of the North as well,—a confidence to be used for the benefit of our prostrate City when, after the fall of the Confederacy, Military Rule made the United States officer a familiar figure within her gates. Glad to make some return for unforgotten services, these gentlemen liberally laid open their commissary to Mother Teresa's demands, and with a generosity and tact characteristic of her, the necessaries of life found entrance into many a home carrying no clue as to whom the benefit came.

"Regarding her zeal for the proper training of orphan children, too much cannot be said. Her heart and her asylum were at all times opened to them, whether orphaned by the ravages of yellow fever or made homeless by that terrific fire which in 1861 desolated so large a portion of Charleston.

"After the long, happy and useful life, so often accorded the true servant of God, her mortal remains rest in the Sister's enclosure of St. Lawrence Cemetery, with only a small head-stone to mark the grave and no word which might distinguish her life from the lives of her children lying near.

"In making the choice of a successor to the lamented Superioress, the Community selected one after the good Mother's own heart. Mother Loretto's gentle administration and tender sympathy bring into the Sisters' life the full realization of the happy truth that the yoke of the Lord is sweet and His burden is light."*

* At present the Sisters of Mercy of the Charleston branch number fifty-nine—fifty-three professed sisters, five novices, and one postulant. They are located as follows: at the mother-house (on Meeting Street), 26; St. Francis Xavier's Infirmary and Sanitarium, 6; City Orphan Asylum for boys and girls, 15; St. Catherine's Convent (with colored school), 4; St. Joseph's Academy at Sumter, 8.

In care of the sisters resident at the mother-house and the asylum are also the following establishments: Academy of our Lady of Mercy, St. Mary's Free School for Girls, then the parish schools at the Cathedral Church, and at the churches of St. Patrick and St. Joseph. With pupils and wards in schools and asylum of white and colored boys and girls, in number 769. (From Hoffman's *Directory* for 1904.)

LAYTON CORRESPONDENCE.

A. D. 1830—1878.

FROM THE FAMILY ARCHIVES OF THE DECEASED THOMAS
LAYTON, ESQ., OF NEW ORLEANS, LA.

PREFATORY NOTE.

The following letters of various members of the hierarchy of both the United States and foreign lands speak for themselves and their authors. The autographs have been kindly lent to us for publication by Mrs. T. Layton, of New Orleans, to whom they were bequeathed by her father-in-law, Mr. Thomas Layton, Sr. We give them in the order of dates.

Thomas L. Layton was born in England about 1825, and early in life became a convert to the Catholic Church, which he ever honored by the solidity of his principles, the strict regularity of his conduct and a truly apostolic spirit, as far as this can be said of a layman. "Father Tom," as he was familiarly called, was for many years attached to the "Southern Bank" (of New Orleans), first as cashier, later as president, which under his management steered safely through the critical times of the war and reconstruction in the sixties. On two or three occasions, when other banks saw themselves obliged to suspend specie payments, Mr. Layton succeeded in carrying on the business without recurring to the same expedient. To a great extent, the clergy and religious communities entrusted to him the management of their temporal affairs.

Mr. Layton's household was the ideal of a true Chris-

tian family. Himself and Mrs. Layton were for years almost daily communicants. Their only daughter and a niece entered the Sacred Heart convent, and died there after a few years. Their only son, Thomas Layton, Jr., made his studies with the Jesuits, and received the degrees of A. B. and A. M. with distinction. To encourage him in his work his devoted mother studied Greek grammar, and used to hear his lessons before he went to his college classes. After graduating here, he went to Paris to study medicine, where, after writing out his thesis in true Parisian French, he received his degree of doctor of medicine. Thence he went to Rome, and served as a surgeon in the then Pontifical army. After its defeat he returned to New Orleans to practice medicine. Appointed president of the Charity Hospital Board, he was instrumental in saving the Sisters of Charity at a moment when there was a scheme on foot to remove them from the celebrated institution in their charge.

Both father and son were decorated by Pius the IXth with the Order of St. Gregory the Great. We find them constantly at the head of the Catholic laity, whenever any movement in behalf of Catholic interests was to be started or organized. They were the leaders of the grand demonstrations at the Jubilees of the Holy Father, the inauguration of Prelates, the Provincial Council, &c. At the Pontifical Jubilee of Pius the IXth, Dr. Layton made a remarkable speech, which was published in pamphlet form, both in English and French. When the exiled prelates of Mexico were compelled to seek a home under the "Stars and Stripes," they were hospitably received at the house of "Father" Layton. One of them, in acknowledgment of the favors, obtained from Rome the privilege of a private chapel for the Layton family, which allowed them to continue, after the departure of their guests, the advantage which they had enjoyed when the prelates dwelt with them.

The last year or two of Mr. Layton's life were saddened by a great sorrow, so much the more sensible to him and his friends, as it seemed to cast a shadow on his well-deserved reputation for honesty. His bank had made considerable investments in certain city bonds. These were partly contested, in consequence of which the bank failed and many persons lost heavily. Poor Mr. Layton was made the scapegoat, and saw himself obliged for a time to retire to California whilst the lawsuit was going on, which, indeed, cleared him, but, alas! only after his death. Though millions had passed through his hands, he died poor at New Orleans on February 2, 1882, and was soon followed to the grave by his son on May 6, 1889. Both they and Mrs. Layton repose in the neat mortuary chapel of the family, where they have likewise granted the hospitality of the tomb to the Jesuits, several fathers and brothers of that society being buried there, where Mass, too, is said from time to time.—C. M. W.

BISHOP ENGLAND, OF CHARLESTON, TO MESSRS.
GORDON AND OTHERS OF NEW ORLEANS.

NEW ORLEANS, *May 17, 1830.*

Gentlemen: I know not in what terms to acknowledge your kind favour, with its unexpected and more than liberal contents. I must respect your feelings too much to decline, whilst I assure you I do some little violence to my own in accepting the most splendid donation which I have ever under similar circumstances received. Without any diminution of gratitude on my part, I pray that it may, before God, be remembered for you as a tribute to that religion in which he has given you so blessed a participation.

Believe me, that my visit to this city has been to me a source of high gratification; for although I have seen some defects, I have examined and found a broad and deep

basis upon which an ample and solid and lasting super-structure of religion might be raised. I trust that I may be able to coöperate some little with your pastor towards having it turned to account. The kind and hospitable attentions of your families needed no additional testimonial of this description to ensure to them a place not only in my recollections, but that which they individually and collectively possess in my affectionate esteem. May they continue by their virtues to decorate that faith which they profess!

The terms in which you mention my exertions I must consider more as an evidence of your impartiality than of my deserts. But devoted as I am from the deepest conviction, the most awful responsibilities and the place which I hold in the American Church, my efforts have been far behind my wishes. And though not officially connected with your city, yet the gratification expressed by those who must allow me in sincerity to call them my friends, together with the hope that I might aid in removing prejudice and the expectation of being able to show to the clergy that mode which some experience has taught me is the best fitted for the American people, have all concurred in urging me to turn to account the opportunities which I have had. And never have I more sincerely regretted that other more pressing duties have deprived me of the pleasure of continuing those efforts for a few days more.

With the most sincere prayers and the most affectionate wishes for the temporal and spiritual welfare of yourselves & families, I have the honor to be, with esteem and regards,

Gentlemen and Friends,

Your obliged and humble servant,

+ JOHN, BISHOP OF CHARLESTON.

To Martin Gordon, Ths. S. Kennedy, J. B. Stringer, & Jos. M. Kennedy, Esqrs.

BISHOP CHANCHE, OF NATCHEZ, TO M^r
LAYTON.

NATCHEZ, *July 9th, 1850.*

My Dear Sir: A thousand thanks to yourself and to M^{rs} Layton for the kind renewal of your invitation to make your house my home when I shall visit the Bay.* I have given up my intended trip to the North, and it is more than likely that I will take one to the South. My good friend Bishop Blanc has promised to go with me if I should determine upon doing so. I cannot say exactly now that I will—nor (?) when. M^r Bahr (?), my Vicar General, is still absent, and will be so till the middle of August. I can hardly, therefore, determine now. But when I do, I will trouble you with a note informing you of the time.

I am sorry to learn that M^r Buteux takes so little care of himself. He does not know how precious a good priest is to Bishop and people, otherwise he would not do so. I hope his health will improve during the season.

Be so good as to present my very respectful cordiality ot M^{rs} Layton. Heaven bless her and you and all your interesting little family.

Very truly and sincerely

Yours,

+ JOHN JOSEPH, BISH. OF NATCHEZ.

Thomas Layton, Esq^r,
Bay St Louis.

ARCHBISHOP PURCELL, OF CINCINNATI, TO
M^r LAYTON.

CINCINNATI, *Dec. 19, 1850.*

Dear Mr Layton: Grateful to God for the acquaintance He has allowed me to make with your esteemed pious

* Bay St. Louis, Miss., where the Layton family had a summer residence.

family, I take great pleasure in writing to you in reply to your valued note of the 8th of Dec.* I send you three copies of my little discourse on Bunker Hill and three of one I have still more lately published, although delivered long ago, with the humble hope that it may do some good.

Govern. Burnett † writes me from New York that his book is nearly ready for distribution. I augur good of it.

Bishop Wood is here ordaining young priests, after consecrating a fine new church yesterday. We arrived on Friday night, having been detained by a change of R. R. time-table twelve hours or so at Jackson, Tenn. We are in the midst of winter. Please present my most respectful regards to Mrs Layton, with a blessing to her suffering, edifying sister and blessing to your sweet children and all.

Very truly yours,

J. B. PURCELL, *Abp. Cinc.*

THE SAME TO THE SAME.

CINCINNATI, 10 Sept., 1878. ‡

Dear Friend: Sympathy makes us fear, as if we were breathing the same atmosphere that you are. If the *germs* of yellow fever can travel in letters we shall scarcely be spared, for we receive some. We had received and forwarded six or seven, with 100 Dollars for Memphis, and father . . . adds (?) considerable to the amount . . . he transmitted to Nashville.

Father C. tells me New Orleans is likely to have the largest share, as it should, of the relief fund.

* Archbishop Purcell on that day assisted and preached at the inauguration of Bishop Quinlan in Mobile, after having attended the bishop's consecration in New Orleans on the 4th. Bishop Wood was also present on the occasion.

† Peter H. Burnett, Governor of California. The book in question is: "The Path which led a Protestant Lawyer to the Catholic Church." (N. Y., 1860.)

‡ The year of the scourge of yellow fever, which was most intense and disastrous at New Orleans and Memphis. The Archbishop's letter is very difficult to decipher, whence the *lacuna* above.

Kind and most respectful remembrances to all.

Yours devotedly,

J. B. PURCELL, *Abp. Cinc.*

I would not send a cent to the Howards.

BISHOP J. M. ODIN, OF GALVESTON, TO MR.
LAYTON.

J. M. J.

GALVESTON, *May 2^d, 1860.*

TH^S LAYTON, ESQR.,
N. Orleans.

Dear Sir: Your kind letter of April 16th was received in due time, though I had no leisure to answer it at once. I am pleased to learn that the Supreme Court has reversed the judgment of the lower Court. I had made some inquiries on the subject and had been informed that the case would not be reached at this term.

It appears that the whole tract of land, located on the Galveston Island by Mr Hall, has been sold to private individuals. A decision against him will disturb a great many families.

A Redemptorist father has just concluded a retreat for our German Catholics. It has done, I hope, a great deal of good among them. We blessed their new church on the 23^d of last Month.

Galveston is improving very much. One R. R. up to Houston is in operation and seems already to benefit the community.

Give my best regards to Mr^S Layton and pray for me.

Yours faithfully in X,

+ J. M. ODIN,

Bp. of Galveston.

P. S. Our Collection for His Holiness is progressing slowly. Texas will probably send 3 or 400 Dollars the widow's mite.

THE SAME (NOW ARCHBISHOP OF NEW ORLEANS) TO THE SAME.

GALVESTON, *Febr. 25th, 1861.*

THS. LAYTON, ESQR.,
N. Orleans.

Dear Sir: At this very moment I am in receipt of your kind favor of the 21st inst. and of the cap of the good Bishop of Monterey.* I delivered it and found him writing to you. He thanks you again for this new good office. The norther of yesterday made him regret the cap.

We had a fine passage from New Orleans here.

The Texas volunteers have taken all the forts of Texas. The regular troops are leaving. It appears that the secession will be confirmed, and Texas will hasten to join the Confederate States.

My best regard to Mrs Layton and family. Pray for me.

Yours faithfully in X.,

+ J. M. ODIN, *Bp. of Galveston.*

THE SAME TO THE SAME.

NEW ORLEANS, *Apr. 18th, 1866.*

THS. LAYTON, ESQR.,
Pres't of S. Bank, N. O.

Dear Sir: The bearer of these lines, James Burns, is a young man well recommended by the Abp. of St Louis, Dr Kenrick. He has some gold, which he wishes to leave behind in safe hands.

Could you assist him in securing his little sum?

Yours faithfully in X.,

+ J. M. ODIN, *Abp. of N. Orleans.*

* The Right Reverend Thaddeus Amat, C. M., second bishop of Monterey. The two bishops, with a number of seminarians and nuns brought over from Europe, after stopping at New Orleans for a few days, traveled in a sort of caravan-style through southwestern Louisiana.

THE SAME TO THE SAME.

NEW ORLEANS, *Sept. 21st, 1866.*

Dear Sir: These lines will be presented to you by Mother Louise Stephanie,* Superior of the convent of St Joseph in this City.

She stands in need of 2,000 Dollars to secure a house and lot adjoining their academy. Would (it?) be in your power to assist her in finding that amount? It will be faithfully refunded with interest. I will cheerfully go her security.

Yours faithfully in X.,

+ J. M. ODIN, *Abp. of New Orleans.*

Ths. Layton, Esqr.,

Pres't of Southern Bank.

THE SAME TO THE SAME.

NEW ORLEANS, *March 1st, 1867.*

Mr TH^s LAYTON, Paris.

My Dear Friend: Your kind favor of January the 15th has been duly received, and I thank you for the good wishes it conveyed. You cannot conceive the pleasure I feel whenever I hear from you. Your good father knows well the interest I take in all that concerns you, and he never fails to inform me of all that you are doing.

If you met with a kind reception in Rome, they were no less pleased to see you. Card. Barnabo announced your arrival in the Eternal City in terms that showed how much gratified he felt to meet with you again and the pleasure it gave him to testify his affection towards you.

If God spares me, I will start for Europe in the month of May, and my first visit, in Paris, will be to you.

As you receive frequent letters from your father, I will

* Mother Stephanie, of the Sisters of St. Joseph, left for France only two or three years ago, after having governed the southern houses of her order for many years and with great success.

not give you any details about our city. You are, no doubt, "au courant de tout ce qui se passe ici," better than myself. Hasten to terminate your medical studies. We are anxious to see you among us, ministering to our numerous patients and giving good example to our young society. May God in his mercy continue to bless you!

Most faithfully and cordially,

Your old friend,

+ J. M. ODIN,

Abp. of New Orleans.

Mr LAYTON TO F. HEWETT, BANKER.

NEW ORLEANS, 2 Jun., 1862.

F. HEWETT, Manager of the

London Joint Stock Bank.

Dear Sir: These lines will be handed or transmitted to you by my esteemed friend, the Most Reverend Archbishop J. M. Odin, of this City, to whose signature I refer you below.

I beg to open with your bank in favor of this Gentleman a credit for Five Hundred Pounds Sterling (£500). You will be kind enough to pay his drafts on the London Joint Stock Bank as seems to suit his convenience up to the amount above named, debiting our account with the same, and advising me of the drafts as paid. This credit is to be in force until 1st of Dec. next.

I am, Dear Sir,

Yr. Obt. Srt.,

THOMAS LAYTON, *Cash.*

Signature of Archbishop J. M. Odin:

[*Sign.*] "J. M. ODIN, *Abp. of New Orleans.*"

P. S. Please say to our esteemed Ex-president, Mr Rodewald, that he would greatly oblige *me*, in case of need, by extending *his* kindly courtesy to the highly revered Prelate above named.

T. L.

CARDINAL ALEXANDER BARNABO TO M^r
LAYTON. (FROM THE ITALIAN.)

Illustrious Signore: I received in due time the draft of the Sum which the Bishop of New Orleans wished to present to the Holy Father in person.

Subsequently I also received your favor of June 22 (?), containing two certificates of the "Consolidated Ottoman" (?) in the name of M^r Geo. Ryan, the Rev. A. B. Lurglais and Edward Martin. These I at once handed over to the Holy Father, who was exceedingly ("*sopra modo*") pleased with the gift and sends to these gentlemen his Apostolic Blessing.

I pray the Lord that He grant to them every gift ("*ogni bene*").

ALEX. C. BARNABO.

*Rome, from the Palace of the Propaganda,
Aug. 16th, 1862.*

M. Thomas Layton,
President of the Southern Bank,
North America. New Orleans.

THE SAME TO THE SAME.

(FROM THE ITALIAN.)

Illustrious Signore: Acknowledging the receipt of your first and second bill of 9,490 francs, which you inclosed in your letter of the 12th and 14th of September last, I think it my duty to thank you with all my heart for the praiseworthy zeal with which you have constituted yourself treasurer of the Archconfraternity of St Peter. I do this, also, in the name of the Holy Father, who, upon receiving with paternal gratitude the gift of his children and blessing them with love ("*amorosamente*"), writes to send a special blessing to yourself and all the members of your Archconfraternity. I have received with pleasure your

son, and exerted myself to promise for him a second audience of the Holy Father.

I have made it my pressing duty to inform you (of this), and I pray the Lord to grant you every favor ("ogni bene").

Di V. S.

affmo.

AL. C. BARNABO, *Pref.*

Rome, from the Propaganda, Oct. 17, 1866.

Sign. Tommaso Layton, Presidente
della Banca del Sud e Tesoriere
dell' Archiconfraternità del denaro
di San Pietro nella Nuova Orleans.

THE SAME TO THE SAME.

(FROM THE ITALIAN.)

Illustrious Signore: I received your favor of Jan. 14, in which you inform me of the sum of 10,500 francs forwarded, through the firm of Marquard and Co, Paris, for St Peter's Pence, for which I am most obliged to you. The zeal which you display in behalf of this holy work, destined to procure for the Holy Church the material helps of which the injustice of men has deprived her, will certainly be rewarded by God, whilst it must be most agreeable to His Vicar upon Earth when he sees himself consoled in his anxiety by the devotedness of his sons in J. C. I pray the Lord that He bless you with every favor ("Le conceda ogni bene").

Di V. Signoria.

affmo.

AL. C. BARNABO, *Pref.*

Roma, della Propaganda, 23 Febr., 1867.

P. S. I have also received, since, your second letter, with the note of Jan. 24th.

Sig. Tommaso Layton,
Nuova Orleans.

MONS. PARY, BISHOP OF ALGIERS (IN AFRICA),
TO A FRIEND (REV. M^r BUTEUX?)*

(FROM THE FRENCH.)

LYONS, *May 17th, 1863.*

Respected Sir—Dear Friend: You are quite right if you think me negligent—nay, in your case, somewhat forgetful. Yet your judgment would be really, I assure you, a rash judgment. My life is so full, so active, so violent, so tortured, that I have scarcely time to say my office, my whole day being taken up by visiting, preaching, collecting.

My work is painful and its results rather slight. I have sent off, however, 28,500 francs. I begin by Lyons, but most of the "bourgeoisie" have left for the country from fear of the typhoid fever, which has made great havoc throughout the City. Our Lady of Fourvières will come to the assistance of Our Lady of "Afrique." I postpone my visit to Paris and the Cities North and West till next winter. My poor voice, hoarse and exhausted, can hardly be heard, but my beard preaches by itself.

I will be obliged to stay for some time at Marseilles. The ordinations and Corpus Christi recall me. My first visit, as usual, will be with you.

Be kind enough to present my best wishes to M^{rs} Berlier and M^{rs} Abeille, whose name and that of her husband are never separated in my affections. Need I tell you the same for yourself?

LOUIS ANTOINE AUGUSTIN,
Bish. of Algiers.

*F. Buteux was rector of Bay St. Louis. He left for France in the beginning of the Civil War, in consequence of ill health, but returned for a short time after the war. It is not sure that the letter was addressed to him, but it came into Mr. Layton's hands through him.

BISHOP ELDER, OF NATCHEZ, TO Mr LAYTON.

NATCHEZ, *March 4, 1864.*

THOMAS LAYTON, ESQR.

Dear Friend: Your very interesting letter of the 24th ult. has reached me.

I must thank you again for being so much the more thoughtful than I was about the Insurance.

Some time a man pays a little debt in hopes of afterwards getting a big credit, and now I have to ask of you whether it will be convenient to favor me. All my resources are in Paris, and as they have been dreadfully diminished by the expenses arising from the state of affairs, I have to be very careful of them and not sell drafts except just as the money is needed. I do not know what the rates of exchange are, and consequently I do not know what sums to draw for. Would it be entirely convenient for you if I should draw on you to pay my drafts and then inform me how many francs are needed to cover the amount? I will remit to you at once the drafts on the Propagation. If you cannot well do it, do not have any delicacy about saying so. Perhaps you could suggest some other method. The largest sum that I may have to pay is \$2,000 or less.

I sent F. Buteux the letter he asked for, but I enclose another copy, which I will thank you to send him, with my most affectionate remembrance. I shall be glad of his return, unless, perhaps, the war should break up our Missions too much and leave him nothing to do and nothing to eat besides, as indeed it has done in some places.

I did not know until I read your letter that you had had the happiness of visiting the Tombs of the Apostles and receiving in person the blessing of the Holy Father. May it be fruitful in behalf of you and your family! Would that his fatherly exhortations to peace could make their due impression on all! You do not say whether Mr^s

Layton shared that happiness with you. If she did not, she must have laid up a rich treasure in heaven in the sacrifice she made of her own wishes. You will not fail to remember me kindly to her and to your son and to little Mary. I ask them particularly to offer some prayers at Notre Dames des Victoires for the conversion of souls in this diocese.

My kind remembrance also to Miss Anna; likewise to Mr Dennis (?), if you see him. Tell him that my brother Charles and his wife spoke a great deal of him and Mrs Dennis. I saw both Charles and Thomas in Mobile last week.

Yours sincerely in X.,

+ WILLIAM HENRY ELDER,
Bishop of Natchez.

THE SAME TO THE SAME.

NATCHEZ, MISS., Oct. 6th, 1865.

THS. LAYTON, ESQR.

Dear Friend: Rev. Mr Vandemore tells me he has left some 2,900 francs in Belgium subject to his draft.

He will need cash for part or all of it, and I will be thankful to you to facilitate his selling it at the best advantage.

If you are willing to endorse the draft yourself, I hereby make myself responsible to you for the amount.

From my heart, I thank you all for your kind interest, and still more for your earnest prayers. Continue to pray now that I may make better use of whatever of life the Lord will be pleased to leave me, and ask that I may have more love and confidence towards our ever Blessed Mother.*

Yours in Jesus and Mary,

+ WILLIAM HENRY ELDER,
Bish. Natchez.

*The bishop had been very seriously ill and was just recuperating at the time.

BISHOP LYNCH, OF CHARLESTON, TO Mr
LAYTON.

CHARLESTON, S. C., 3 Nov., 1866.

My Dear Mr Latham (sic) :

Our good and pious friend V. Rev. Mr Birmingham never ceases to speak of your great kindness to him in N. Orleans and has just shown me your letter to him. I feel bound in gratitude to unite with him in thanking you. To be sure it was what I expected from your liberality and true Catholic spirit. But this only renders me the more grateful and enhances that sentiment by my feeling of respect.

Be pleased, then, to accept again my thanks. May I beg to be remembered to Mrs Latham and your interesting daughter. I hear grand accounts of Thomas. When you write please to give my respects and best wishes and prayers for his triumphant professional success and his noble perseverance in true Catholic principles and loyalty to the Holy Father.

May I ask your prayers for a distressed * Bishop, who begs God to bless you all.

I am sincerely

yr. obdt. serv't and friend,

P. N. LYNCH, D. D., B. C.

VERY REV. N. J. PERCHÉ, VICAR-GENERAL
(AFTERWARDS ARCHBISHOP), OF NEW
ORLEANS TO Mr LAYTON.

J. M. J.

NEW ORLEANS, Nov. 24th, 1866.

Mr TH. LAYTON, ESQ.,

President of the Southern Bank, N. O.

Dear Sir: I am expecting a sum of 590 Dollars, which

* Of all the southern cities Charleston was perhaps the most seriously damaged by the war. On its surrender in February, 1865, the Federals took possession of ruins.

is sent to me by Rev. F. Marten (*perhaps Marty?*) Superior of the Benedictines of St Meinrad, Ind. The money is sent through Adam's Express from Troy, Ind. As I cannot go to town to get it, and the Company could hardly find out my residence,* would (you?) be kind enough to get the money for me at the office of the Express. In case a more formal authorization be necessary, I enclose it here. The sum is to be divided between Mr Canary, Merchant, Corn. Common and Tchoupitoulas (if I do not mistake), and Mr Moran, who resides with Mr Canary. When you have received the money I would give notice, or yourself would be kind enough to give notice, to those Gentlemen, who would present their notes to be paid.

From the statement sent me by Mr Canary, it appears that the capital and interest due to this day amount to 615 Dollars and two cents, and therefore the sum sent to me by the Rev. Father will not pay all, because I suppose he did not count the interests up to the present day, but I can supply the deficiency in order to settle all at once, and the Rev. F. Martin will reimburse me the surplus.

Relying on your kindness, I remain, Dear Sir,

Your devoted friend in X^o,

N. J. PERCHE, *priest*,
Vic. Gen.

THE SAME (NOW ARCHBISHOP OF NEW
ORLEANS) TO THE SAME.

(FROM THE FRENCH.)

[*Not dated, but probably written in 1883, the last year of his life, as his hand was trembling and hard to decipher.*]

DOCTOR THOMAS LAYTON, N. O.

My Dear Friend: There is a Mrs Migon (I know not

* Father Perché was at this time, and had been for more than twenty-five years, Chaplain to the Ursuline convent.

if my spelling of her name is correct) who came to ask me for a letter of recommendation. As far as I know her for several years, and especially since her husband's death, she is in want, and as far as I can judge is a very honest person and well known (?). Consequently, as far as I know her, I recommend her to you.

Blessing yourself and all the family, I beg you to believe as ever your affectionate friend and Father in Christ,

+ N. J. PERCHÉ, *Archb. of N. O.*

SISTER MARY ANGELA, SUPERIOR OF THE SISTERS OF NOTRE DAME, IN INDIANA,
TO M^r LAYTON.

NOTRE DAME, *Febr. 3, '67.*

M^r LAYTON, N. O.

My Honored Friend: I wish that you could see the royal and magnificent crown which you so generously aided us to purchase for our Immaculate and Heavenly Queen. You have already seen a description of it in the Ave Maria. This beautiful work of art and testimonial of devotion is kept (except on solemn festivals) in a little ruby oratory or crown-chamber in the Dome. This oratory is 27 ft. high, octagonal in form, lighted by 8 windows and richly hung with crimson tapestry. The crown rests on a beautiful pedestal in the very centre of the room and is an object of pious admiration to all visitors.

Now in this same room I am anxious to perpetuate the memory of all who contributed to this noble gift, not merely by inscribing their names, but also by their personal appearance. So I write you to-day, begging to send me your photograph, that I may hang it in the room. The size of the photograph should be 6x10 inches. The thirty portraits will form a handsome portrait-gallery.

I would like to have them all by the 1st of April, if

possible. So when you visit our institutions in the course of the next year you will have the satisfaction of knowing by sight all those who unite with you in forming the Guard of Honor of the Rosary of Our Lady of the S. Heart.

Begging our Dear Lord to grant His choicest gifts to you and yours, I remain, with most profound respect & esteem,

Your sincere friend in X.,

SISTER MARY ANGELA OF HOLY CROSS,
Superior of the Sisters of Notre Dame, Ind.

V. REV. FOURNAIS VICAR-GENERAL OF TARBES
TO THE MOTHER SUPERIOR OF LOURDES.

(FROM THE FRENCH.)

TARBES, *June 4th, 1867.*

Madame: Mr Thomas Layton, a medical student of Paris has expressed a desire to a priest of this diocese to have a few words with the privileged child of the Blessed Virgin, Bernardette Soubirous.

So much good has been reported to me about this worthy gentleman and his honored family, that I feel obliged to beg of you to receive him well and to grant him the favor he asks for, as far as the rules of the Congregation may permit.

My title of Vicar General in the diocese which gave to you the child of benediction entitles me to hope that your visitor will not be exposed to the danger of a useless step.

Receive, Madame, the assurance of respect, with which I have the honor to be

Yours most devotedly,

FOURNAIS, *Vic. Gen.*

RIGHT REV. FRANCIS RAMIREZ, D. D., VICAR
APOSTOLIC OF TAMAULIPAS, IN
MEXICO, TO M^r LAYTON.

(FROM THE SPANISH.)

BROWNSVILLE, Dec. 19th, 1868.

SÑOR. D. THOMAS LAYTON,
New Orleans.

Dear Friend, Most Respected Sir: We reached here yesterday morning about 10 o'clock, without accident, thanks be to God. Though the voyage was long and a violent norther caused considerable havoc in various localities, we arrived safely at our destination. Of course, we could not have expected any less, since we knew ourselves accompanied by the prayers of your dear, never-to-be-forgotten family. May the Lord be blessed for all!

We have frequently, nay daily, spoken among ourselves of the many proofs of kindness received at your hands, for which I pray to God to repay and reward you.

The cloak which the Doctor gave me has rendered me great service on the voyage, because the cold at times was intense. And even to-day I make use of it, as my valise remained at Point Isabelle and will not reach me before 4 or 5 days.

May God reward yourself and your family for the great charity they have shown to myself and my companions. But I must impose silence upon myself on this point, because silence in such occasions speaks louder and better than the most eloquent speeches.

Present my loving regards to M^{rs} Layton, to the Aunt, to the little Doctor ("*Doctorcito*") Thomas, to his little wife, to Mary and Lulu, not to forget my obligation to Mary's teachers and the "Dames," to the house servants Carbota, Madeleine, to Mary the cook, and the old porter ("*viejito*") of the Bank. In fine, I must assure all that

I shall never forget them in my prayers and in the Holy Sacrifice of the Mass.

My best regards, too, and my thanks to the Rev. Jesuit fathers, and a hearty embrace to "Father" Tom from his most affectionate servant, who blesses him with all his heart and devotedly kisses his hand.

+ FR. FRANCO OBISPO DE CARADEO,
Vicº Aposto de Tamaulipas.

P. S. The Señors Lozano and Silva present their salutations to yourself and all the family, and will write to you as soon as they have finished their spiritual Exercises.

A Dios, RAMIREZ.

BISHOP (AFTERWARDS CARDINAL) MERMILLOD TO ARCHBISHOP PERCHÉ.

(FROM THE FRENCH.)

GENEVA, Oct..4, 1872.

Monseigneur: I take the liberty to solicit the support of your authority and your kind protection in behalf of Mrs Latoix, formerly of your diocese, but living at Geneva for some years past. A letter which I have lately received from her husband, and which I have the honor of transmitting to you, will explain his wishes. I beg of your Grace to take the letter into consideration and support with all your influence—especially with the lawyers and judges—Mrs Latoix, who quite deserves your interest by the attachment which she professes for our Holy Religion.

Accept, Monseigneur, the homage of my respect and devotedness.

+ GASPARD MERMILLOD,
Bishop of Hebron.

NOTE.—The case of Mrs Latoix was a lawsuit to recover her share in the estate of her first husband, S. H. Zimmermann (?), former Consul of Austria in New Orleans. Her lawyers, through whom two letters came into the hands of Mr Layton, were Edward Bermudez and Albert Voorhies.—C. M. W.

BISHOP CORRIGAN OF NEWARK TO Mr
LAYTON.

DIOCESE OF NEWARK.

NEWARK, *Feb. 5, 1876.*

THOM. LAYTON, ESQR.,
New Orleans.

Dear Sir: Mrs Keasby, of this City, having kindly sent me the notice of the death of your daughter, Mme. Layton,* I take the liberty of writing a line to you to express not so much a human sympathy, as the feeling of gratitude that so beautiful a life has so soon received the heavenly crown.

If Heaven were like this poor earth of ours, a land of pain and ceaseless separations, we might well mourn the loss of our friends, as the Pagans did. Thank God! we are permitted to see behind the clouds into some of the brightness at least of the world beyond, and so look upon death rather as the Entrance to our Father's house, where sorrow, weeping and sin will be no more.

With sympathy, then, and the assurance of my poor prayers,

I am, my Dear Sir,
Very truly yours in X.,
+ M., *Bishop of Newark.*

BISHOP MANUCY, VICAR APOSTOLIC OF
BROWNSVILLE, TO Mr LAYTON.

CORPUS CHRISTI, TEXAS, *Apr. 5th, 1877.*

Mr THOS. LAYTON.

Honored Sir: Your communication dated 23^d of January, relative to a movement to celebrate becomingly the approaching Fiftieth Anniversary of the elevation of the Holy Father to the dignity of the Episcopate, was handed to me in New Orleans last February.

*Madame Layton was a Religious of the Sacred Heart.

I congratulate Mrs Layton on her honoured distinction in being chosen to represent the Southern States on so auspicious an event.

As I expect, however, to cross the Atlantic next May, in order to pay my own humble homages to the Holy Father, I will present personally what trifling alms my poor Vicariate can afford.

With many acknowledgments for courtesies on your part,
I remain, very respected Sir,

Yours truly in Xt,

+ D. MANUCY,

Vic. Apost. of Brownsville.

CARDINAL McCLOSKEY, ARCHBISHOP OF NEW
YORK, TO Mrs ANNA GERRARD.

IN CARE OF BROTHER IGNATIUS, OF THE JESUITS' CHURCH.

NEW YORK, Nov. 3^d, 1878.*

ARCHBISHOPRIC OF NEW YORK.

Dear Mrs Gerrard: Both your letters have been duly received. I regret very much to say in reply that it is quite out of my power to afford you the relief which you ask. So far from having money to lend, I have not wherewith to pay my personal debts. A remittance will be sent to-morrow to Mr Layton in aid of the sufferers in your city. I have directed the Very Rev. Treasurer here to direct Mr Layton to hand you fifty dollars. This sum you can obtain either by calling on him or sending him your address.

With best wishes and regards

I remain very sincerely yours,

JOHN CARD. McCLOSKEY,

Abp. of N. York.

* Year in which the yellow fever raged especially in New Orleans.

SACRAMENTAL REGISTERS

AT

ST. JOSEPH'S CHURCH, PHILADELPHIA, PA.,
OF THE EIGHTEENTH CENTURY.

FIFTH SERIES.

(Continued from page 163.)

BAPTISMS ADMINISTERED BY FATHERS KEATING, FLEMING,
GRAESSL AND MARECHAL.

FROM JANUARY TO DECEMBER, 1792.

FROM THE ORIGINALS BY FRANCIS X. REUSS.

NOTE.—The field of missionary zeal and activity covered by the fathers named in these registers (for 1792) will be found to embrace many of the centres of Christian life mentioned the previous year as dependent on Philadelphia. Thus the various church "stations" at *Concord*, *Goshen* and *Haycock* in Pennsylvania; *Charlottenburg*, *Deerfield*, *Mount Hope* and *Ringwood* in New Jersey, and *Wilmington* in Delaware. Whereas other place-names hitherto encountered in these registers disappear, at least for the time being, as *Warwick* in Pennsylvania, *Greenwich* in New Jersey, with *Christiana* and *New Castle* in Delaware.

Moreover, as also is noticeable, the fathers will be seen to have administered to the needs of the Faithful in several other settlements not heretofore mentioned in this series. Thus we find of record baptisms conferred by Father Keating in these out-missions of Philadelphia, namely: in Pennsylvania at *Blooming Grove* in Pike county, *Chester* and at *East Nantmeal* in Berks county; in New Jersey at *Augusta* in Sussex county, at *Pompton*, the old mission in Passaic

county that was last mentioned in these registers eleven years earlier (see RECORDS, ii, 226), and *Burlington*; while in Delaware the same missionary visited the Faithful at *Middletown* in New Castle county and at *White Clay Creek*, where he baptized seven persons. Once only, does it seem, were the ministrations of religion borne by his fellow-churchmen at St. Joseph's outside of town, on the occasion, namely, that Father Fleming conferred baptism at Cumberland in South Jersey. Frequently, too, without any designation, however, of the particular place or settlement visited, we read of Father Keating having administered baptism in districts of the Philadelphia head-mission that are somewhat vaguely described as being "in Montgomery county," "in New Jersey," "in Chester county," "in the State of Delaware," and once at a location that we fail wholly to decipher fully, "at Jersey S.," where, on December 17, 1792, he baptized one William Schooly. (May this name, perhaps, have been meant for Jersey shore?) As relates to the missionaries themselves, mentioned in the registers, besides the already somewhat familiar names of Keating, Fleming and Grassal, the three clergymen in permanent residence at St. Joseph's, with charge of its numerous and vast outlying mission-districts (for which see also *Note*, p. 139), we encounter a newcomer to the little band of Philadelphia evangelists, a comparatively young priest—he was only twenty-eight years old—who, after a very trying seminary life in France, at the outbreak of the great Revolution, had been ordained there only a few months before his appearance at St. Joseph's. This was Father Ambrose Maréchal, subsequently named for the episcopal see of Philadelphia, then afterwards archbishop of Baltimore, whom we find mentioned five times in the present register: first, on September 14, when he officiated at the baptism of one Henrietta Prudence De la Croix.*

For further explanations of peculiarities in these registers, as names

* Father Maréchal, it may be noticed, born near Orleans, in France, on St. Augustine's feast-day (August 28), 1764, the first "Domestic Prelate" moreover created for the United States, was ordained at Bordeaux the eve of his embarkation for America at Pentecost in 1792, his first Mass being celebrated in Baltimore, where he landed June the twenty-fourth following. In 1816, to follow briefly the somewhat eventful life of this prelate, he was appointed on January 16th to the see of Philadelphia in succession to Bishop Egan, deceased two years earlier of a "broken heart," (thus Dr. Shea), an office of high dignity, however, that Father Maréchal thought well to decline, though a year later (on July 4, 1817) he was again created bishop by the Supreme Pontiff, this time however only as titular and coadjutor to Archbishop Neale of Baltimore, the fact of the death of this prelate on the eighteenth of the previous month of June obviously not yet having been known abroad. Wherefore on the receipt of his new bulls, Father Maréchal now accepting these unavoidable honors, was consecrated on the fourteenth of the following December, archbishop of the above see in succession to Neale.

Concerning Father Maréchal and the many interesting vicissitudes of his life, one should consult the abundant data thereon in Shea, *Hist. of the Church* (ii, 407, 661), and Reuss, *Biographical Cyclopaedia*, (Milwaukee, 1898), pp. 67, 68.

or titles, the student is referred to the *Note* given previously for this series (see p. 139).—EDITOR.

BAPTISMS FOR THE YEAR 1792.

- Cake, January the 2d, by Rev. Christopher Vin. Keating, Anna, born Dec. 29, 1791, of John Cake and his wife Anna, Catholics, sponsors Richard and Sarah Cole.
- Sweeny, the 8th, by the same, Edward, born Jan. 8, 1792, of Edward Sweeny (Cath.) and his wife Bridget (Prot.), sponsor the priest.
- Roger, the 10th, by Rev. F. A. Fleming, Elizabeth, born to-day, of Francis Roger and his wife Mary, Catholics, sponsors Francis Martin Roger and Mary Roger, Catholics.
- Wilson, the 15th, by Rev. F. A. Fleming, David, born August 24, 1791, of Mathew (Calvinist) and ———, sponsors Joseph Wigmore and Mary Montgomery [*perhaps* Montgomery], Catholics.
- Shaw, the 15th, by Rev. C. V. Keating, Richard, born Dec. 20, 1791, of Archibald Shaw (Cath.) and his wife Lydia (Prot.), sponsors Richard Collins and Eleanor O'Hara, Catholics.
- Doran, the 17th, by Rev. F. A. Fleming, Henry, born Oct. 8, 1791, of Hugh Doran (Cath.) and his wife Rebecca (Prot.), sponsors Richard and Elizabeth McLaughlin, Catholics.
- Honecker, the 19th, by Rev. L. Graessl, Charles Lawrence, born Jan. 12, 1792, of Joseph Honecker and his wife Catharine, Catholics, sponsors the priest and Mary Keinen, Catholics.
- Newton, the 22d, by Rev. F. A. Fleming, Anna, born Nov. 16, 1790, of Benjamin Newton and his wife Rosanna (non-Catholics), sponsor Peter Plumb, Catholic.
- Hughs, the 25th, by Rev. L. Graessl, Mary, born July 28, 1785, of John (Quaker) and his wife Mary (Cath.), sponsor Anna Boyd.
- Hughs, the 25th, by the same, Catharine, born July 15, 1788, of the same parents, sponsor Anna Boyd.
- Hughs, the 25th, by the same, Margaret, born Sept. 17, 1791, of the same parents, sponsor Anna Boyd.
- Abel, the 28th, by Rev. F. A. Fleming, John, born Dec., 1791, of John Abel (Cath.) and his wife Mary (Calvinist), sponsor Rev. L. Graessl.
- Scharnst, the 29th, by Rev. L. Graessl, Joseph Anthony, born Jan. 19, 1792, of Anthony Scharnst and his wife Catharine, Catholics, sponsors Claire Francis Reineau and Mary ———.
- Fullen, the 29th, by Rev. C. V. Keating, James, born Feb. 20, 1784, of Philip Fullen (Cath.) and his wife Lydia (Prot.), sponsor James Costiloe, Catholic.
- Fullen, the 29th, by the same, Eugenia, born Dec. 6, 1780, of the same parents, sponsors Charles and Elizabeth Taws, Catholics.
- Fullen, the 29th, by the same, John born Nov. 6, 1774, of the same parents, sponsors Miles and Anna Walsh, Catholics.

- Fullen, the 29th, by the same, Mary, born Dec. 15, 1791, of the same parents, sponsors Joseph Boyce and Anna Walsh, Catholics.
- Bussy, February 2d, by Rev. L. Graessl, Wilhelmina, born Jan. 29, 1792, of Moses Bussy and his wife Catharine, Catholics, sponsors John Rudolph and Barbara Graff.
- Richard, the 5th, by the same, Adam, born Jan. 31, 1792, of Adam Richard and his wife Mary Dorothy, Catholics, sponsors Adam Shade and Catharine Berg.
- Ennis, the 12th, by Rev. C. V. Keating, Edward, born Feb. 6, 1792, of Edward Ennis and his wife Anna, Catholics, sponsors John and Sarah Ennis, Catholics.
- Randal, the 12th, by Rev. F. A. Fleming, Anna, born Jan. 29, 1792, of Archibald Randal (Calvinist) and his wife Sarah (Cath.), sponsors Maurice and Mary Byrne, Catholics.
- Connor, the 18th, by Rev. L. Graessl, Sarah, born Feb. 15, 1792, of Charles Connor and his wife Elizabeth, Catholics, sponsors Isaac Lorth and Sarah Griswold.
- Abrahams, the 24th, by the same, Philip Augustine, born Dec. 9, 1790, of Philip Abrahams and his wife Amelia Petriola, Catholics, sponsors Martin and Mary McDermott.
- Whealan, the 26th, by Rev. C. V. Keating, Henry, born Sept. 25, 1791, of Daniel Whealan (Cath.) and his wife Mary (Calvinist), sponsors Peter Dowling and Mary Merchant, Catholics.
- Marsia, the 26th, by the same, John, born Feb. 18, 1792, of Peter Marsia and his wife Rachael, Catholics, sponsors John McFall and Anna Loreal, Catholics.
- MacCormick, March 4th, by Rev. F. A. Fleming, Francis, born Feb. 16, 1792, of Patrick MacCormick and his wife Mary, Catholics, sponsors John Hoy and Mary Woods, Catholics.
- Sterret, the 4th, by Rev. C. V. Keating, John, born Aug. 7, 1791, of William Sterret and his wife Catharine, non-Catholics, sponsor Martin McDermotte, Catholic.
- Courtney, the 7th, by the same, Samuel Paul, born Jan. 25, 1792, of Paul Courtney and his wife Elizabeth, Catholics, sponsor Catharine Bodero, Catholic.
- McManiman, the 9th, by the same, George, born Mar. 1, 1792, of Charles McManiman and his wife Eleanor, Catholics, sponsors Francis Small and Anna McManiman, Catholics.
- McMullen, the 12th, by the same, Elizabeth, born Feb. 15, 1792, of Onias McMullen and his wife Anna, Catholics, sponsors Dennis Christy and ——— Johnston, Catholics.
- Hinksman, the 14th, by Rev. F. A. Fleming, with renewal of marriage consent, Margaret, wife of John Whelan, born Nov. 27, 1760, of Joseph Hinksman and his wife Eugenia (Quakers), sponsors James Crowley and Priscilla Kampher, Catholics.

- Hoy, the 15th, by the same, William, born Mar. 2, 1792, of William Hoy and Mary Retlin, Protestants, sponsors Richard Denny and Catharine Sullivan, Catholics.
- Smith, the 15th, by Rev. L. Graessl, Robert, born Jan. 3, 1792, of William Smith and his wife Eugenia, Catholics, sponsors the priest and Eleanor McLaughlin.
- Carroll, the 17th, by Rev. F. A. Fleming, Edward Patrick, born to-day, of Edward Carroll and his wife Mary, Catholics, sponsors the priest and Mary Clarke, Catholics.
- O'Connor, the 18th, by the same, Elizabeth, born Mar. 7, 1792, of Hugh O'Connor and his wife Margaret, Catholics, sponsors John Connor and Catharine Stafford, Catholics.
- Miller, the 18th, by the same, Francis, born to-day, of James Miller and his wife Anna, Catholics, sponsors the priest and Barbara Groves, Catholics.
- Smith, the 20th, by the same, Francis, born Feb. 9, 1792, of Adam Smith (Calvinist) and his wife Anna (Cath.), sponsor Joseph Wigmore, Catholic.
- Christy, the 17th, baptized at Goshen, by Rev. C. V. Keating, Vincent, born Feb. 16, 1792, of Dennis Christy and his wife Margaret, Catholics, sponsors Peter and Anna McGuirk, Catholics.
- Seargel, the 22d, by Rev. F. A. Fleming, Hannah, born Jan. 15, 1792, of William Seargel (Prot.) and his wife Hannah (Cath.), sponsor Nicholas Colwell, Catholic.
- Young, the 22d, by Rev. C. V. Keating, Martha, born Feb. 26, 1792, of Samuel Young and Mary McMullen, sponsor Mary Allen, Catholic.
- Beatty, the 22d, by Rev. F. A. Fleming, William, born Mar. 20, 1790, of William Beatty (Prot.) and his wife Susanna (Cath.), sponsors John McEntee and Margaret Betagh, Catholics.
- Long, the 29th, by the same, Anna, born Feb. 1, 1792, of Joseph Long and his wife Anna, Catholics, sponsor Joseph Wigmore, Catholic.
- Banc, April 1st, by the same, Daniel, born Mar. 18, 1792, of Daniel Banc and his wife Sophia, Catholics, sponsors Neil Magennis and Isabella O'Hara, Catholics.
- Hazelton, the 1st, by the same, Charlotte, born Mar. 31, 1792, of Thomas Hazelton (Prot.) and his wife Mary (Cath.), sponsors Peter and Charlotte Stevenson, Catholics.
- Slater, the 1st, by Rev. L. Graessl, Mary, born Dec. 25, 1791, of Abraham Slater and his wife Barbara, sponsors James Corelly and Susan Field, Catholics.
- Conelly, the 1st, by the same, Rebecca, born Mar. 25, 1792, of James Conelly and his wife Mary, Catholics, sponsors Michael and Mary Duffy.

- Bachman, the 2d, by the same, George, born Feb. 8, 1792, of George Bachman and his wife Elizabeth, Catholics, sponsors Rev. Laur. Graessl and Margaret Lean, Catholics.
- Mason, the 3d, by Rev. F. A. Fleming, Catharine, born June 4, 1790, of Charles Mason and his wife Mary, Protestants, sponsor Catharine Jones, Catholic.
- Gallagher, ———, baptized at Wilmington [*Delaware*], by Rev. C. V. Keating, James, born Jan. 25, 1792, of Neil Gallagher (Cath.) and his wife Elizabeth (Prot.), sponsors Michael McCloskey and Susanna McGough, Catholics.
- Degnan, the 7th, by the same, Mary, born Mar. 25, 1792, of Michael Degnan and his wife Elizabeth, Catholics, sponsor Catharine de Cont, Catholic.
- Reilly, the 8th, by Rev. F. A. Fleming, Charlotte, born Apr. 30, 1791, of John Reilly (Cath.) and his wife Esther Penquite (Quakeress), sponsors John Taggart and Catharine Byrne, Catholics.
- Thornton, the 8th, by Rev. C. V. Keating, James, born Jan. 16, 1791, of Patrick Thornton and his wife Rosa, Catholics, sponsors Honora and Simon Marques, Catholics.
- Brimmil, the 9th, by the same, Mary, born Mar. 4, 1792, of Benjamin Brimmil (Prot.) and his wife Eleanor (Cath.), sponsors Thomas Hanly and Anna McMenimin, Catholics.
- Dilbon, the 9th, by Rev. L. Graessl, Elizabeth, born Mar. 29, 1792, of John Dilbon and his wife Mary, Catholics, sponsors David Burke and Mary Gibet.
- Moroney, the 11th, baptized conditionally by Rev. F. A. Fleming, Catharine, born Apr. 1, 1777, of David Moroney and his wife Catharine, Catholics, sponsors John Risdell and Barbara Snyder, Catholics.
- Burger, the 12th, by the same, Mary Florinda, born Apr. 8, 1792, of Peter Burger (Cath.) and Florinda (Prot.), sponsor Elizabeth Prasser.
- Flamant, the 14th, by the same, Catharine Constantia, born Jan. 31, 1792, of James Flamant and his wife Sarah, Catholics, sponsors Rene Chaloux and Catharine Constantia La Nouvelle, Catholics.
- De Venny, the 15th, by Rev. C. V. Keating, Eleanor, born Feb. 11, 1792, of William de Venny and his wife Mary, Catholics, sponsors John Beevan and Elizabeth McDugll, Catholics.
- Taylor, the 15th, by Rev. L. Graessl, Elizabeth, born Mar. 15, 1792, of Francis Taylor (Prot.) and Mary (Cath.), sponsors Nicholas and Catharine Esling.
- Cashman, the 15th, by Rev. C. V. Keating, Thomas, born Mar. 22, 1792, of William Cashman and his wife Anna, Catholics, sponsors James Barry (Cath.) and Anna Parker (Prot.).
- Kelly, the 15th, by the same, Elizabeth, born Mar. 13, 1792, of Patrick

- Kelly and his wife Elizabeth, Catholics, sponsors Paul and Christina Esling, Catholics.
- Johnson, the 16th, by Rev. F. A. Fleming, Thomas (negro), born Aug. 31, 1791, of John Johnson (Cath.) and his wife Rebecca (Prot.), sponsors Adam Meyer and Margaret O'Neill, Catholics.
- Shroudy, the 16th, by Rev. L. Graessl, John, born Aug. 23, 1791, of James Shroudy (Prot.) and his wife Sarah (Cath.), sponsors Lawrence and Honora Carroll, Catholics.
- Trepanier, the 17th, by Rev. F. A. Fleming, Mary Elizabeth, born Apr. 16, 1792, of Priscus Trepanier and his wife Mary Josephine, Catholics, sponsors Armand Carpet and Mary Elizabeth Bauvais, Catholics.
- Whean, the 18th, by Rev. L. Graessl, Mary, born Dec. 8, 1791, of Thomas Whean (Prot.) and his wife Eugenia (Cath.), sponsors Thomas Clear and Margaret Thomson, Catholics.
- Carpi, the 22d, by the same, Emilia, born Apr. 22, 1792, of Herman Carpi and his wife Margaret, Catholics, sponsors Nuarrow and Elizabeth Babin.
- Byrne, the 23d, by Rev. F. A. Fleming, Elizabeth, born Apr. 21, 1792, of John Byrne and his wife Anna, Catholics, sponsors Patrick and Sarah Waters, Catholics.
- McNalty, the 29th, by the same, Mary, born Mar. 11, 1792, of Thomas McNalty and his wife Anna, Catholics, sponsors Patrick and Marianna Madden, Catholics.
- Peters, same day, by Rev. L. Graessl, Francis Anthony, born Apr. 17, 1792, of John Peters and his wife Regilla, Catholics, sponsors Francis Mayer and Eleanor Anthony, Catholics.
- Ryan, same day, by Rev. F. A. Fleming, Sarah, born Nov. 31 [sic], 1791, of Timothy Ryan (Cath.) and his wife Anna (Prot.), sponsors Thomas Leonard and Sarah Dent, Catholics.
- Leonard, same day, by the same, Anna, born Jan. 7, 1792, of Thomas Leonard and his wife Hannah, Catholics, sponsors Patrick Deady and Catharine Bouderot, Catholics.
- Canodle, some day, by the same, Margaret, born Feb. 25, 1792, of James Canodle (Lutheran) and his wife Mary (Cath.), sponsors Joseph Wigmore and Priscilla Kampher, Catholics.
- Tagues [Tages?], same day, by Rev. L. Graessl, Adam, born Apr. 20, 1792, of Mathew Tagues (Prot.) and his wife Elizabeth (Cath.), sponsors Adam Pintard and Mary Pintard, Catholics.
- Tagues [Tages?], same day, by the same, John Christopher, born Apr. 20, 1792, of the same parents, sponsors Christopher and Mary Dorothy Shade, Catholics.
- Dixon, same day, by Rev. F. A. Fleming, Sarah, born Apr. 18, 1792, of Patrick Dixon (Prot.) and his wife Mary (Cath.), sponsors Archibald and Sarah Randal (Cath.).

- Wells, the 30th, by the same, Henry, born Oct., 1772, of William Wells (Quaker) and Dorothy Chapman (Cath.), sponsors Hugh McConnell and Sarah Duffy, Catholics.
- McCarty, same day, by the same, Charles, born Apr. 23, 1792, of Felix McCarty (Cath.) and his wife Sarah (Prot.), sponsors William and Honora Collins, Catholics.
- Quinlan, May 6th, by Rev. L. Graessl, William, born Apr. 19, 1792, of Maurice Quinlan and his wife Anna, Catholics, sponsors John Murray and Mary Simpson, Catholics.
- Codey, same day, by the same, Mary, born May 1, 1792, of James Codey and his wife Mary, Catholics, sponsors Joseph Wood and Catharine Hoy.
- Lawton, the 9th, by the same, Anna, born May 3, 1792, of Francis Lawton and his wife Anna, Catholics, sponsors Marius Bronce and Barbara Groff.
- Sullivan, same day, by Rev. F. A. Fleming, Mary, born Apr. 7, 1792, of John Sullivan and his wife Laura, Catholics, sponsors Jeremiah and Catharine Sullivan, Catholics.
- Murray, the 13th, by Rev. L. Graessl, Joseph, born Apr. 26, 1792, of Jonathan Murray and his wife ——— (negroes), sponsors Jeremiah Sullivan and Magdalen Luil, Catholics.
- DuPont, same day, by Rev. F. A. Fleming, Emily, born Apr., 1790, of John Gabriel DuPont and his wife [*name blotted, the last three letters seeming to be "nna," while the first, or initial, may be "T" or "R." The whole seems to be Rosina or Rosanna(?)*], Catholics, sponsors John Marie and Susanna Savoi, Catholics.
- DuPont, same day, by Rev. L. Graessl, Margaret, born Apr. 7, 1792, of the same parents, the same sponsors.
- Higgins, the 18th, by the same, Joseph, born May 12, 1792, of Joseph Higgins and his wife Mary, Catholics, sponsors Joseph Wigmore and Margaret Connell, Catholics.
- Walsh, ———, baptized at Mount Hope, by Rev. C. V. Keating, Elizabeth, born Nov. 23, 1792 [*error, 1791?*], of Joseph Walsh and his wife Elizabeth, Catholics, sponsors Florence McCarty and Margaret Vichter, Catholics.
- Weiber, ———, baptized at Mount Hope, by the same, Nicholas, born Mar. 20, 1792, of James Weiber and his wife Anna Catharine, Catholics, sponsors Nicholas Aitken and Margaret Weiber, Catholics.
- Colter, ———, baptized at Mount Hope, by the same, Mary, born Mar. 15, 1771, of James Colter (non-Catholic) and his wife Mary (Prot.), sponsors Henry Bauchman and Catharine Goble, Catholics.
- McKeon, ———, baptized at Ringwood [*N. J.*], by the same, John, born Nov. 20, 1792, of Christopher McKeon and his wife Catharine, Catholics, sponsors Anthony Peltser and Mary Menzbach, Catholics.

- Walsh, ———, baptized at Ringwood, by the same, Conrad, born Jan. 6, 1792, of James Walsh (Cath.) and his wife Phoebe (Prot.), sponsors Conrad Walsh and Catharine Mullen, Catholics.
- Dougherty, ———, baptized at Ringwood, by the same, Francis, born Sept. 10, 1787, of William Dougherty (Cath.) and his wife Catharine (Prot.), sponsors William Deegan and Margaret Peltser, Catholics.
- Dougherty, ———, baptized at Ringwood, by the same, Charles, born May 10, 1789, of the same parents, sponsors James Lowen and Catharine Call, Catholics.
- Dougherty, ———, baptized at Ringwood, by the same, Mary, born Jan. 15, 1792, of the same parents, sponsors Cornelius McDermott and Mary Magdalen, Catholics.
- Morris, the 20th, by Rev. F. A. Fleming, Catharine, born Jan. 22, 1792, of John Morris and his wife Mary, Catholics, sponsors Joseph Carson and Marianna Mullen, Catholics.
- Smith, ———, baptized at Ringwood, by the same, Mary, born Mar. 29, 1792, of Daniel Smith and his wife Elizabeth, Presbyterians, sponsors Henry Call and Eugenia O'Neill, Catholics.
- Call, ———, baptized at Ringwood, by the same, Christopher, born Apr. 8, 1792, of Henry Call and his wife Catharine, Catholics, sponsors the priest and ——— Robison, Catholics.
- Hanson, ———, baptized at Ringwood, by the same, James, born Sept. 2, 1790, of James Hanson and his wife Catharine, Lutherans, sponsors Onias Peltser and Elizabeth Peltser, Catholics.
- Reinsmith, ———, baptized at Augusta, by the same, Elizabeth, born June 2, 1792 [*error*, 1791?], of Barnabas Reinsmith and his wife Mary, Lutherans, sponsor Charles Menzbach.
- McKeon, ———, baptized at Augusta, by the same, William, born Apr. 22, 1784, of Christopher McKeon (Cath.) and his wife Cethura (Presbyterian), sponsor Edward Coffy, Catholic.
- , ———, baptized at Augusta, by the same, Susana, born Aug. 10, 1787, of unknown parents, sponsor the priest.
- , ———, baptized at Augusta, by the same, Margaret, born Nov. 11, 1789, of the same, sponsor William McDermott, Catholic.
- Hanly, ———, baptized at Blooming-Grove [*Pa.*], by the same, Elizabeth, born Feb. 8, 1790, of John Hanly (Cath.) and his wife Eleanor (non-Catholic), sponsor John Coffy, Catholic.
- McKeon, ———, baptized at Augusta, by the same, Mary, born Dec. 15, 1791, of Christopher McKeon (Cath.) and his wife Cethura (Presbyterian), sponsors Cornelius McDermott and Mary Magdalen, Catholics.
- Russell, ———, baptized at Charlottenburg, by the same, William, born Oct. 22, 1792, of George Russell and his wife Elizabeth, Catholics, sponsors William Shefer and Barbara Russell, Catholics.

- Schwartzel, ———, baptized at Charlottenburg, by the same, Anna Mary, born Mar. 26, 1792, of John Caspar Schwartzel and his wife Margaret, Catholics, sponsors John Joseph Suobeta and Anna Eva Youngfleisher, Catholics.
- LaRue, the 21st, by the same, Elizabeth, born Mar. 21, 1792, of Philip LaRue (Cath.) and his wife Mary (Presbyterian), sponsors the priest and Anna McNanny, Catholics.
- Howel, the 20th, baptized at Deerfield, by Rev. L. Graessl, Charles, an adult, sponsor Simon Miller.
- Miller, same day, baptized at Deerfield, by the same, Charles, born Nov. 3, 1791, of Simon Miller and his wife Anna, Catholics, sponsors Charles and Margaret Howel.
- Kane, the 23d, by Rev. F. A. Fleming, Sarah, born Feb. 10, 1792, of Roger Kane and his wife Eugenia, Catholics, sponsors John Barr and Anna Connor, Catholics.
- Gregory, same day, by Rev. C. V. Keating, Eliza, born May 6, 1792, of James Gregory (Catholic) and his wife Mary (Presbyterian), sponsor the priest.
- Donovan, the 24th, by Rev. F. A. Fleming, Catharine, born May 19, 1792, of Florence Donovan and his wife Eleanor, Catholics, sponsors William Boyce and Mary Byrne, Catholics.
- Bouger, the 27th, by the same, Sarah, born Feb. 20, 1747, of Richard Bouger and his wife Johanna, Protestants, sponsors Michael Ryan and Hannah Ryan, Catholics.
- Rooke, same day, by the same, Catharine, born Sept. 30, 1789, of Dermot Rooke and Sybilla Cooney, Catholics, sponsors Francis Nugent and Anna Ward, Catholics.
- Connor, same day, by the same, John, born Sept. 8, 1791, of John Connor and his wife Anna, Catholics, sponsors Dennis Karr and Elizabeth Mahon, Catholics.
- Williams, same day, by Rev. Michael, born Mar. 17, 1792, of Michael Williams (Catholic) and his wife Elizabeth (Lutheran), sponsor Emanuel Anthony, Catholic.
- Carolitz, the 28th, by the same, Caspar, born Dec. 3, 1792, of Caspar Carolitz and his wife Lydia, Catholics, sponsors John Hardnet and Elizabeth Magner, Catholics.
- Giller, the 29th, by Rev. L. Graessl, John, born May 27, 1792, of William Giller and his wife Anna, Catholics, sponsor Grace Dear.
- Saxton, same day, by Rev. F. A. Fleming, Rebecca, born Dec. 26, 1784, of Daniel Saxton and his wife Abigail, Quakers, sponsor Rev. C. V. Keating.
- Davy, ———, baptized at Concord [Pa.], by Rev. C. V. Keating, Eligius, born Sept. 9, 1791, of George Davy (Protestant) and his wife Catharine (Catholic), sponsors Maurice Dougherty and Mary Willcox, Catholics.

- , the —, baptized at Concord, by Rev. C. V. Keating, ——, a slave, born Jan. 12, 1792, of unknown father and Lucy, sponsors Prince and Susanna, Catholics.
- Brumall, the —, baptized at Middletown, [*Delaware*], by the same, Mary, born May 14, 1790, of Thomas Brumall (Protestant) and Anna Preston (Catholic), sponsors William Doyle and Catharine Ryan, Catholics.
- Helmut, the 29th, by the same, Catharine, born Dec. 24, 1791, of Leonard Helmut (Presbyterian) and his wife Mary (Catholic), sponsors Mathew Curry and Catharine Walsh, Catholics.
- Mercier, same day, by the same, Mary Elizabeth, born April 14, 1792, and Louis Francis, born April 15, 1792 (twins), of Joseph Mercier and his wife Anna, Catholics; sponsors for Mary Elizabeth, John Joseph Senhour and Elizabeth Livingston, Catholics, and for Louis, Crousillas and Elizabeth Hample, Catholics.
- Nutt, June 3d, by Rev. F. A. Fleming, Abigail, for twenty-four years wife of Aaron Taylor, Quaker, born March 29, 1753, of Levi Nutt and his wife Anna, Quakers, sponsors John Hoy and Margaret Mahon, Catholics.
- Nugent, same day, by the same, Mary, born May 1, 1792, of Francis Nugent (Catholic) and his wife Eugenia (Protestant), sponsors James Ward and Catharine Tollin, Catholics.
- Honey, same day, by Rev. L. Graessl, Mary, born Sept. 7, 1791, of —— and Mary Honey, sponsors Michael and Anna Deally.
- Whealan, same day, by Rev. F. A. Fleming, Amelia, born Apr. 1, 1792, of John Whealan and his wife Margaret, Catholics, sponsors John O'Hara and Marianna Grace, Catholics.
- Harper, same day, by Rev. L. Graessl, James, born May 31, 1792, of Christopher Harper and his wife ——, sponsors Philip and Mary Harper.
- Stokes, the 5th, by Rev. F. A. Fleming, Abigail, born June 2, 1792, of Richard Stokes (Anabaptist) and his wife Abigail (Catholic), sponsors Thomas McCurtin and Deborah McCurtin, Catholics.
- McGough, May —, at White Clay Creek, [*Delaware*], by Rev. C. V. Keating, Margaret, born May 7, 1792, of Arthur McGough and his wife Susanna, Catholics, sponsors Nicholas Kirwan and Mary McClanagan, Catholics.
- Baker, June 7th, by Rev. F. A. Fleming, Joseph, born May 9, 1792, of Joseph Baker and his wife Mary, Catholics, sponsors Francis Harrison and Eva Harrison, Catholics.
- Beauveau, the 10th, by the same, Sophia, born Mar. 23, 1789, of Peter Beauveau (Catholic) and his wife Elizabeth (Protestant), sponsors Bernard and Margaret Brewer, Catholics.
- Beauveau, same day, by the same, Anna, born Dec. 11, 1791, of the same parents, sponsors John and Mary Savage, Catholics.

- Meisson, same day, by the same, Anna, born Apr. 13, 1792, of Joseph Meisson and his wife Anna, Catholics, sponsors Ferdinand Gourdon and Sophia Meisson, Catholics.
- Leverem, the 13th, by Rev. C. V. Keating, John, born May 26, 1792, of Jeremiah Leverem (Baptist) and his wife Mary (Catholic), sponsors Peter and Elizabeth Haas, Catholics.
- Brown, the 14th, by Rev. F. A. Fleming, Elizabeth, born June 7, 1792, of Nathaniel Brown (Catholic) and his wife Sarah (Protestant), sponsors John and Anna Reily, Catholics.
- Cooney, the 16th, by Rev. C. V. Keating, James, born Apr. 3, 1792, of John Cooney (Catholic) and his wife Mary (Protestant), sponsors John Stewart and Mary Bennet, Catholics.
- Robison, same day, by the same, Alexander, born Jan. 15, 1792, of Robert Robison and his wife Rebecca, Protestants, sponsor Mary Coghlan, Catholic.
- Kane, the 17th, by Rev. F. A. Fleming, Anna, born Feb. 23, 1792, of James Kane and his wife Anna, Catholics, sponsors John Mally and Eleanor Husband, Catholics.
- Enniset, the 18th, by Rev. C. V. Keating, John, born Jan. 15, 1792, of John Enniset and his wife Sarah, Catholics, sponsors Dennis Marinii and Mary Murphy, Catholics.
- Connel, the 19th, by Rev. F. A. Fleming, Margaret, born Apr. 10, 1792, of Daniel Connel (Catholic) and his wife Lia (Calvinist), sponsors Joseph Wigmore and Margaret Connell, Catholics.
- Baker, same day, by Rev. C. V. Keating, Anna Rebecca, born June 17, 1792, of Stephen Baker and his wife Anna, Catholics, sponsors Valentine and Mary Sharlan, Catholics.
- Taws, same day, by the same, Charles, born June 11, 1792, of Charles Taws and his wife Elizabeth, Catholics, sponsors James and Catharine Taws, Catholics.
- Scot, the 24th, by the same, Elizabeth, born June 11, 1792, of Henry Scot and his wife Anna, Catholics, sponsors John Green and Elizabeth Campher, Catholics.
- Nowland, same day, by Rev. F. A. Fleming, Mary, born, June 13, 1792, of Patrick Nowland and his wife Mary, Catholics, sponsors Lawrence Hays and Barbara Groves, Catholics.
- Chew, same day, by the same, John Anselm, born Apr. 21, 1792, of Michael Chew (Calvinist) and his wife Judith (Catholic), sponsors John Heffernon and Mary Henderson, Catholics.
- McCawl, the 25th, by the same, Norman, born Dec. 20, 1791, of Daniel McCawl and his wife Mary, Calvinists, sponsors Adam Meyers and Eleanor Green, Catholics.
- Barry, the 28th, by Rev. L. Graessl, William, born (before) May 6, 1792, of William Barry and his wife Margaret, Catholics, sponsors John and Anna Lascon, Catholics.

- Brown, the 30th, by the same, Eugenia, born June 30, 1792, of Mathew Brown and his wife Mary, Catholics, sponsor the priest.
- Joyce, July 1st, by Rev. F. A. Fleming, Elizabeth, born June 15, 1792, of Thomas Joyce (Catholic) and his wife Mary (Protestant), sponsors Joseph Wigmore and Anna Bijot, Catholics.
- Sheehan, same day, by the same, Elizabeth, born Oct. 13, 1792, of Michael Sheehan (Catholic) and his wife Elizabeth (Protestant), sponsors Cornelius Woods and Anna Bijot, Catholics.
- Carrell, same day, by Rev. L. Graessl, Edward, born July 8, 1792, of John Carrell and his wife Mary, Catholics, sponsors Rev. F. A. Fleming and Elizabeth Carrell.
- Bowman, ———, in Montgomery county, by Rev. C. V. Keating, John George, born Apr. 23, 1792, of Joseph Bowman (Catholic) and his wife Mary (Presbyterian), sponsors Anna Hunter and the priest.
- Mahony, ———, at Goshen, by the same, James, born Nov. 27, 1792 [*error for 1791?*], of Daniel Mahony and his wife Elizabeth, Catholics, sponsors John McCloskey and Mrs. Cannon, Catholics.
- Griban, the 8th, by the same, John, born May 29, 1792, of Patrick Griban (Catholic) and his wife Eugenia (Presbyterian), sponsors James Barry and Eugenia Wilson, Catholics.
- Gibs, the 9th, by the same, Julianus (colored), born March 1, 1792, of Peter Gibs and his wife Catharine, Catholics, sponsor the priest.
- Gibs, same day, by the same, James (colored), born May 21, 1792, of the same parents, same sponsor.
- Hanlon, the 10th, by Rev. F. A. Fleming, John and James (twins), born June 25, 1792, of Terence Hanlon and his wife Margaret, Catholics, sponsors the priest and Catharine Walsh, Catholics.
- Flahavan, the 15th, by the same, Margaret, born June 27, 1792, of Roger Flahavan and his wife Margaret, Catholics, sponsors Michael and Mary Connor, Catholics.
- Hurley, the 18th, by Rev. C. V. Keating, James, born June 17, 1792, of James Hurley and his wife Frances, Catholics, sponsors John Robison and Mary Spinlan, Catholics.
- Walsh, same day, by the same, Christopher, born July 9, 1792, of Miles Walsh and his wife Anna, Catholics, sponsors the priest and Honora Hartnet, Catholics.
- Darby [Dougherty], same day, by Rev. L. Graessl, Thaddeus, born July 14, 1792, of Jerome Darby and his wife Anna Dougherty, Catholics, sponsor the priest.
- Felina, the 22d, by Rev. F. A. Fleming, John, born July 7, 1792, of John Felina (Catholic) and his wife Mary (Calvinist), sponsors Neil Magennis and Esther Curby, Catholics.
- McDaniel, same day, by the same, Gilbert, born July 11, 1792, of James McDaniel and his wife Margaret, Catholics, sponsors Isaac Hosey and Honora Marques, Catholics.

- Birmingham, the 25th, by the same, Marianna, born Nov. 20, 1792, of James Birmingham and his wife Catharine, Catholics, sponsors David Tobin and Anna Bijot, Catholics.
- Farrell, same day, by Rev. L. Graessl, Mary, born July 12, 1792, of Thomas Farrell (Catholic) and his wife Eugenia (Protestant), sponsors Patrick Leinayhan [*Lenihan?*] and ——— Fortinfield.
- Crawford, same day, by the same, Sarah, born Mar. 14, 1792, of John Crawford and Anna Engy [*or* Eugy], sponsor Eleanor McGrosky.
- Croxford, by Rev. F. A. Fleming, Mary, born May 6, 1792, of William Croxford and his wife Mary, Protestants, sponsors James and Eleanor Miner, Catholics.
- Grubb, same day, by the same, Edmund and John (twins), born July 18, 1792, of Michael Grubb (Catholic) and his wife Elizabeth (Protestant), sponsors James and Honora Champniss, Catholics.
- Le Grange, same day, by the same, Margaret, born July 5, 1792, of James Le Grange and his wife Margaret, Catholics, sponsor the priest.
- DuBusson [*DuBuisson?*], same day, by Rev. L. Graessl, Benjamin, born July 22, 1792, of John Baptist DuBusson and his wife Henrietta, Catholics, sponsor the priest.
- McCue, the 29th, by Rev. C. V. Keating, John, born July 28, 1792, of Patrick McCue and his wife Anna, Catholics, sponsors Patrick McCole and Margaret Seroule, Catholics.
- Crawford, same day, by Rev. F. A. Fleming, Elizabeth, born Oct. 16, 1791, of John Crawford (Protestant) and his wife Catharine (Catholic), sponsors James Groves and Elizabeth Cready, Catholics.
- Creely, same day, by the same, Sarah, born Dec. 29, 1791, of Barnaby Creely (Catholic) and his wife Elizabeth (Calvinist), sponsors Hugh Brady and Catharine Crawford, Catholics.
- Huber, same day, at Deerfield, by Rev. L. Graessl, Samuel, born May 24, 1792, of James Huber and his wife Catharine, Catholics, sponsors Lawrence and Margaret Caspar.
- Bender, same day, at Deerfield, by the same, Samuel, born Jan. 22, 1792, of Louis Bender and his wife Margaret, sponsors Lawrence Miller and Christina Caspar.
- Girardini, the 30th, by Rev. C. V. Keating, Catharine, born Apr. 13, 1792, of Vincent Ignatius Girardini and his wife Elizabeth, Catholics, sponsors Joseph L'Pinie and Margaret Carne, Catholics.
- Glynn, same day, in Cumberland [*N. J.*], by Rev. F. A. Fleming, Jeremiah, born this day, of James Glynn and his wife ———, Catholics, sponsors Jeremiah and Catharine Sullivan, Catholics.
- Hauck, the 31st, by Rev. L. Graessl, Anna Christina, born Oct. 24, 1790, of Frederick Hauck and his wife Magdalen, Catholics, sponsor Christina Esling.

- Carson, August 1st, by Rev. F. A. Fleming, Elizabeth, born ———, 1792, of Joseph Carson (Catholic) and his wife Phoebe (Calvinist), sponsors the priest and Elizabeth Carson, Catholics.
- McClenchy, the 4th, by the same, Elizabeth, born about twenty-seven years ago, of Charles McClenchy (Catholic) and his wife Elizabeth (Calvinist), sponsors the priest and Mary Sowerwald [or Sauerwald], Catholics.
- Flood, same day, by Rev. L. Graessl, William, born July 20, 1792, of John Flood and his wife Lydia, Catholics, sponsors Abraham Tisserand and Eleanor Powers.
- Dwight, the 15th, by the same, Mary, born Aug. 5, 1792, of Adam Dwight and his wife Isabella, Catholics, sponsors Patrick McCalmick and Margaret McCoy.
- Pratt, same day, by Rev. F. A. Fleming, Mary, born July 1, 1792, of James Pratt and his wife Catharine, Catholics, sponsors William Brady and Margaret Sylva, Catholics.
- Potter, the 6th, by Rev. L. Graessl, Mary, born July 29, 1792, of John Potter and his wife Elizabeth, sponsors James Tames and Susanna Carroll.
- Story, the 7th, by Rev. C. V. Keating, Anna, born April 29, 1792, of Robert Story (Catholic) and his wife Elizabeth (Protestant), sponsors the priest and Catharine Bohannan.
- Vautier, the 8th, by Rev. L. Graessl, Joseph, born Sept. 27, 1791, of Dominic Vautier and Mary Louisa Delaitre, E. M. [*sic*, meaning unknown], sponsors Maris Antonio Coquet de Trazaile and Mary Johanna Gardet.
- Truet, the 12th, by Rev. C. V. Keating, Lawrence, born Aug. 12, 1792, of Bartholomew Truet and his wife Constance Baton, Catholics, sponsors Lawrence Mary and Pelagia Cambron, Catholics.
- Cross, the 14th, by the same, Anna, born July 11, 1788, of John Cross and his wife Mary Baptista, sponsors Patrick and Bridget Dunn, Catholics.
- Cross, same day, by the same, Susanna, born May 28, 1791, of the same parents, same sponsors.
- , same day, by the same, Jonathan, born July 28, 1792, of unknown parents, sponsor the priest.
- Connor, same day, by Rev. L. Graessl, Michael, born Aug. 10, 1792, of Edmund Connor and his wife Bridget, Catholics, sponsors John Kelly and Mary Peale, Catholics.
- McCosker, the 15th, by Rev. C. V. Keating, Mary, born to-day, of James McCosker and his wife Mary, Catholics, sponsor the priest.
- Cambell, the 17th, by Rev. F. A. Fleming, Anna, born July 16, 1792, of Terence Cambell and his wife Mary, Catholics, sponsors Robert Davis and Anna Bijot, Catholics.
- McLaughlin; the 18th, by the same, James, born Aug. 11, 1792, of

- Luke McLaughlin (Catholic) and his wife Mary (Calvinist), sponsors John Wagner (Catholic) and Anna Laffady (Calvinist).
- Field, the 19th, by Rev. L. Graessl, Catharine, born Aug. 18, 1792, of Peter Field and his wife Margaret, Catholics, sponsors the priest and Catharine Springer.
- Cupper, same day, by the same, Francis, born July 23, 1790, of James Cupper and his wife Eugenia, Catholics, sponsors Henry Bernard and Eleanor Martin.
- McCourtsey, the 20th, by the same, George, born Mar. 1, 1788, of Philip McCourtsey and his wife Elizabeth, Catholics, sponsor the priest.
- Garwood, the 21st, by Rev. C. V. Keating, Anna, born July 8, 1792, of William Garwood (Protestant) and his wife Bridget (Catholic), sponsors Joseph Larrouri and Mary Tobin, Catholics.
- Powers, the —, at Chester [*Pa.*], by the same, Stephen, born Feb. 26, 1792, of Pierce Powers (Catholic) and his wife Anna (Protestant), sponsor the priest.
- Carson, the —, at White Clay Creek, [*Delaware,*] by the same, Jesse, born Sept. 1, 1792, [*error for 1791?*] of John Carson and Mary Daugherty, sponsor the priest.
- Mors, the —, at same place, by the same, James, born June 22, 1792, of Daniel Mors and his wife Alice, Catholics, sponsors John McGlaughlan and Mary Mull, Catholics.
- McCafferty, the —, at same place, by the same, Grace, born Aug. 11, 1792, of James McCafferty and his wife Eleanor, Catholics, sponsor Pierce and Grace Mallowney, Catholics.
- McNeil, the —, at same place, by the same, John, born July 9, 1792, of Patrick McNeil and his wife Mary, Catholics, sponsors Arthur McGeough and Mary McCauly, Catholics.
- Connelly, the 23d, at same place, by Rev. L. Graessl, Edmund, born Aug. 22, 1792, of Patrick Connelly and his wife Mary, Catholics, sponsors the priest and Elizabeth Humphrey.
- Jacobs, same day, by Rev. C. V. Keating, Rachael, born June 4, 1792, of Benjamin Jacobs (Quaker) and Rebecca Laycock (Protestant), sponsor the priest.
- Hays, same day, by the same, Samuel, born Aug. 15, 1792, of N—— Hays and Elizabeth Shorter, sponsor the priest.
- Rivel, the 26th, by Rev. L. Graessl, John, born Aug. 10, 1792, of Adam Rivel and his wife Catharine, Catholics, sponsors John and Christina Field, Catholics.
- Welch, the 27th, by the same, Catharine, born Aug. 16, 1792, of Henry Welch and his wife Louisa, sponsors Nicholas Murphy and Catharine Welch.
- Gouf, September 2d, by the same, Mary, born Aug. 1, 1792, of Thomas Gouf and his wife Elizabeth, Catholics, sponsors Adam Richard and Elizabeth Patterson.

- Stroup, same day, by the same, Margaret Susanna, born Aug. 24, 1792, of Daniel Stroup and his wife Mary, Catholics, sponsors Paul Kech and Mary Susanna Field.
- Foy, same day, at East Nantmill [sic, *but East Nantmeal in Berks county, Pa.*], by Rev. C. V. Keating, Margaret, born Nov. 8, 1791, of Henry Foy (Catholic) and his wife Sarah (Protestant), sponsors Neil Black and Catharine Weisemberg [*or Weisenberg*], Catholics.
- Emole, same day, at same place, by the same, Mary, born July 13, 1792, of Christian Emole (Catholic) and his wife Catharine (Protestant), sponsors James Weisemberg and Mary Weisemberg [*or Weisenberg*], Catholics.
- Noy, same day, at same place, by the same, David, born March 8, 1792, of Louis Noy (Quaker) and his wife Mary (Catholic), sponsors James Hickey and Mary Hanly, Catholics.
- Thomas, the 9th, by the same, George, born Aug. 13, 1792, of Benjamin Thomas and his wife Mary, Catholics, sponsors George Doyle and Mary Aitkinson, Catholics.
- Duffy, same day, by Rev. L. Graessl, John, born Sept. 4, 1792, of Michael Duffy and his wife Mary, Catholics, sponsors Thomas Hanly and Anna Killpatrick, Catholics.
- Tully, same day, by Rev. F. A. Fleming, Joseph, born Aug. 20, 1792, of William Tully (Catholic) and his wife Barbara (Lutheran), sponsors Joseph Wirt and Susanna Rees, Catholics.
- Cottringer, same day, by the same, Joseph Mahon, born Aug. 17, 1792, of Gerard Cottringer and his wife Bridget, Catholics, sponsors Joseph Mahon and Mary Connor, Catholics.
- Reily, the 10th, by the same, James, born Apr., 1780, of John Reily (Catholic) and his wife Mary (Quaker), sponsors John MacLaughlin and Mary Byrne, Catholics.
- Reily, same day, by the same, Jemima, born Nov., 1783, of the same parents, sponsors John Reily and Margaret Walsh, Catholics.
- Monayhan, the 13th, by Rev. L. Graessl, Elizabeth, born Mar. 7, 1792, of James Monayhan and his wife Elizabeth, Catholics, sponsors Daniel McFall and Mary Lasher.
- L'Affaty [*better Lafferty*], the 14th, by the same, Eleanor, born Aug. 24, 1792, of Daniel L'Affaty (Catholic) and his wife Martha (Calvinist), sponsors the priest and Anna Welsh.
- Cole, the 16th, by Rev. F. A. Fleming, Francis, born Sept. 1, 1792, of Richard Cole and his wife Sarah, Catholics, sponsors Michael McCloskey and Mary Harper, Catholics.
- Ward, same day, by Rev. L. Graessl, William, born Aug. 27, 1792, of John Ward and his wife Regilla, Catholics, sponsors John Lopez and Mary Johnston.
- McCarty, the 23d, by the same, Margaret, born Jan. 14, 1792, of

- Dennis McCarty and his wife Elizabeth, Catholics, sponsors Lawrence Hayes and Elizabeth Abraham.
- Delegan, the 24th, by the same, Regina, born Sept. 18, 1792, of James Delegan and his wife Mary, Catholics, sponsors Adam Mayer and Agnes Fink.
- De la Croix, same day, by Rev. Ambrose Maréchal [*afterwards archbishop of Baltimore*], Henrietta Prudence, born June, 1791, of Joseph De la Croix and his wife Mary Josephine (Fricourt), Catholics, sponsors Daniel Le Maitre and ——— Misoquarin.
- McCarty, the —, at Haycock, by Rev. C. V. Keating, John, born July 22, 1792, of John McCarty and his wife Elizabeth, Catholics, sponsors Nicholas and Catharine McCarty, Catholics.
- Heney, the —, in New Jersey, by the same, William, born May 1, 1792, of Michael Heney and his wife Ellen, Catholics, sponsors William Sheaffer and Catharine Heney, Catholics.
- Miller, the —, in New Jersey [?], by the same, Elizabeth, born Sept. 5, 1792, of Nicholas Miller and his wife Anna, Catholics, sponsors John and Catharine Miller, Catholics.
- Shut, the —, at Mount Hope, by the same, Mary Catharine, born June 27, 1792, of George Shut and his wife Mary, Catholics, sponsors Philip and Catharine Shut, Catholics.
- Fiechter, same day, by the same, John, born May 30, 1792, of Frederick Fiechter and his wife Mary, Catholics, sponsors John and Mary Magdalen Goble, Catholics.
- Slater, same day, at same place, by the same, Joseph, born Nov. 27, 1792, of Benedict Slater and his wife Dorothy, Catholics, sponsors Joseph and Elizabeth Walsh, Catholics.
- White, same day, at same place, by the same, Joseph Henry, born July 27, 1792, of Thomas White (Catholic) and his wife Mary (Protestant), sponsors Henry and Elizabeth Hanger, Catholics.
- Leivers, the —, at Charlottenburg [*in New Jersey*], by the same, John, born May 24, 1792, of Caspar Lievers (Protestant) and Catharine Vingard (Catholic), sponsors Philip Seaholster and Juliana Vingard, Catholics.
- Fitzbach, the —, at Ringwood, by the same, Stephen, born July 7, 1792, of Stephen Fitzbach (Catholic) and his wife Catharine (Lutheran), sponsors Anthony and Margaret May, Catholics.
- Weible, the —, at same place, by the same, Elizabeth, born Sept. 4, 1792, of Conrad Weible and his wife Eugenia, Catholics, sponsors William Mullen and Elizabeth May, Catholics.
- Fetia, the 30th, by Rev. L. Graessl, Francis, born Sept. 22, 1792, of Michael Fetia and his wife Mary, Catholics, sponsors John Baptist Belissier and Mary Dishale, Catholics.
- Collins, the —, at Ringwood, by Rev. C. V. Keating, William, born June 6, 1791, of Peter Collins (Catholic) and his wife Elizabeth

- (Protestant), sponsors Edward Coffy and Eugenia O'Neil, Catholics.
- Green, same day, at same place, by the same, James, born May 19, 1792, of John Green and his wife Catharine, Catholics, sponsors Henry and Catharine Call, Catholics.
- Prudent, same day, at same place, by the same, Sarah, born Aug. 6, 1780, of Adonaiho Prudent and his wife Abigail, Protestants, sponsors John Joseph Suaveda and Mary Menzebach, Catholics.
- Cahil, same day, at same place, by the same, Charles, born Oct. 27, 1792, of Thomas Cahil and his wife Eleanor, Catholics, sponsors John Coffy and Catharine Robison, Catholics.
- Hansel, same day, at same place, by the same, Mary Magdalen, born Aug. 22, 1792, of James Hansel and his wife Catharine, Presbyterians, sponsors Eugene and Mary Peltzer, Catholics.
- Sevis, same day, at same place, by the same, William, born Aug. 7, 1792, of Samuel Sevis and his wife Amelia, Protestants, sponsors Eugene and Mary Peltzer.
- Sech, same day, at same place, by the same, Ellen, born July 23, 1792, of Francis Sech and his wife Catharine, Catholics, sponsors Anthony May and Ellen Scholster, Catholics.
- Prudent, same day, at same place, by the same, Abigail, born July 23, 1785, of Adonaiho Prudent and his wife Abigail, Protestants, sponsors Conrad Weible and Mary Peltzer, Catholics.
- Prudent, same day, at same place, by the same, Holster, born Dec. 16, 1790, of the same parents, sponsors Jacob and Lydia May, Catholics.
- Fiechter, same day, at Pump-ton [*better* Pompton, N. J.], by the same, Elizabeth, born Sept. 12, 1792, of Joseph Fiechter (Catholic) and his wife Dorothy (Protestant), sponsor the priest.
- Parsons, same day, at Burlington [N. J.], by the same, Elizabeth, born June 16, 1792, of James Parsons and his wife Mary, Catholics, sponsor the priest.
- Reily, the 30th, at Philadelphia, by the same, Susanna, born July 19, 1792, of Edward Reily (Catholic) and his wife Ellen (Lutheran), sponsors Michael Butler and Mary Michel, Catholics.
- Herperger, same day, by Rev. L. Graessl, George, born Aug. 30, 1792, of George Herperger and his wife Susanna, Catholics, sponsors Peter Eck and Charlotte Herperger, Catholics.
- Schneider, same day, by the same, Mary Barbara, born Sept. 25, 1792, of Joseph Schneider and his wife Barbara, Catholics, sponsors Henry Horn and Barbara Schneider.
- Kevelero, October 4th, by Rev. C. V. Keating, James, born Oct. 2, 1792, of James Kevelero and his wife Winifred, Catholics, sponsors John Daugherty and Mary Roan, Catholics.
- Leamy, the 6th, by Rev. F. A. Fleming, Mary, born Sept. 21, 1792, of John Leamy and Mary Doyle, Catholics, sponsor the priest.

- McCorister, the 7th, by Rev. C. V. Keating, Catharine, born Oct. 6, 1792, of Dennis McCorister and his wife Mary, Catholics, sponsors Barnaby McCarran and Mary McGlaughlan, Catholics.
- Hughy, same day, by Rev. L. Graessl, James, born Oct. 3, 1792, of George Hughy and his wife Mary, Catholics, sponsors James and Salome Lansinger.
- McCormick, the 11th, by Rev. Ambrose Maréchal, James, born to-day, of Hugh McCormick and his wife Catharine, Catholics, sponsors [*but no names*].
- Boudet, the 13th, by Rev. L. Graessl, Louis, born Aug. 15, 1792, of Nicholas Boudet and his wife Angelica, Catholics, sponsor Patrick Dominic Lewis.
- DuCombe, the 14th, by the same, Mary Louisa, born Sept. 2, 1792, of Vincent DuCombe and his wife Rosa, Catholics, sponsors Anthony Chardeau and Mary Louisa Sainton.
- Kalter, the 16th, by the same, William, born Oct. 4, 1792, of John Kalter (Protestant) and his wife Anna (Catholic), sponsors Joseph Wilmore and Elizabeth Reed.
- McConnell, the 17th, by the same, Catharine, born Oct. 1, 1792, of Arthur McConnell and his wife Catharine, Catholics, sponsors James Welsh and Eleanor McGlasky.
- Clancy, same day, by Rev. C. V. Keating, Elizabeth, born Oct. 10, 1792, of Ferdinand Clancy and his wife Mary, Catholics, sponsors Thomas Meighan and Catharine Roarke, Catholics.
- Mullen, same day, by the same, John, born May 10, 1791, of Edward Mullen and his wife Elizabeth, Catholics, sponsors Edward and Sarah McCafferty, Catholics.
- Crump, the 19th, by the same, John, born Sept. 30, 1792, of John Crump (Catholic) and Margaret Wadnam (Protestant), sponsor Robert Stafford, Catholic.
- Errold, the 23d, by the same, James, born six years ago, of John Errold and ———, sponsor the priest.
- Scherer, same day, by the same, Mary Anna, born Oct. 16, 1792, of Robert Scherer (Lutheran) and his wife Elizabeth (Catholic), sponsors the priest and Mary Logan, Catholics.
- Byrne, the 24th, by the same, Elizabeth Mary, born Sept. 25, 1791, of John Byrne and his wife Mary, Catholics, sponsors Bernard Byrne and Mary Byrne, Catholics.
- Stritneland, the 27th, by Rev. F. A. Fleming, Mark, born Dec. 2, 1792 [*error for 1791?*], of Mark Stritneland (Calvinist) and his wife Eleanor (Catholic), sponsors the priest and Alice Byrne, Catholics.
- Graham, the 28th, by Rev. C. V. Keating, Susanna, born Feb. 5, 1782, of Philip Graham (Calvinist) and his wife Sarah (Catholic), sponsor Rev. Ambrose Maréchal.

- Graham, same day, by the same, Thomas, born Mar. 9, 1784, of the same parents, sponsor Thomas Conway, Catholic.
- Graham, same day, by the same, Mary, born June 1, 1788, of the same parents, sponsor Jeremiah Sullivan, Catholic.
- Lewis, same day, by the same, James, born Aug. 16, 1790, of John Lewis (Catholic) and his wife Anna (Quakeress), sponsor Paul Haughy, Catholic.
- Neily, the 29th, by the same, George, born Nov. 12, 1791, of William Neily (Catholic) and his wife Catharine (Protestant), sponsor the priest.
- Houchel, same day, by the same, Samuel, born Oct. 24, 1792, of James Houchel and his wife Catharine, Catholics, sponsors the priest and Eleanor Harvy, Catholics.
- Peticolat, same day, by Rev. F. A. Fleming, Edward Frederick, born yesterday, of Philip Abraham Peticolat and his wife Amelia, Catholics, sponsors Martin McDermott and Johanna Risdell, Catholics.
- Dunn, the 30th, by Rev. C. V. Keating, William, born Feb., 1792, of William Dunn (Catholic) and his wife Elizabeth (Presbyterian), sponsors the priest and Margaret Walker, Catholics.
- Lotty, November 1, by Rev. L. Graessl, Elizabeth, born Oct. 13, 1792, of Lawrence Lotty and his wife Elizabeth, sponsors Anthony and Marianna Schneider.
- Young, the 4th, by Rev. C. V. Keating, Sarah, born Oct., 1788, of ——— Young (Catholic) and Phyllis (negroes), sponsors the priest and Mary Vessy, Catholics.
- McCrapahan, same day, by Rev. F. A. Fleming, Mary, born July, 1792, of James McCrapahan (Catholic) and his wife Catharine (Quakeress), sponsors James and Hannah Noble, Catholics.
- Jones, same day, by Rev. C. V. Keating, Mary, born Sept. 25 [*probably* 1792], of ——— Jones (Catholic) and his wife Mary (Protestant), sponsors the priest and Mary Deady, Catholics.
- McGlaughlan, same day, by the same, Eugene, born Oct. 31, 1792, of John McGlaughlan and his wife Catharine, Catholics, sponsors Thomas Carron and Anna Dougherty, Catholics.
- Henneberry, same day, by Rev. F. A. Fleming, Thomas, born Oct. 23, 1792, of Patrick Henneberry and his wife Margaret, Catholics, sponsors Thomas Henneberry and Mary Curry, Catholics.
- Barry, the 5th, by Rev. C. V. Keating, Catharine, born Oct. 28, 1792, of James Barry and his wife Elizabeth, Catholics, sponsors Archibald McGouin and Elizabeth Shea, Catholics.
- Riche, same day, by the same, Robert, born Nov. 2, 1792, of Robert Riche and his wife Mary, Protestants, sponsors the priest and Sarah Garaha, Catholics.
- Croun, the 6th, by Rev. Ambrose Maréchal, Peter, born Nov. 5, 1792,

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- of Adam Croun and his wife Bridget, Catholics, sponsors Carrol McManamin and Mary Walsh, Catholics.
- Danfy, the 8th, by Rev. C. V. Keating, Margaret, born Aug. 31, 1789, of James Danfy (Catholic) and his wife Hannah (Quakeress), sponsors Jeremiah and Catharine Sullivan, Catholics.
- Schneider, same day, by Rev. L. Graessl, Mary Magdalen, born Nov. 3, 1792, of Henry Schneider and his wife Catharine, sponsors Anthony and Barbara Graf, Catholics.
- Smith, the 9th, by Rev. C. V. Keating, Sarah, born June 3, 1788, of Thomas Smith (Catholic) and his wife Pauline (Protestant), sponsor the priest.
- Smith, same day, by the same, Justina, born Nov. 18, 1791, of the same parents, same sponsor.
- Brady, the 10th, by Rev. F. A. Fleming, Sarah, born Nov. 7, 1792, of Charles Brady and his wife Sarah, Catholics, sponsors Simon and Hannah Marquez, Catholics.
- Ennis, the 11th [*in the Register written "Enys," but indexed "Ennis"*], by Rev. L. Graessl, Anna, born Oct. 21, 1792, of James Ennis and his wife Margaret, Catholics, sponsors Stephen and Mary Barden.
- Yorkle, same day, by the same, John Charles, born Nov. 2, 1792, of George Yorkle and his wife Mary, Catholics, sponsors John and Otilia Manderfield, Catholics.
- Roth, the 12th, by the same, Thomas, born Oct. 6, 1792, of Thomas Roth and his wife Anna, Catholics, sponsors Lawrence and Mary Smith.
- Mayer, the 16th, by the same, Elizabeth, an adult, sponsors Adam and Catharine Mayer.
- McCloud, the 17th, by the same, James, born Sept. 20, 1792, of George McCloud and his wife Bridget, Catholics, sponsors Lawrence McCall and Anna Birksau.
- Ryan, same day, by the same, William, born June 14, 1792, of William Ryan and his wife Isabella, Catholics, sponsor the priest.
- Savoy, the 18th, by the same, George, born Nov. 17, 1792, of John Savoy and his wife Mary, Catholics, sponsors George Bertian and Susanna Savoy, Catholics.
- Montgomery, the 19th, by the same, Alice, born Nov. 17, 1792, of John Montgomery and his wife Mary, Catholics, sponsors Joseph Wigmore and Elizabeth Ingram.
- O'Donnell, same day, at White-Clay Creek [*Delaware*], by Rev. C. V. Keating, Emanuel, born Oct. 31, 1792, of John O'Donnell and his wife Eleanor, Catholics, sponsors James Gallagher and Alice Dunleavy, Catholics.
- Telfer, the 21st, by the same, Sarah, born ———, of Robert Telfer (Catholic) and his wife Eugenia (Protestant), sponsors Marcellus Carvelo and Honora Cassidy, Catholics.

- Carey, the 23d, by Rev. F. A. Fleming, Mary, born Nov. 21, 1792, of Mathew Carey and his wife Bridget, Catholics, sponsors Roger Flahavan and Anna Gallagher, Catholics.
- Courtney, the 25th, by the same, James, born Nov. 8, 1792, of Hugh Courtney (Catholic) and his wife Eugenia (Calvinist), sponsors Hugh Hannan and Marianna Noone, Catholics.
- Burget, the 26th, by Rev. C. V. Keating, Harriet, born Oct. 24, 1792, of John Burget and Keziah, Protestants, sponsor Marcellus Curvelo, Catholic.
- Graham, the 27th, by the same, Anna, born Mar. 16, 1792, of Philip Graham (Protestant) and his wife Sarah (Catholic), sponsors the priest and Margaret McNelis, Catholics.
- Mulvey, the 29th, by Rev. F. A. Fleming, Mary, born Nov. 24, —, of Charles Mulvey and his wife Johanna, Catholics, sponsors the priest and Elizabeth Hogan, Catholics.
- Dubuc Marentille, December 2d, by Rev. A. Maréchal, Frances Mary, born —, of Abraham Debuc Marentille and his wife Frances Mary, Catholics, sponsors Isaac Dubuc Valdere [*or* Waldere] and Julia Dubuc Marcury.
- Feran, the 3d, by Rev. F. A. Fleming, John, born Nov. 11, 1792, of Thomas Feran and his wife Anna, Catholics, sponsors Hugh Brennen and Marianna Rean, Catholics.
- Moreira, the 5th, by the same, Mary, born Feb. 26, 1792, of Louis Moreira and Christina La Combe, Catholics, sponsors Joseph Wigmore and Susanna Rrop (?), Catholics.
- Cowley, the 6th, by Rev. L. Graessl, Margaret, born Nov. 14, 1792, of Abraham Cowley and his wife Margaret, Catholics, sponsor Mary Adams.
- Clancy, the 8th, in Chester county, by Rev. C. V. Keating, Louis, born Oct. 2, 1792, of Eugene Clancy and his wife Elizabeth, Catholics, sponsors Louis and Elizabeth Jenkins, Catholics.
- Hagerty, the 9th, by Rev. F. A. Fleming, Daniel, born June 20, 1792, of Cornelius Hagerty (Catholic) and his wife Mary (Calvinist), sponsors Richard Sweetman and Hannah Helveson, Catholics.
- Schindler, same day, by Rev. L. Graessl, Joseph, born Nov. 28, 1792, of John Schindler and his wife Sarah, Catholics, sponsor the priest.
- Davis, the 10th, by the same, Mary, born Nov. 8, 1792, of Francis Davis and his wife Mary, Catholics, sponsors Joseph Wigmore and Eleanor Carney.
- O'Connor, the 11th, by the same, Edmund, born to-day, of Terence O'Connor and his wife Susanna, Catholics, sponsors Patrick Larky and Catharine Tollin, Catholics.
- Vicar, the 16th, by the same, Mary, born Sept. 17, 1792, of John Vicar and his wife Anna, Catholics, sponsors John Baxter and Susanna Savoi, Catholics.

- Babir, same day, by the same, Elizabeth, born Dec. 8, 1792, of John Babir (Catholic) and his wife Hannah (Protestant), sponsors James Creamer and Elizabeth Babir, Catholics.
- McDowell, same day, by Rev. F. A. Fleming, Sarah, born Dec. 14, 1792, of Patrick McDowell and his wife Sarah, Catholics, sponsors Jeremiah and Catharine Sullivan, Catholics.
- Kane, the 18th, by the same, Thomas, born Dec. 17, —, of John Kane and his wife Eugenia, Catholics, sponsors John and Catharine Lynham, Catholics.
- McElroy, same day, by the same, Mary, born Feb. 9, 1788, of John McElroy (Catholic) and his wife Mary (Calvinist), sponsors John Kane and Elizabeth Wilson, Catholics.
- Schooly, the 17th, at Jersey S. [*sic*], by Rev. C. V. Keating, William, born Mar. 10, 1788, of John Schooly (non-Catholic) and his wife Elizabeth (Catholic), sponsors Edward McSweeney and Bridget Smith, Catholics.
- Betagh, the 23d, by Rev. F. A. Fleming, Joseph Le Blanc, born Nov. 28, 1792, of Thomas Betagh and his wife Margaret, Catholics, sponsors Joseph Le Blanc and Sarah Robin, Catholics.
- Sweeny, same day, by Rev. C. V. Keating, Catharine, born Dec. 22, 1792, of John Sweeny and his wife Eleanor, Catholics, sponsors John Gildea and Anna Boyle, Catholics.
- Schneider, the 24th, by Rev. L. Graessl, Henry, born Dec. 18, 1792, of William Schneider and his wife Elizabeth, Catholics, sponsors Adam Schneider and Catharine Hughy.
- Collins, same day, by Rev. C. V. Keating, William, born Aug. 11, 1792, of William Collins (Catholic) and Lucia Adams (non-Catholic), sponsors the priest and Catharine Walsh, Catholics.
- Reddy, same day, by the same, Anna, born Oct. 29, 1792, of Michael Reddy and his wife Mary, Catholics, sponsors Maurice and Anna Moynahan, Catholics.
- Reily, the 25th, by Rev. F. A. Fleming, Esther, wife of John Reily, formerly Quakeress, but now Catholic, with renewal of marriage consent, sponsors James and Catharine Gallagher, Catholics.
- Smith, the 26th, by Rev. L. Graessl, Charles, born Dec. 11, 1792, of Charles Smith and his wife Elizabeth, Catholics, sponsors Peter Eck and Mary Savage.
- Montgomery, same day, by the same, Mary, born Feb. 27, 1792, of Patrick Montgomery and his wife Eugenia, Catholics, sponsor — Shells.
- Mayer, the 27th, by the same, William, born Dec. 27, 1792, of George Mayer and his wife Sophia, sponsors David and Elizabeth Keplis.
- Granvilles, same day, by the same, Mary, born Dec. 27, 1792, of Cornelius Granvilles and his wife Catharine, Catholics, sponsor the priest.

- Uleghan, the —, in the State of Delaware, by Rev. C. V. Keating, John, born Dec. 25, 1792, of John Uleghan (Catholic) and his wife Phoebe (Quakeress), sponsor Nicholas Kirwan, Catholic.
- Thorne, the —, in Chester [Pa.], by the same, John, born Sept. 8, 1792, of John Thorne and his wife Eleanor, Protestants, sponsors Robert Jordan and Mary Hooper, Catholics.
- Thorne, same day, at same place, by the same, William, born Nov. 12, 1792, of the same parents, same sponsors.
- Jordan, same day, at same place, by the same, Robert, born Nov. 29, 1792, of Robert Jordan and his wife Mary, Catholics, sponsors Michael Kelly and Mary Hooper, Catholics.
- Proctor, the 29th, by the same, Dennis, born Dec. 20, 1792, of Joseph Proctor (Protestant) and his wife Sarah (Catholic), sponsor the priest.
- Davis, the 30th, by Rev. F. A. Fleming, John, born Dec. 22, 1792, of Robert Davis (Catholic) and his wife Elizabeth (Lutheran), sponsors Patrick Whelan and Mary Gallagher, Catholics.

Baptisms for the year: Males, one hundred and sixty-six; females, one hundred and seventy-three—total baptisms, three hundred and thirty-nine.

REMINISCENCES OF AN OLD-TIME JOURNAL- IST—THE LATE PATRICK DONAHOE, OF BOSTON.

NOTE.—Some fourteen years ago the writer in search of material for his paper on Catholic periodicals in the United States, (see his studies thereon published in these RECORDS for 1893, iv, 213-242,) addressed a set of queries relating to early Catholic newspaperdom in New England to the late Patrick Donahoe, of Boston, the venerable editor of the *Pilot*, which had been established by him in 1837.

In reply he received the following notes from Mr. Donahoe, in two separate instalments, dated June 23 and July 11, 1890. In his first letter, it should be noted carefully, Mr. Donahoe makes the following observation as to his recollections of olden times:

“You must pardon me (he writes) for not replying to a letter of yours of April 25.

“As I parted with my files of *The Pilot* when I gave up everything I had [*at the time of his failure in business*] I have not the dates at hand.

“I inclose what I have been able to gather from friends and memory.”

At the date of writing, Mr. Donahoe was in his seventy-sixth year. Following are his reminiscences just as they were written.—EDITOR.

[FIRST LETTER.]

“*The Jesuit* was the first paper started in Boston—Oct., 1829. The second bishop of Boston was sole editor and proprietor. Later he was assisted by Rev. Dr. O’Flaherty, who changed the name to the *U. S. Catholic Intelligencer*. It was continued for a year or two. The Rt. Rev. Bishop Fenwick, who had to meet the expense, gave up the paper, and passed it over to myself and the printer, a Mr. H. L. Devereux, who assumed the publication.

“We employed as editor George Pepper, who at one

time published in Philadelphia a magazine, called *The Irish Shield*. The name was changed to the *Literary and Catholic Sentinel*. It continued for a year or so and the publishers finding it did not pay, discharged Mr. Pepper and it was discontinued. Mr. Pepper undertook the publication of a new paper, the name of which I do not recollect. That, too, went the way of all flesh after being published for a year or so. Mr. P. lingered some time in Boston, living on friends for support. He took sick and was buried on Bunker's Hill, where a monument was erected to his memory, which is, I believe, mouldering away for want of care. The cemetery is now closed. Poor Pepper! his temper corresponded with his name. These were convent-burning times; it required a good deal of patience to combat the convent-burners and their supporters. He used to pepper them to their heart's content. He was very violent.

"After the death of Mr. P.'s paper and himself, there seemed to be an opening for a paper, so I struck out, and with the aid of Mr. Devereux, we set sail again. It was uphill work. Mr. D. retired from the press and left me to my fate. This was the Repeal times, and O'Connell was fighting the battles. His right-hand man was Mr. Barrett, who published a paper in Dublin called *The Pilot*. From this originated *Boston Pilot*, which was afterwards called THE PILOT. In its early days, myself, two girls and a boy printed, edited and circulated the paper. The press-work was hired out.* For nine years the circulation was 500 copies a week. The Repeal agitation in Ireland helped the circulation and we gradually kept enlarging, and [*not decipherable*] until before the great fire in 1870 it reached 40,000 a week. My business was good, and I accumulated money, and at the time of the fire I was doing business in my own building that cost, to erect, \$125,000. I was reckless in assisting friends and I indorsed largely. The fire, indorsements, etc., broke me up. My losses were more

than \$250,000. I was obliged to give up everything. At the time of my failure I could not put my hand on \$100, without a roof to cover my family. I mustered courage and continued the Passenger and Foreign Exchange business, accumulated some money, and embarked in publishing *Donahoe's Magazine*, which is now doing well.

"Among the writers for the *Pilot*, I might mention Sir John Gray, Thomas D'Arcy McGee, Thomas Mooney (historian), Mrs. James P. Sadlier, Mrs. Anna H. Dorsey, Patrick Casserly, and his son Eugene. It would be impossible to give the numerous writers that have contributed. *Donahoe's Magazine* is in its 12th year and is destined to live. It is the most successful of the defunct [*periodicals*] and those now in existence. Its writers are among the best in the country. I presume it is bound up in the library of your A. C. HISTORICAL SOCIETY.

"About the other papers you speak of, the *N. E. Reporter and Catholic Diary* was published for a few years. The printer was James B. Clinton, who was the occasion of introducing me into the printing business. It lasted but a few years. Its instigator has long since gone to his reward.

"The *Boston Tablet* I do not remember anything about. The *Boston Catholic Observer* was started by some parties who were dissatisfied with *The Pilot*. Rev. N. O'Brien was the projector. O. A. Brownson was a contributor, but had no interest in it. All dead; I have nearly forgotten all about them."

[SECOND LETTER.]

"Yours of the 10th received. I will tell you all I know. I know nothing of the *printers* of *The Jesuit* until Smith & Davis printed it. I was a boy in their office. They did not have it long. H. L. Dev. [*Henry L. Devereux*] succeeded them. Smith & Davis were Catholics, but Dev.

was not. S. & D. were Irishmen. They were in the printing business. I know nothing about the I. Shield other than hearing of it in the press. I knew none of the agents you speak of, nor of the papers, the *Freeman's Echo* or *News*. Remember I was a boy of 14 when I entered as printer's devil. There were only two boys—myself and another—in all the printing offices in Boston, where I spent several years before going to the *Jesuit* office. Prior to this I knew nothing of Catholic affairs.

“Do say nothing of the *New York Truth Teller*. But presume you know all about it. If not, the *Irish American* people in New York can give you information.

“About poor Pepper. He was a hard drinker. It was said of him that a tract distributor called upon him for the purpose of converting him to Methodism. He fell in love with her, etc. I believe his wife lived in Philad. I had heard he had a son, but I never saw him. I was lead to believe that he was able as a writer. But was greatly disappointed. He published in Nos. [numbers] a *History of Ireland*, but has long since been out of print. A few hundred copies were only printed. He was nominally a Catholic, and I believe he received the last sacraments. The people of that period (friends of his) are all dead. Otherwise I could tell you more about him. But really his history is not worth repeating. In his day, the poor Irish were glad to have any one to speak for them, and they liked his harsh, violent [*ways?*]. He did more harm than good. God rest his soul!

“Nothing gives me more pleasure than to communicate what I know of the stirring events of my boyhood and those with whom I was connected.

“Very truly yours,

“PATRICK DONAHOE.”

JOHN DELAVAU BRYANT, M. D., PH. D.
(A. D. 1811-1877.)

BY JAMES J. WALSH, M. D., PH. D., AND
JOSEPH WALSH, M. D.

It is, perhaps, a little difficult for this generation to realize what a storm of misunderstanding, misstatement and misrepresentation the proclamation of the dogma of the Immaculate Conception of the Mother of God just fifty years ago * met with in this country. Protestant comments on the papal action in this matter were full of the characteristic bigotry which always seems to seize upon old-time unbelievers when there is question of the Blessed Virgin. Those who realize that even at the present moment most non-Catholics fail utterly to understand what is properly meant by the Immaculate Conception can scarcely fail to appreciate the greater ignorance of that earlier and more intolerant time. It is extremely interesting, then, to find that one of the most prominent writers on the subject of the Immaculate Conception, who succeeded perhaps

* This belief in the primal integrity and sinlessness of the Mother of our Lord, commonly known as the "Immaculate Conception of the Blessed Virgin,"—a belief that embodies the absolute freedom of the saintly daughter of Saints Joachim and Anne from any moral defilement whatsoever (through the fault of the father of the human race,)—a singular privilege moreover as well as unique marvel in the history of men, so deeply characteristic of the limitless purity of her Divine Son, who was both true God and true Man,—this belief now a defined dogma of holy Church was proclaimed solemnly as the sense of Christian wisdom by the late Supreme Pontiff Pius IX, on Friday, December 8, 1854.—EDITOR.

better than any one else in this country in bringing home to the minds of at least a few Protestants the proper conception of the dogma in question, was a physician of Philadelphia, Dr. John Delavau Bryant, the son of an Episcopal minister, who had become a convert at the sacrifice of all associations with his relatives and to the serious detriment of his material prospects in life.

Of Dr. Bryant's book, *The Immaculate Conception of the Blessed Virgin Mary, Mother of God*, (published in 1855 by Donahoe, of Boston,) the editor of *The Dolphin* said in the May number, (page 617,) that it is

"an affectionate tribute to our Blessed Lady, setting forth the doctrine of the Immaculate Conception, its reasonableness, its proofs from Scripture, from the tradition of ancient literature of the Christian fathers, the teachings of St. Bernard, St. Thomas of Aquino and others on the subject, and the answers to objections made against the dogma."

We shall have occasion to see in the course of this article that this is not undeserved praise and that the breadth of knowledge demanded for a work drawn from such widely distant sources was possessed by its author.

This is not the only book that Dr. Bryant wrote, nor the only reason why he should be affectionately recalled by Catholics, though this represents the special reason for reverting to his memory at the present moment when we are celebrating the first jubilee of the proclamation of the Immaculate Conception. Besides his book on this subject, Dr. Bryant wrote a series of novels, the best known of which, *Pauline Seward*, was very commonly seen on the "parlor table" of Catholic homes a generation ago.

Dr. Bryant himself, however, probably considered that any title to fame he might deserve would more properly rest upon his epic poem, *The Redemption*. This work, apparently inspired by a visit to Jerusalem in the days of

his doubts just before his conversion to the Faith of his fathers, and founded on the Bible and Catholic tradition, suffered, of course, by the inevitable comparison with the Bible itself, and then with Milton, whose *Paradise Regained*, indeed, has for its subject one set of incidents from the material used by Dr. Bryant in his *Redemption*. If Milton's later work, though said to have been preferred by himself, has never been considered at all comparable to its immortal predecessor, the *Paradise Lost*, it is easy to understand that others would almost inevitably fail. Where the sublimest genius fell so far short, it is not surprising if talent, though of a high order, proved inadequate to the theme of Divinity made Man. Dr. Bryant's poem, notwithstanding the fond hopes of its author, never achieved more than a *succes d'estime*, though in the comparatively unfertile literary times in which it was issued it attracted considerable attention from poets and literary folk generally.

Dr. John Delavau Bryant was born in Philadelphia in 1811.* His father was the reverend William Bryant, who was assistant rector in the Episcopal church of the Epiphany, Fifteenth and Chestnut streets, in Philadelphia, from October, 1840, to December, 1841. He owes his middle name to his mother, a Miss Delavau, of the old Philadelphia family of that name.

At the time that his father was assistant rector of the church of the Epiphany this was one of the most important Episcopalian churches in town, some of the oldest

* When a year old (in 1812) John Bryant, whose middle name "Delavau" had been given him in memory of his grandfather John Delavau, a shipbuilder of Southwark, one of the neighboring districts of Philadelphia, was baptized according to the rites of the Episcopal church by Rev. Archibald Alexander, D. D. He was the last child born to Rev. William Bryant and his wife Margaret Delavau, the latter dying of consumption in 1813. His three sisters were Mary, born in 1805, who died young; Ann Eliza (Rembaugh), born August 27, 1807, died April 25, 1841, aged 33 years; and Hannah (Kerr?), born in 1809, died March 14, 1883, aged 74 years.—(From *Letter of A. C. Rembaugh, M. D.*, a nephew of Doctor Bryant, April 22, 1896.—EDITOR.)

and best families being members of it. It had been founded in 1833 by Dr. Caspar Morris, Alexander W. Johnson and Robert Colcleugh. The charter was obtained in 1834, and the corner-stone laid in the same year by the right reverend William White, Episcopal bishop of Pennsylvania. Though it was the eighth Episcopalian church founded in Philadelphia, the other seven being in the order of their foundation, Christ Church, St. Peter's, St. James', St. Paul's, St. Andrew's, St. Stephen's and Grace Church, it was attended by well-known Philadelphians of the time. The gradual growth of the city had made the neighborhood in which it was erected a rather fashionable quarter, and as a consequence the church almost at once assumed a position of prominence.

Reverend William Bryant, whose name occurs first in the Philadelphia *Directory* in 1829 as a resident at No. 163 South street, was at first a teacher. In the *Episcopal Church Almanac* (for 1830) reverend William Bryant is mentioned as teacher and master of the Boys' School of the Academy of the Protestant Episcopal Church in the city of Philadelphia, a resident of Philadelphia and missionary in the suburbs, his duties being in the service of the Society for the Advancement of Christianity in Pennsylvania, which he continued to fulfil evidently until 1838. After this he became rector of All Saints' church, on Twelfth street, below Fitzwater, Moyamensing, though he seems to have continued his missionary and teaching duties as before.

In 1840, there is mention in the directory of a "William Bryant Seminary" at No. 1 North Eleventh street. This seems without doubt to have been a school under the direction of Dr. Bryant's father, and it was while fulfilling his duties here that he became assistant rector to the church of the Epiphany at Fifteenth and Chestnut. In 1844 and 1845 he was still teaching. His name is not to be found

in the *Episcopal Church Almanac* of 1846 or later, so that it seems probable he must have died about this time.

Young Bryant was evidently given a good preparatory education in attendance at his father's school. He entered the second term of the sophomore year at the University of Pennsylvania in 1837, and seems to have soon been recognized as an intellectual leader among the students, for two years later we find him elected as the moderator of the Philomathean Society, which was at that time, as it has been ever since, considered one of the most prominent debating societies at the university. This society had been founded some twenty years before, and among its moderators are the names of members of the oldest families in Philadelphia: Biddle, Scott, Frazier, Ashhurst, Paul, Cadwallader, Norris, Harrison, and others. Among the honorary members of the Philomathean Society were Lafayette, who seems to have been made a member at the time of his visit to America in 1824, and Robert Walsh, LL. D., a professor at the University of Pennsylvania and the father of the distinguished Philadelphia literary family of that name, whose scions are now exerting their influence on literature in several of our Eastern cities.

Dr. Bryant received the degree of Bachelor of Arts in the university in 1839 and the still higher one of Master of Arts in 1842. Whether this was for special work in course or for work done at the general theological seminary at the Protestant Episcopal Church in New York City, which he entered the fall term after his graduation, is not very clear. It was while at that seminary that he began to doubt about his religious views, and when he left it, it was to travel in Europe, where his association with Catholics, especially in Italy, (fondly hoped by so many Protestant families at the time to act as a sure cure for tendencies to Roman Catholicism,) proved, as it did in so many other cases to have just the opposite effect.

Bryant returned from Europe a Catholic at heart and was baptized shortly after, in 1842.*

The period just before and after Dr. Bryant's conversion was an extremely interesting epoch in the history of the Catholic Church in the United States. Two years after he was baptized the first serious results of the Know-Nothing movement occurred in Philadelphia, and churches and convents were burned down, with the loss of not a few lives. The Native American Party had been founded in 1842, and the "No Popery" cry began to resound from the pulpits and the press in many parts of the country.

The most wonderful thing about this really unpatriotic scheme is the way in which otherwise most reputable persons lent themselves to phases of the movement, which should presumably have been considered utterly beneath their dignity and standing in the community. It was at this time, too, that the series of books containing supposed disclosures of the vilest kind with regard to conventual life began to issue from the political un-Catholic press, and there seems to be no doubt now that even prominent non-Catholic divines were guiltily conscious of the fact that at least the most heinous form of exaggeration had been indulged in to make these narratives popular so as to enable them to serve the purpose of the anti-Catholic party.

This Know-Nothing movement had been led up to by the unwelcome sight of a decided trend among better educated classes towards the Catholic Church. A spirit of unrest among the rising generation of thinking men with spiritual tendencies had manifested itself in such movements as the Brook Farm, the Bronson Alcott Experiment, and the foundation of certain monasteries in the Episco-

*The *Baptismal Register* of St. John's church, in Philadelphia, states that Doctor Bryant was baptized by Rev. Francis Xavier Gartland, (afterwards first bishop of Savannah,) on February 12, 1842, his godfather being the late Mark Antony Frenaye. The doctor's age there given makes him thirty years and four months old.—EDITOR.

palian Church. The union of protest against Catholicity, which has been the basis of much of the church life, became broken and young men of serious purpose began to study the doctrines of the Catholic Church, and as a consequence to put off their prejudices against her.

Reverend Clarence Walworth, in his book on *The Oxford Movement in America; or, Glimpses of Life in an Anglican Seminary*, gives an excellent idea of the trend towards Catholicism manifested within the walls of the General Theological Seminary, in New York City, at Twenty-eighth street and Ninth avenue—a location that at the time was in a suburb of New York City, known as Chelsea. The same intolerant spirit that was manifesting itself throughout the country began now to be felt also within the walls of the seminary. Even the slightest manifestations of “Romish” tendencies, as they were called, were almost sure to attract unfavorable attention from the faculty.

Father Walworth tells the story of the officious intolerance which would not allow even the cross to appear among the temporary decorations of the seminary chapel. It happened that in the midst of the Christmas decorations of the sanctuary the students conceived the idea of making a cross out of greens, which they placed just below the pulpit. The matter was reported to the dean, who ordered them at once to remove it. This they refused to do until an appeal was taken to the president of the seminary, who was afterwards Bishop Onderdonk of New York. While he did not condemn their action in setting up the cross, he considered that all such matters were under the supervision of the dean and counseled simple obedience.

Notwithstanding the most careful supervision, however, Catholic ideas continued to intrude themselves, and the Oxford movement in England was followed by many of the students with the most assiduous attention. Among

those at the seminary about this time, besides Dr. Bryant, were Father Walworth, Mr. James McMaster, later the editor of the *Freeman's Journal*, of New York, and Mr. Edward P. Wadhams, who afterwards became the first Catholic bishop of Ogdensburg, in northern New York.

After a time there came to be a suspicion, even among the members of the Protestant Episcopal clergy throughout the country, infecting also some of their bishops, and even (it is said) the faculty of the General Theological Seminary itself, that there were Jesuits in disguise at the institution for the purpose of leading young ardent minds astray into the mazes of anti-Protestant spiritual speculations and mysticism, and thus into the bosom of the Roman Church. Of course, the rumor was absolutely without foundation of any kind, the Jesuits, scarcely more than a quarter of a century restored to their former standing as a society, were yet suffering from the greatest possible scarcity of men for the direct work they wished to do, without any question of indirect work of any kind. Yet this was the sort of rumor that rather readily gained credence in those intolerant times. Father Walworth, in his book on the Oxford movement, discusses the possible Jesuits among the students and shows without difficulty the absurdity of the idea.

Dr. Bryant's withdrawal from the Seminary and his visit to Europe seem really to have hastened his progress towards the Church, for the converts among the seminarians did not, as a rule, become Roman Catholics until some time after him. Father Walworth himself was not admitted to the Church until May 16, 1845, nor Mr. McMaster, his companion and friend, for a month or so after, while Mr. Wadhams, subsequently Catholic bishop, deferred his submission even later. Some of the other distinguished converts of the period who had received their

first Romeward tendencies at the seminary, Fathers Hewitt and Baker for instance, did not become actual converts until even five or six years later, though it was evident all during the intervening period that they were constantly approaching the Church, perhaps even more closely and surely than they were themselves conscious.

The records of the General Theological Seminary show that Dr. Bryant entered the class of 1842, but did not graduate. He was present at the Seminary during the scholastic year of 1839-40, when he was given leave of absence for one year. At the end of this time, in 1841, the Episcopal bishop of Philadelphia reported that he was no longer a candidate for holy orders. Whether this was due to some unsettlement of his religious views, or whether he had simply found that he had no vocation for a clerical life, cannot now be determined. It would seem, however, that the Oxford movement in England had led him into dissatisfaction with his religious position long before the leaders of that movement felt that they were being carried out of the English church. Like many another Anglican then, Bryant found himself compelled to fall away from leaders who did not make the logical advances towards religious truth that he felt himself compelled to make. It was after this seminary experience that he went to Europe and spent some time in Rome, and then returned, as we have said, to be baptized in 1842 by Father Gartland.

Bryant suffered the usual fate of converts to the Catholic Church at that period. His family disowned him and many of his oldest friends never spoke to him afterwards. Had Dr. Bryant remained a Protestant he would, doubtless, have had all the influence of his old family connections and friends and brilliant prospects for a successful career. Yet all these he gave up in joining the Church. It was necessary for him then to find some occupation in

life, and so he took up the study of medicine at the University of Pennsylvania.*

The course at this time in preparation for the degree of Doctor of Medicine was two years. Dr. Bryant was graduated in 1848. At that period graduation theses were the order of the day, all students being required to hand them in. Dr. Bryant's thesis had for its subject, "Phthisis Pulmonalis." This thesis should be preserved with other graduation theses in the Library of the University of Pennsylvania, but unfortunately is not there, as it would be interesting to compare the views held at that time regarding this disease with those of our own day.

Soon after his graduation Dr. Bryant seems to have opened his office first in Vine street above Fourth. Not long after his formal entering upon practice he was appointed obstetrician to St. Joseph's Hospital, which was at that time the only Catholic hospital in Philadelphia. Contrary to the custom of a later period, St. Joseph's, like most of the other hospitals of that time, admitted this class of cases. Dr. Bryant also became connected with the House of the Good Shepherd as attending physician. This institution was founded in 1850, and had its first home at Twenty-second and Sansom streets. Dr. Bryant continued to hold the post of physician here until relieved, not long before his death, by Dr. Michael O'Hara, who is the present incumbent.

Dr. Bryant associated himself with Catholic charities in Philadelphia in other ways, for several years having been secretary of the staff of St. John's Orphan Asylum, which at that time was situated on Chestnut street below Thirteenth. This institution had been for some years in charge of Mother St. John, the distinguished French religious of

*Dr. A. C. Rembaugh in a conversation with the writer some years ago, stated that on his conversion to the Catholic Faith the doctor designed to join the priesthood, but yielding to the dissuasions of his family entered the medical career instead.—EDITOR.

the Sisters of St. Joseph, who accomplished much to make the institution a representative Catholic charity, worthy of the growing church in Philadelphia, and whose name has been deservedly revered by charitable Catholics of Philadelphia ever since.

Dr. Bryant continued to fulfil the monotonous and trying duties of general medical practice when one of the opportunities of a life-time to show the fine fiber of his personality came to him. The story of it is one of the most important incidents in his life, and one that serves very well to show the eminently unselfish character of the man. In September, 1855, when the yellow fever epidemic was at its height, he volunteered for the care of those stricken with that disease in the cities of Portsmouth and Norfolk, when, in the month of July of that year, a very virulent form of that most dreaded of maladies broke out with such violence that in certain quarters not a single person, adult or child, escaped infection, while most of those attacked died. Very few of the physicians in the near-by towns escaped, while at one time there was practically no one to take care of the sick, so that volunteers were asked for from other cities, to which appeal, among others, Dr. Bryant responded.

Yellow fever has now come to be considered an exclusively tropical or subtropical disease, not likely to occur in epidemic form in the temperate zone. It may seem surprising, then, to most people, that the disease should rage with such virulence so far north as Portsmouth and Norfolk. It must not be forgotten, however, that cities still farther north, as Philadelphia, New York, and even Boston, had suffered very severely from this very disease at the end of the eighteenth and the beginning of the nineteenth century. The history of Bellevue Hospital in New York begins when special accommodations had to be provided for an epidemic of yellow fever which occurred in

that city towards the end of the eighteenth century. At one time it was actually declared, by a committee of authoritative medical men who carefully investigated the situation, that Philadelphia would have to be abandoned eventually as a site for a great city because of the frequency with which this disease ravaged the population.

While this tradition with regard to yellow fever made Philadelphians more ready to be charitable towards other cities stricken with the disease, it left volunteers with no illusion as to the seriousness of the affection and its fearful and practically inevitable mortality. In fact, Philadelphia had been visited by severe yellow fever epidemics within a few years before this time. At the time that Dr. Bryant volunteered he was forty-four years old, was just beginning to be successful in his practice at home, had a portion of what he must have considered his great life work, his epic poem on the *Redemption*, already completed, and yet he bravely responded to the call of charity.

The reports from the stricken cities were anything but encouraging to those who thought of volunteering. Contemporary authority says that the population of the flourishing and heretofore healthy town of Portsmouth was reduced, by flight or death, from 11,000 to 4,000, and that of Norfolk from 16,000 to 5,000. The statistics collected afterwards show that something more than one out of every three persons of the original population were affected by the disease and that nearly one out of two of those attacked died from it. The inevitably sensational and exaggerated reports that came from the stricken cities made the state of affairs even worse than this, and yet it was in the face of such conditions that some sixty persons, doctors, druggists and nurses, went as volunteers to take care of the sick from Philadelphia.

When the epidemic began there were ten physicians practicing in Portsmouth and twenty-one in Norfolk, or thirty-

one in all. Of these all were stricken with the fever sooner or later, of which fourteen died. While of some twenty-two physicians who volunteered for service there, sixteen acquired the fever and six died. In Laurel Hill Cemetery, Philadelphia, there is a monument erected to the memory of the volunteers who thus heroically came to the assistance of the plague-stricken communities and died while toiling in their labor of love. It consists of a Roman Doric column twenty-five feet high, including the pedestal and base, the upper part of which is constructed of Carrara marble. The large basic plinth is of Pennsylvania marble. On the pedestal are inscribed the names of fifteen doctors, druggists and nurses who volunteered from Philadelphia and perished on their charitable mission.

Dr. Bryant, who does not seem to have contracted the disease, returned to Philadelphia in December, when, as was always the case, the appearance of cold weather brought about the disappearance of the yellow fever. On the occasion of the unveiling of the monument to the dead volunteers in Laurel Hill Cemetery, tokens of regard and gratitude which had been sent by the citizens of Philadelphia and Norfolk to the survivors were publicly conferred upon them. Dr. Bryant's token was a gold-headed and gold-mounted cane, which after his death was presented to the AMERICAN CATHOLIC HISTORICAL SOCIETY by his widow.

On the occasion of the presentation of these tokens, the chairman of the fund committee of Philadelphia proclaimed the sentiments of the citizens of Norfolk and of Portsmouth, as well as those of Philadelphia, with regard to the heroism displayed by the volunteers in the following merited treatment:

"If doctors, druggists and nurses are to be ranked as the commissioned officers to combat pestilence, a comparison will show that



**MONUMENT IN NORTH LAUREL HILL CEMETERY,
Philadelphia.**

**Erected to the memory of the Physicians, Druggists and Nurses of that city,
who died at Norfolk and Portsmouth, Va., in discharge of their duty
during the Yellow Fever epidemic of 1855.**

the mortality in their ranks in the Portsmouth and Norfolk campaign exceeds the mortality among the regular officers of the Russian and allied armies in the campaigns of the Crimea. If there was heroic courage shown in storming or defending Malakoff and in the attempt on the Redan, it required yet more to minister to the sick and dying in the plague-stricken cities of Norfolk and Portsmouth."

The opportuneness of the comparisons used will be readily appreciated by any one who recalls that in 1855 the brave deeds of the French and English allies in the Crimea were occupying the attention of all the civilized world, and that the heroism displayed by them had been the subject of universal admiration.

Dr. Bryant wrote an account of his experiences with yellow fever during the epidemic, and made some suggestions with regard to the possible prophylaxis of future epidemics as well as some observations with regard to peculiar cases he had seen.* This pamphlet begins with a description of the topography of Norfolk and Portsmouth, especially with regard to the neighborhood of swamps and low marshy ground. The doctor evidently could not get away from the idea that the presence of these unhealthful environments had something to do with the virulence of the epidemic. His intuition was true enough, but now we have learned the necessity for the intermediation of the mosquitoes. He was sure, however, of the infectiousness of the disease, and thought that he had demonstrated satisfactorily that this epidemic had been introduced by some cases of fever which occurred on board the *Benjamin Franklin* in the island of St. Thomas. He considered that certain of the local conditions helped to keep the epidemic alive for so long a time and gave it such virulence. He had more to do with Portsmouth than with Norfolk,

* *The epidemic of yellow fever in Norfolk and Portsmouth, Virginia, during the summer and fall of 1855*, by J. D. Bryant, M. D., one of the physicians of St. John's Orphan Asylum, one of the obstetricians at St. Joseph's Hospital, Philadelphia, etc.

where, during the plague season, of nine thousand of population, three thousand one hundred died from the end of June to the end of October. Many more would certainly have perished, only that the "scare" with regard to the disease became so widespread that people, abandoning homes and business and everything, took refuge in flight.

Some of the Doctor's descriptions of peculiar symptoms show how close an observer he was and how faithful he must have been in attendance on the sick. Certain of these anomalous cases would seem to show that either some other disease ran concurrently with the yellow fever or that other affections of severe form occurring during the epidemic were likely to be mistaken for it, there being no time for proper differential diagnosis. At the close of his pamphlet, Dr. Bryant warns cities farther north, especially New York and Philadelphia, that unless they improve their sanitary conditions, they too will certainly be victims of another such epidemic. Since then, although we have seen Havana rendered extremely sanitary through the means taken by the American Government, yet we know that yellow fever increased until the discovery of its communication by mosquitoes, the only hint of which in Dr. Bryant's work is his pronouncement that swamp lands are to be considered as powerful agents in the continuance of that disease.

In 1857, shortly before or just after his engagement to Miss Mary Harriet Riston, whom he married the following year, Dr. Bryant moved his office from Vine street above Fourth to Sixteenth street above Arch. Miss Riston is said to have been a noted beauty, as were indeed all the Riston sisters, being of the blonde type, which is apt to attract attention. There are still enthusiastic descriptions of her extant, which picture her as a decided blond with very light hair and absolutely no tinge of auburn, blue



MARY HARRIET RISTON BRYANT.

eyes and a rosy complexion, and teeth that were the envy of all her girl acquaintances. Her cheeks were so rosy for a blonde that she was commonly twitted by her friends with the question, "Where do you buy it?"

She came of a well-known family in Philadelphia, especially noted for its devotion to culture in many ways. George Riston, her father, possessed a magnificent library, one of the best private collections of books in the country at the time, and it is said that his daughters took advantage of the opportunities for self-improvement this afforded even after they had left school. While the father was not Catholic until shortly before his death, the Catholicity of the family can be best appreciated from an incident which is related in the life of Harriet. She had many admirers, and among them a Protestant, of whom she thought a great deal. On his proposal of marriage, however, she insisted that the agreement should be made that all the children should be brought up as Catholics. He was a man of deep religious feeling, rather conscientious and scrupulous, and hesitated about accepting such a condition. It seemed to him a treason against the faith that he held. He thought too much of her, however, to give her up entirely without a struggle. Accordingly, he undertook the study of Catholic doctrines, even going to Rome for the purpose of obtaining information at the fountain-head. He did not become convinced, however, of the necessity for joining the Church and is said to have remained single all his life.

Shortly before the announcement of her engagement to Dr. Bryant, Miss Riston's father began to suffer very severely from a long-standing ailment, the gout. This gradually grew worse and worse, and finally carried him off towards the end of 1855. Several priests were on very friendly terms with the Ristons and had been frequent

callers at the house. Among these was Father Waldron,* who had been a schoolmate of Bryant's, and, indeed, had been brought up during his early years in the Bryant household. Mr. Riston was very much touched one day by Father Waldron's declaration that that morning he had said Mass for him. With tears in his eyes after he left, the old man said that this was a very great and undeserved and unexpected kindness. It is evident that he was becoming sympathetic towards the Church, and indeed not long afterwards he became converted and was baptized by Father Waldron.

Two years after her father's death, Dr. Bryant and Miss Riston were married and the doctor removed his office once more from Sixteenth street above Arch to No. 45 North Seventeenth street, where he opened an office in the house occupied as a dwelling by the family of his bride.

After his marriage Dr. Bryant devoted himself, to a great extent, to his literary labors until the completion of his epic poem, which was published in 1859 by subscription. Quite a number of the copies of the book were subscribed for by the Riston family. One of the brothers, George, had removed to New York, where he had become successful as a broker. His eldest sister, while visiting him, met a Mr. White, whom she married in 1864, and they soon made many friends in New York, some of whose names are also to be found among the subscribers to Dr. Bryant's book. Needless to say, however, there was at this time no money in mere literature. There has always been a temptation, however, for those who have the writer's inspiration, even though they may not find it any more lucrative than what, according to Sidney Smith's piquant

* The late Rev. Edmund Quincy Sheafe Waldron, afterwards editor of *The Catholic Herald*. He was ordained to the priesthood in Philadelphia by Bishop Kenrick, December 18, 1847.—EDITOR.

translation of Horace's "*Musam meditaris avena,*" has ever been "a cultivation of the Muses on a little oatmeal."

Later, Mrs. Riston, Sr., moved to South Broad street, near Pine. This left the expenses of Dr. Bryant's household more than they had been before and he had to add to his income. About this time, then, he became editor of *The Catholic Herald*, a position which he retained for several years. He continued to practice medicine, though much of his time and nearly all his thoughts must perforce have been given to his literary labors. Notwithstanding a rather strenuous life at his two demanding vocations, he enjoyed good health and grew in the respect of his fellow-townsmen, Protestant as well as Catholic, being indeed one of the forces in Philadelphia life which made for the distinctly better state of feeling among those of different religious views which exists at the present time.

Dr. Bryant died on August 2, 1877, at his residence on North Seventeenth street. During his later years he had completely gone over *The Redemption*, and so corrected and improved it that he thought himself it had practically been changed into a new poem. The manuscript was left, neatly written and rolled, in Mrs. Bryant's hands, and his last instructions were that if money could be procured it should be published. The Ristons still possessed the large library owned by their father, and the manuscript was stowed away among the books. Several years later the daughters, having no special use for so large a library and realizing that it would deteriorate in value in time, sold it to an acquaintance. In the sale they forgot the manuscript and it was sent with the books. Later Mrs. Bryant thought of it and tried to secure it, but the purchasers of the library said that they found it, thought it was useless, and disposed of it in the furnace. Mrs. Bryant always claimed she would never look at those people afterwards, on ac-

count of this injury. She died in 1894, never having been blessed with children.

The literary side of Dr. Bryant's career must, of course, form a main subject of interest for his biographer. At a time when the literary man as such was practically unknown, Dr. Bryant was for many years intent on occupying himself with things literary more than with anything else. Besides, he was one of the few Catholic writers of the time whose works attracted any general public attention. The sphere of his literary activity was the widest possible. From novels with a purpose, to a long epic poem on so ambitious a subject as the redemption of the human race, and to a partly theological, partly polemical treatise on the Immaculate Conception of the Holy Virgin Mother of our Lord makes a far cry. Dr. Bryant's literary work was accomplished with a supreme sense of his duty to make it of the highest possible order, and manifestly with the feeling that a literary vocation conscientiously followed might be an apostolate of the sublimest type. His success fell short of his great purpose, yet not so much as to seriously impair the success of his efforts in arranging and satisfying a taste for good literature. It has seemed only suitable, then, that we should devote some space to each of his best known works, for they bulk large in the Catholic thinking of his times, nor are they unworthy of any generation.

The book by which Dr. Bryant is most popularly known in his novel *Pauline Seward*. At any time a novel that will run through more than ten editions may be considered to have something much more than the ordinary in it. In Dr. Bryant's time this was almost unheard of, except for the great novelists. When we consider that *Pauline Seward* is of controversial character and introduces many theological discussions, as well as the settlement of various religious difficulties in the mind of the heroine, it can

readily be understood that the novel must have had many very human qualities. Forty years ago it was very commonly to be found upon the library tables of Catholics.

In these modern times, when simplicity has become more the rule, we would be apt to say that it was written in a stilted style. Stereotyped expressions are very common in it. On the first page we note "unequivocal evidence of a *soirée* of unusual splendor," "a continued stream of gaily-dressed personages," "liveried servants with obsequious politeness," "gorgeous rooms to which the guests were ushered gave ample evidence of the princely opulence of their possessor," and "luxurious elegance," "lavish profusion," and "beauty, wit and mirth array themselves in all their bewitching attractions." It must be remembered, however, that many of these expressions which have become so stereotyped as the result of the flood of printed matter in recent times were more novel and less hopelessly newspaperish fifty years ago when *Pauline Seward* was written.

Any one who will take down his Cooper and read some of the passages, even of conversations between the guides and trappers portrayed therein, will find many evidences of a tendency to use rather long words without due reason. This fault of Cooper's has, indeed, seemed so objectionable, considering his many other good qualities, that it has recently been proposed to simplify Cooper's style and re-issue the novels themselves in more popular form. Whether this suggestion is to be taken seriously or not is a question, but it indicates very well the commonest criticism of the style of the novelists of the first half of the nineteenth century. The same is true of Sims, the popular Southern novel writer of this time. Only Pœ and Hawthorne succeeded entirely in escaping this snare, and they were geniuses of very high order, while minor literary lights were all more or less obscured by this nebulous wrapping of pretentious style.

A very striking passage in the concluding chapter of *Pauline Seward* serves to show that the supposedly very modern complaint of lack of reverence on the part of children for their parents is not so recent as is sometimes thought. To the present generation the passage sounds much more like a description of conditions at the present time than of those which obtained over half a century ago, when life was so much simpler in this country, and when, if we are to believe the assertions of the preceding generations still fortunately detained among us, to warn us of the degeneration of our times so different from when they were boys, children had none of that independence of spirit which is supposed to characterize the present rising generation.

Dr. Bryant said that

"Sons were formerly brought up differently from what they now are. There was a reverential deference shown to parents and elders, which is now scarcely, if ever, seen. There must be a cause for this. A certain modern writer has most caustically described that cause. He says: 'A child was not then brought forward and exhibited as a prodigy. Children are brought forward and, like hot-bed plants, force themselves into notice even before the spring opens. The tokens of respect which used to be paid to age, and worth, and parental care, are all prostrated. The child is not to be blamed. It is not now thought proper to enforce family government in the old-fashioned way marked out by Solomon; and thus you will find children in early life wiser than their parents in every thing wherein the will of the parties come in contact,' religion included; and hence, the evil which so sorely lacerates the hearts of parents, who finally witness the effect of such loose training in the everlasting ruin of the souls of their children. It will be a fearful ordeal through which to pass when God shall require the souls of their children at the hands of the parents."

Dr. Bryant was not the only Catholic member of the medical profession who, about this time, wrote successful novels. A rather well-known contemporary was Dr. Huntington, of Brooklyn, a convert also, a sketch of whose

career will appear later in the RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY, and who wrote at least one novel, *Rosemary*, that, besides going through many editions, was very popular not only among Catholics, but with the general public. The dramatic material of the book consists of some body-snatching incidents at a time when absence of laws for the supply of anatomical material made this practice very common and led to many abuses. Like Dr. Bryant, Dr. Huntington's literary ability was of rather a high order, and some of his novels at least deserve reading much more than most of those that come from the press at the present time.

Dr. Bryant's poem *Redemption* attracted wide-spread attention. Advance copies were sent out to the important journals, and consequently the publishers were able to introduce into the edition when regularly published some of the preliminary press notices. These seem to indicate a much more general interest in religious poetry at that time than would be the case at present. The daily newspapers evidently had columns devoted to literature, as they have at present, but while such a poem as Dr. Bryant's *Redemption* would receive probably little notice at the present time, very few of the prominent Philadelphia or Baltimore papers failed to give a favorable review of it. At that time, after all, it must not be forgotten, New York counted for much less in the American literary world than it does at the present time, and while the approbation of Boston was considered important, favorable press notices in Philadelphia and Baltimore were always a flattering unction to a poet's heart. The Philadelphia *Inquirer*, for instance, said:

"We always hail with pleasure a religious poem, especially when, as in the volume before us, the poetic fire burns as a fragrant incense to Christianity. The commencement reminds us of the style of Virgil—or, to come down to more modern times, it may be regarded as

Milonic—and very properly and naturally introduces the reader to the divine narrative, immortal and mortal persons, and machinery of the epic, for such, in the most extended meaning of the term, is *Redemption*."

The *Sunday Dispatch*, (of Philadelphia,) said: "This poem, Milonic in design and management, is purely written, musical and classic." While *Godey's Lady's Book*, also published in Philadelphia—a periodical which at that time was generally considered to be quite as eminent an *arbiter elegantiarum* in literature as in fashions and other things supposed to be of special interest to the fair sex—added its note of praise, as follows:

"This poem contains many passages which in sweetness, fervor, and sublimity would be creditable even to the best of the religious poets."

The *Evening Bulletin* of those days considered it proper to review even religious epic poetry, and has its words of judicious, though not over-enthusiastic, praise.

"This is a Milonic poem," it states, "displaying incredible industry and a deeply religious spirit. It is a really remarkable phenomenon in these days of short ballads and German sketch songs."

The Baltimore papers were quite as ready with favorable criticism as their Philadelphia contemporaries. After all, it might be considered that Philadelphia newspapermen thought it only proper to praise a Philadelphia poet, even for his daring attempt if not for his successful accomplishment. Baltimore rather prided itself, however, on a special critical reputation in matters of pure literature at this time, and in these days before the war rather felt that the literary fortunes of this country were committed to its care. It is interesting, then, to find both the prominent Baltimore papers of the time, the *Sun* and the *Mirror*, expressing themselves in terms of the highest praise.

The Baltimore *Sun* said:

"This is quite an imposing volume, a poem after the manner of the great epics of an early age. The theme is man's redemption, and the poem opens with man as the subject of redemption, and the mission of the Messiah for its accomplishment. It proceeds then to an elaboration of the work in connection with the Scriptural history of its progress, and of Jesus as the divine Power by whom it is perfected. The poem exhibits great genius, an earnest piety and eminent attainments."

The Baltimore *Mirror* said:

"It is pleasant to be able to speak favorably of this work. For clearness of arrangement and unity of design the poem is perfect, and the vivid, graphic descriptions which abound in it give a life-like form to the scenes presented and make them extremely grateful to the fancy."

The most important bit of contemporary literary criticism of Dr. Bryant's poem that we have found is that among the literary notices and criticisms in the July number of *Brownson's Quarterly Review* for 1859. Dr. Brownson was not a man to hesitate in expressing any view that he held, and accordingly we find a very frank statement of his appreciation of the poem. He says:

"Dr. Bryant's 'Redemption' is superior to Milton's 'Paradise Regained,' which Milton himself is said to have preferred to his 'Paradise Lost.' It certainly is the most ambitious and elaborate poetic work that has been produced by an American Catholic, and undoubtedly contains passages of the very highest order of poetic merit."

Dr. Brownson promised his readers "to return to the poem to review it at length and in a manner that would not be unacceptable to its author." We have been unable to find this more extended review, however. It seems probable that the stirring times of the next year just before the war absorbed too much of Dr. Brownson's attention for him to revert, as he had anticipated, to the *Redemption*

and give the more extended criticism he originally anticipated. Dr. Brownson called attention to the fact that Dr. Bryant's poem practically began with a note of the Immaculate Conception. The first book begins, after the usual epic fashion, with an invocation (of the Muse) of thoroughly classical character, as follows:

"The Man divine, of Adam's race the chief,
Sing heav'nly Muse; tell how round Solyma
He walk'd, how knock'd at her imperial gates,
And o'er her ruin, long impending, hung,
With tear and earnest pleading oft besought,
Fain to avert destruction from her head;
Nor her's alone, though first to hear his voice,
Through the cov'nant grace with him, whose faithfulness
Was the promise bless'd, but all who feel
Sin's cumulative load, who inly groan,
And seek deliv'rance from her dire enthrall;
The first to hear, yet obdurate reject,
The only Hope whence safety could depend."

The second book opens with an invocation to the Sacred Heart and a plea that the author may be inspired to sing worthily of her whose Immaculate Conception was the beginning of the materialization, so to say, of the great scheme of the Redemption, of which the following is the introduction:

"O sacred Heart of Jesus, kindle mine
With flames of love; touch these cold lips with fire,
As once thou touch'd'st Isaias', two-fold blest,
That I may worthy sing of her, whose womb
The matrix was, in which thy heart was made.
In vain I strive to soar such heav'nly heights,
The mystery of incarnate Wisdom
To portray, unless, benignant, thou wilt
Deign to purify, enlighten, quick'n, bless,
And elevate to compass of a strain,
That else transcends the utmost scope of man."

Lucifer, who has recognized the presence of one being

in the world utterly beyond his original contaminating power, fails in his attempt to secure any influence over her and summons a council of the powers of hell. In this scene, of course, there is a distinct reminder of Milton, though Milton is noted for all lack of a sense of humor, while Dr. Bryant has made his angels laugh at the foiling of their great prince Lucifer by a weak woman. As one of the most characteristic passages showing what there is of strength, yet at the same time palpably revealing the feebleness of Dr. Bryant's poetic inspiration, the passage seems worth quoting:

“ Into this Paradise the tempter now
 An entrance sought; but much th' archangel's brand,
 Flaming, two-edged, he fear'd, still writhing, sore
 From late defeat, nor durst th' ethereal temp'r
 Of his legions, unaided try again.
 Back to the Stygian pool, inflamed with rage,
 He quickly hies, summons th' infernal peers,
 And brief, without prologue, thus sharp begins:
 'Awake, ye powers! arise, and arm for fight!
 Our mundane empire shakes, whilst Heav'n outpours
 His legionary slaves to re-assume
 The throne, which through fierce conflicts we have won,
 By immemorial right, prescriptive held.
 That other Eve, it seems, has come, destined,
 For so long since 'twas said, to crush our head,
 And all mankind to Heaven's fealty
 Restore.'

“ Hell, in amaze has heard the sudden call,
 And trembling at the wrathful countenance
 Of their dread king, in numbers came, frequent
 And full. Each to his sev'ral seat repair'd,
 Anxious to learn what mighty chevisance
 Now call'd their prowess forth; but when they heard
 Their vaunted chief a fugitive confess'd
 From a weak woman, hard was the task
 Their laughter to refrain; fear scarce restrain'd them,
 For soon a universal grin, ghastly,
 Each visage overspread; whilst inwardly

Convulsed, derision ill suppress'd, their sides
 They shook. Boiling with rage the Devil sat,
 But politic, a moment, curbed his ire."

Dr. Bryant's poetic idea was supremely ambitious. Much of his material would have to be a paraphrase of the sublimest passages of the Holy Scriptures. To rival the beautiful simplicity of this was impossible. The words of the Lord himself had to be respected as sacred. Additions, however sublime in their poetic expression, were almost sure to suffer by comparison with this. Besides, there is an almost natural sentiment of resentment against additions to the sacred text which could be overcome only by supreme poetic genius.

On the other hand, there was an inevitable comparison between his work and that of Milton. This would seem to present almost an insuperable difficulty to any modern poet. Even Milton himself, in the opinion of most of his critics, failed signally in his *Paradise Regained*, in which he availed himself of some of the material that Dr. Bryant was now to use. Milton himself is said to have preferred his *Paradise Regained* to his *Paradise Lost*, but none of his critics have done so. It is with the *Paradise Regained*, however, that Bryant's poem properly should be compared, nor does it suffer so much by the comparison.

In our time, however, the question of the place of the *Redemption* in English poetry is scarcely even academic. The neglect of the last generation has settled for all time the question of its finding a permanent place even in our American literature. It was a worthy contribution to the literary movement of the time, and especially striking as coming from a Catholic. It had its effect in uplifting Catholic literature of the time and in impressing upon a rather bigoted generation the idea that Catholicity was not entirely incompatible with a high standard of intellectual

attainments and poetic ability of more than ordinary worth.

In his version of Scripture words into appropriate English passages, Doctor Bryant has been eminently successful. This can, perhaps, be best appreciated from the following poetic version of the Beatitudes, in which, without any loss of the simplicity of scriptural language, a very satisfactory poetic rhythm it attained. The doctor's version makes them read as follows:

“ Bless'd are the poor, for theirs the kingdom is;
 Blessed the meek, for they the earth shall have;
 Blessed, that mourn, for God shall comfort them;
 Bless'd, who for justice long, they shall be fill'd;
 Blessed the merciful, they mercy find;
 Blessed the clean of heart, they God shall see;
 Blessed the peacemakers, his children call'd;
 Blessed they who suffer persecution,
 Are reviled, ev'l spok'n against untruly,
 For my sake; rejoice, for great is your reward
 In heaven, where you the kingdom shall possess.”

Dr. Bryant is at times very happy in his insertions of original material, which bring out the force of Scripture passages. The following, for instance, which dwells upon the hidden life of our Lord and its significance, with emphasis upon the differing view of God and man as to the developmental value of the hidden life, seems to illustrate this very well:

“ Say Thou, whose sacred effluence outpours,
 Redient to my theme inspired, why Jesus
 From the world He came to save withdrew; why
 He, who yet a youth, before the learned stood,
 Confounding them with questions and replies,
 (His tearful Mother meanwhile seeking Him,)
 That wisdom should in solitude obscure;
 Sing, for Thou know'st why He, whose light excell'd
 The sheen of stars, and moons, and suns combin'd,
 Should intermit so long His rays, and shade

The world in darkness, leaving His mission,
 Though begun, but three brief years to evolve
 Its momentous, ineffable results.
 It was the soul's interior life to teach,
 The hidden life divine of Christ with God;
 Without which, he that liveth is but dead;
 With which, that dieth lives to die no more."

All through his poem there are manifest evidences of Dr. Bryant's familiarity with Milton. Many of the words that in English poetry are considered especially Miltonic are constantly occurring in his lines. There is also evidence, however, of the wide reading among the earlier writers of modern English, especially such men as Bishop Hall, Evelyn and Bishop Butler. In passages of natural description there are not lacking signs of the influence of Wordsworth, and many words that are more or less special to Wordsworth's vocabulary were employed. In a word, *The Redemption* is rather the work of a trained literary man of wide reading and deep feeling, with pious enthusiasm and lofty aspirations, than that of a great poet with new messages for a waiting world.

Perhaps the highest compliment that could be paid to Dr. Bryant's book on the Immaculate Conception was Dr. Brownson's reference to it in his review of the great commentary of Passaglia on the Immaculate Conception and the work of Monsignor J. B. Malou, bishop of Bruges, on the same subject, which were published about the same time. In *Brownson's Review* for October, 1859, the editor remarks that he considers that American readers who cannot easily obtain, or perhaps cannot understand the French and Latin treatises (by the two scholars named above) may find an excellent substitute in Dr. Bryant's essay. Furthermore, the *Review* calls attention to the fact that Dr. Bryant had made the privilege of the Immaculate Conception of the Blessed Virgin the key to his excellent poem

on the *Redemption*. He quotes what is practically the text passage in this matter from the poem itself, showing his familiarity with it, and thus giving the sincerest possible flattery in his exhibition of his familiarity with Dr. Bryant's great poem.

CHEVERUS IN FRANCE.

(SECOND SERIES OF LETTERS)

A. D. 1823-1836.

TRANSLATED FROM THE ORIGINALS BY
ISABEL M. O'REILLY.

(Continued from page 240.)

TWENTY-THIRD LETTER.

Between this and former letters there are two notable differences: First, instead of the usual manner of folding, sealing and addressing one sheet of paper, this note has apparently been enclosed in an envelope as there is no superscription on it; furthermore, it bears on the first page the archbishop's coat-of-arms, beneath which is engraved in large characters: "NOUS, JEAN—LOUIS—ANNE—MAGDELEINE LE FEBVRE DE CHEVERUS, *par la grâce de Dieu et l'autorité du St. Siège Apostolique, Archevêque de Bordeaux, Comte et Pair de France,*" &c. The letter is to the Baron de Bonneuil with an accompanying note to Madame de Bonneuil and was written at Bordeaux March 10, 1827. The archbishop speaks of a letter he wrote on February 17, —this is missing from the collection. Adé is to come in April. M. Carles has rented a house of which the Mesdames Duplessis will occupy a portion. The said Abbé

having spent some time with Mgr. Cheverus, returned to Montauban, and will come back to Bordeaux after Easter. M. de Trémissac resides with his metropolitan at the archiepiscopal residence, where are also another grand-vicar, the secretary of the archdiocese and the archbishop's private secretary, M. Guilleux. Every day Monseigneur Cheverus is in dread of being obliged to attend the Chamber of Peers. He does wish so much that they would only leave him in peace, at least for the current year. He makes moan to his friend that he cannot accommodate himself to grandeur. His brother and sister-in-law and their son returned to Mayenne in January. All are well. M. de Trémissac and Guilleux send their respectful regards.

Madame de Bonneuil is told that M. Lahens announces the departure of a ship to Guadeloupe for the next day and the archbishop can scarcely find a moment to write. He has had bought some books etc., that Madame wanted, and he will send them together with his letter. The archbishop looks for Adé and her "good mammas" in the month of April; the *Dames noires* are in Bordeaux and it may be necessary to place Adé with them in order that she may prepare for her First Communion. It is time to think of that event,—in fact she would have made it this year had it not been that the Mgr. Cheverus left Montauban. Gladly would he have remained in that city, he reiterates, but it was thought that the public good required his translation and there was nothing for him to do but submit. In addition to the mention of a letter of February 17, he here speaks of one dated January 25,—neither is extant. Messages are sent to the members of the de Bonneuil family, to M. and Madame Bébian, Adele, Sylphide and the husbands of the last two named. The signature includes his ecclesiastical title.

BORDEAUX *le 10 Mars 1827.*

MON CHER FILS: Je reçus hier votre aimable lettre du 1^{er} Janvier.

Ma dernière lettre est du 17 Février. J'y en joignis une d'Adée & une tête de Penelope qui est son ouvrage Elle doit venir ici au mois d'Avril. M. Carles a loué une maison dont Mesdames Duplessis occuperont une partie. Il est retourné à Montauban après avoir passé quelque temps chez moi. Il reviendra après Pasques. M. de Tréllissac demeure avec moi à l'Archevêché & j'ai aussi un autre Grand-Vicaire, le Secrétaire de l'Archevêché & mon secrétaire M. Guilleux.

Je crains tous les jours d'être obligé de me rendre à la chambre des Pairs. Je voudrais bien qu'on me laissât tranquille, au moins cette année.

Votre pauvre Papa, mon cher fils, ne s'accomode gueres des grandeurs. Le sein obscure mais bien doux de la piété filiale lui conviendrait bien mieux. + JEAN.
Mon frere, sa femme & son fils retournerent a Mayenne en Janvier. Toute la famille se porte bien.

MM. de Tréllissac & Guilleux vous offrent leurs complimens respectueux.

BORDEAUX *10 Mars 1827.*

MA CHERE FÉLICIE: M. Lahens m'annonce un bâtiment pour demain & je puis à peine disposer de quelques momens. J'ai fait acheter à la hâte & tels que j'ai pu les trouver le formulaire & les journées du chrétien.

J'attends notre chere Adée & ses bonnes mamans dans le mois d'Avril. Nous avons ici des Dames noires. Peut-être faudra-t-il y mettre Adée pendant quelque temps pour sa première communion. Il est temps d'y penser. Elle l'auroit faite cette année sans mon déplacement.

J'aurois bien voulu rester à Montauban, mais on a cru que le bien public exigeoit mon changement. Il a bien fallu me soumettre.

+ JEAN, *Archeve de Bordeaux.*

Je vous ai écrit & envoyé des lettres d'Adée le 25 Janvier & 17 Février.

TWENTY-FOURTH LETTER.

Adé and the Mesdames Duplessis arrived at Bordeaux in good health on Saturday, March 31,—such is the initial sentence in a letter written by Archbishop Cheverus at Bordeaux on the fourteenth of April, 1827. He tells us that the little goddaughter is anxious to continue her education at the convent of *les Dames noires*, who at Bordeaux are called *Dames de la Foi*,* she has been with them for a week now and is already quite at home; she is going to prepare for her First Communion. The convent is not far from the archbishop's house. There is a proposition on foot to buy the mansion adjoining the convent and to make it the archiepiscopal residence. Madame and Mademoiselle Duplessis were unable to find a suitable lodging in the vicinity of the archbishop's residence, and have rented half of the Abbé Carles' house.

The peerage bestowed by Charles X upon Monseigneur Cheverus, we gather from the words of the recipient of the undesired honor, is accompanied by a pension of twelve thousand francs, but it entails an increase of expenses, and although his revenues as archbishop of Bordeaux amount to forty thousand francs, he is actually not so well off as at Montauban,—in fact, there he was freer in every way, less bound down by etiquette &c. In a word his added dignities are but an increase of responsibilities and trouble. "I never had any ambition for these honors," he asserts, "they were thrust upon me by force in the belief that I would do greater good;—God grant it!"

The newly exalted but humble ecclesiastic says he will probably be obliged to leave for Paris to take his seat in the

*"It is worthy of mention in this connection that one of the causes of popular discontent at this time was the favor shown by the government to the Jesuits who had re-established themselves in France under the new appellation of *pères de la foi*."—(*Appleton's New American Cyclopædia*.)

chamber of Peers, it may be in a few days. "Alas!" he exclaims with a sincerity that carries conviction with it, "Alas! I little dreamed of being and I little like to be a legislator!" His health is good, he says, and Lent did not inconvenience him at all. Already he has made some diocesan visitations and he has preached every Sunday in the metropolis. Follow here the usual messages and official signature, and then is added the intelligence that M. Lahens occupies a property next to that of the *Dames de la Foi* which it is proposed to make the archiepiscopal residence. M. Lahens is very desirous that this should be done.

Apropos of two of the items in this letter, to wit, the archbishop's regret at his enforced attendance upon the session of the chamber of peers, and his assertion that he has already made visitations in his diocese, we shall quote short passages from M. Blavien's *brochure* *

"Duty obliged him," says this writer, "each year to abandon his diocese for some time in order to assist at the sessions of the Chamber of Peers. This short separation always caused him much regret. From Paris, however, he governed his diocese, had all business affairs forwarded to him, with the advice of his counsellors on each of them, and sent his decision. He profited by his stay in the capital to see the ministers and to assure the success of the important affairs of his diocese."

And again:

"Before undertaking anything he made the visitation of his diocese . . . preferably . . . during the winter, because the people were less occupied at that season. 'It is for me,' he would say, 'to choose a time which suits them the best.' One day when the mercury stood at sixteen degrees he found himself at a distant part of his diocese. 'What a wonder,' exclaimed a poor woman, in her naïve language, 'to see a man like this, in a country like this, in weather like this!'"

But here is the original French of the above letter.

* *Le Cardinal de Cheverus, No. 199 des Contemporains.*

BORDEAUX, le 14 Avril, 1827.

MON CHER FILS: Notre petite Adé & Mesdames Duplessis arriverent ici en bonne santé le samedi 31 Mars. Adé desiroit beaucoup continuer d'aller chez les Dames noires qu'on nomme ici Dames de la Foi. Elle y est depuis huit jours & y est desjà toute accoutumée. Elle va se préparer à sa première Communion. Sa santé est bonne & elle montre toujours une affection tendre pour Grand-papa. Elle est assez près de l'Archevêché. Je l'ai vue hier. On se propose d'acheter l'hotel attenant à la communauté & d'en faire l'Archevêché. Elle a fait promettre aux cheres Dames Duplessis d'aller la voir au moins 2 fois par semaine. Elles n'ont pu trouver à se loger près d'ici. Elles vont un peu plus loin qu'à Montauban. Elles ont loué une maison de moitié avec l'Abbé Carles. . . .

La Pairie dont le Roi m'a honoré est accompagnée d'une pension de 12000 francs, mais elle produit un surcroit de dépenses, & quoique mes revenus ici se montent à 40,000 francs, je suis moins à mon aise qu'à Montauban. J'y étois aussi de toutes manieres plus libre, moins obligé à l'étiquette &c. En un mot mes dignités ne sont qu' un surcroit de charges & de peines. Aussi ne les ai-je pas ambitionnées. On m'y a poussé de force, on a cru que je ferois plus de bien. Dieu le veuille!

Je serai probablement obligé de partir pour Paris & aller siéger à la chambre des Pairs, peut-être dans quelques jours. Je vous écrirai de nouveau avant mon départ. Hélas! je ne songeois gueres & je n'aime gueres à être législateur!

Ma santé se soutient & le Carême ne m'a point incommodé. J'ai desjà fait quelques visites diocésaines & j'ai prêché tous les Dimanches à la Métropole.

+ JEAN, *Archeve de Bordeaux.*

. M. Lahens occupe l'hotel près des Dames de la Foi dont on veut faire l'Archevêché. M. Lahens desire beaucoup que cela se fasse.

TWENTY-FIFTH LETTER.

Forwarded to Guadeloupe by the *Colon* and written at Bordeaux on July the twelfth, 1827 by Archbishop Cheverus, this letter is to M. and Madame de Bonneuil. After some preliminary comments on their little daughter's character, disposition, &c., the writer says that his sister, Madame Le Jariel and her daughter Clotilde are there with him but will leave the next month, together with Augustin; Amédée is now a subdeacon. The Mesdames Duplessis, who send regards etc., dined with the archbishop the preceding Thursday, as did little Adé,—he adds that he calls her little although she is growing tall. With his characteristic considerateness, Monseigneur Cheverus warns his friends not to be solicitous if at times they do not get letters regularly, but to realize that he is absent from Bordeaux. He has been to Paris to attend the session of the chamber of peers. He returned a month ago and since then has officiated and preached nearly every—*month*, he wrote, but the word is presumably a slip of the pen, *week* was probably intended. He is now going to have a little more leisure and will write to them at greater length.

BORDEAUX, le 12 Juillet 1827.

MON FILS BIEN-AIMÉ & MA FILLE CHÉRIE: Vos lettres du 9 & du 15 Mars sont les dernières que j'ai eu le bonheur de recevoir. Le *Colon* vous portera la présente. . . . M^{me} Le Jariel & Clotilde sa fille sont ici. . . . Elles me quitteront le mois prochain & Augustin les accompagnera. Amédée est sous-diacre. . . . Mesdames Duplessis me chargent de tendres & respectueux compliments. Elles ont dîné ici jeudi dernier avec notre petite Adé. Je dis petite, quoiqu'elle grandisse. . . .

Connaissez donc lorsque les lettres tardent que je suis absent de Bordeaux &c. &c. J'ai été obligé d'aller à Paris siéger à la chambre des Pairs. Je suis de retour depuis un mois, &

depuis cette époque j'ai officie & prêché presque tous les mois.

Je vais avoir un peu plus de loisir & vous écrirai plus au long.

+ JEAN, *Archeve de Bordeaux.*

TWENTY-SIXTH LETTER.

Forwarded by the Messrs. Lahens and Rateau of Bordeaux is a letter of September the sixth, 1827. The contents are largely devoted to Adé, and are for the most part repetitions of items we have had before, except the statement that the superioress of the *Dames noires* has judged it best to defer the child's First Communion until the next year, in which the archbishop agrees with her. Of more general interest is the fact that the residence of M. Lahens, adjoining the convent of the *Dames de la Foi*, has been purchased by the government at a cost of two hundred and twenty thousand francs, and the archbishop is to be lodged there in the spring at latest. His sole comment on the change is that he will be able to see his little goddaughter when she is at recreation. They have both written on the twelfth of July by the Colon. Again is it related that his sister and niece were with him for nearly three months, leaving on August the twentieth, that Augustin is having his vacation and left Bordeaux with his mother and sister; Amédée is also having a vacation and his elder brother has married; all the family are united at St. Denys. Our monseigneur asserts that he has a great deal of work to do at Bordeaux, but that his health remains good. MM. de Trélissac and Guilleux are now at Montauban—the archbishop is not tempted to go there,—they love him too much and would receive him too well.

Adé writes a short note to her parents on the third page of this letter, and mentions having had late news of them

from a Madame Ardocier (spelling uncertain). Her signature is "Adele de Bonneuil."

BORDEAUX, le 6 7bre, 1827.

MON CHER FILS & MA FILLE CHÉRIE: Votre dernière est du 24 Mai. Je l'ai reçue le 8 Août.

La Supérieure a jugé plus à propos de différer à l'année prochaine la première communion de notre chère enfant, & j'ai été de son avis.

La Maison des Dames noires (appelées ici Dames de la Foi) touche à l'hôtel de MM. Lahens. Le Gouvernement a acheté cet hôtel (pour) 220,000 francs & on va m'y loger, au plus tard au printemps. Je pourrai voir ma chère petite fille lorsqu'elle sera en récréation. Elle vous a écrit ainsi que moi le 12 Juillet par le Colon.

Ma soeur Le Jariel & sa fille Clotilde ont passé ici près de trois mois & m'ont quitté le 20 août. Augustin est en vacances. Il est parti avec sa mère & sa soeur. Amédée est aussi en vacances. Son frère aîné vient de se marier. Toute la famille est réunie à St. Denys.

J'ai bien du travail ici, mais ma santé se soutient. MM. de Trélassac & Guilleux sont dans ce moment-ci à Montauban. Je ne suis pas tenté d'y aller. On m'y aime trop & on m'y recevrait trop bien.

+ JEAN, *Archeveque de Bordeaux.*

While Adé writes—

CHERE MAMAN ET CHER PAPA: étant sortis aujourd'hui je n'ai pas pu vous écrire mais profite de la lettre de grand papa pour vous donner de mes nouvelles. Je viens de voir Mme Ardocier (?) qui m'a donné de vos nouvelles. Mmes Duplessis ont toujours mille bontés pour moi ainsi que grand papa. Adieu chère maman et cher papa je vous embrasse de tout mon cœur et suis votre soumise fille.

ADELE DE BONNEUIL.

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TWENTY-SEVENTH LETTER.

From Bordeaux on the twenty-third of November, 1827, Archbishop Cheverus addresses a brief note to the Baron de Bonneuil. It is much torn and frayed. An indication of the troublous political aspect in France is to be found in the sentences :

“The journals will give you the news. We are at a critical epoch, but I have confidence that God will protect us.”

Well may he say “critical”—we freshen our memory as to those uneasy times and find that some months previous to the date of our letter an exciting scene had been enacted. During a review of the national guards, Charles X is greeted by the populace with cries of—“Down with the ministers,” “Down with Villèle,” and, exasperated by the domineering tone that his pride could ill brook, he haughtily replies: “I came here to receive homage, not lessons;” then followed the disbandment of the national guard; later, the dissolution of the chamber of deputies, and the re-enforcement of the royalist party in the chamber of peers by the addition of seventy-six new members; the re-establishment of the unpopular press censorship, &c. The day of the king’s ruin is not far off. But we shall hear more of that later in the course of the correspondence. In the present letter the archbishop assures his friends that his health is good and all the members of his family are well. Amédée is at St. Sulpice in Paris and has been a subdeacon since Trinity Sunday. In conclusion M. de Bonneuil is told that MM. de Trélistac, Carles, & Guilleux send their regards. We find a return to the simple signature of Boston days.

BORDEAUX, *le 23 9^{bre} 1827.*

MON CHER FILS: Les Gazettes vous diront les nouvelles. Nous sommes à une époque critique, mais j’ai confiance que le

Bon-Dieu nous protégera. Ma santé est bonne & toute ma famille va bien. Amédée est à St. Sulpice à Paris. Il est sous-diacre depuis la Trinité.

MM. de Trélissac, Carles, & Guilleux me chargent aussi de leurs complimens. + JEAN.

TWENTY-EIGHTH LETTER.

New Year's greetings and kindly reports of Adé furnish the material for the opening paragraphs in a letter written at Bordeaux by Bordeaux's archbishop on the twenty-ninth of December, 1827. Among other little incidents he tells M. and Madame de Bonneuil that their daughter drew for him a head of Saint John, his patron, which is really very well done. She had brought it to him on the twenty-sixth, the eve of his feast. Some watches belonging to the Guadeloupe family, at a watchmaker's in Bordeaux to be repaired, are not yet done and therefore he cannot send them by M. Guibert who will sail on the thirty-first. It is probable, says Monseigneur Cheverus of himself, that he will be obliged to take his place in the chamber of peers. The session will be a stormy one. Yet he expresses the hope that God will have pity on France and bless its good king. A short quotation from contemporary history will recall the concurrent state of affairs:

"Charles X at last consented to part with his ministers and choose new counsellors among the most liberal royalists. The Martignac ministry, formed January 4, 1828, was the signal of a kind of reconciliation between the king and the nation. The measures then adopted were hailed with delight by the friends of constitutional liberty, but created the utmost dissatisfaction among the court party."

We shall discover, however, as we proceed with our correspondence that Monseigneur Cheverus had not gone to Paris by January the fourth, but was at that date quietly attend-

ing to his ecclesiastical functions at Bordeaux. Glancing again at our letter we ascertain that M. de Trélissac's nephew (name not given), wounded though not dangerously so at the conflict at Nevarin, has been decorated with the cross of the Legion of Honor. M. Guilleux has gone to Maine, where all the members of the archbishop's family are well. The monseigneur sends, he tells them, a word to Sylphide, (Madame de Sonis, let us remember), who has written to him; and he would be pleased to hear from Adele, the name of whose husband he forgets.

A note of same date, (December twenty-ninth, 1826) goes to Madame de Bonneuil and is devoted principally to her little daughter. But the archbishop in the closing passage recalls that ten years ago he wished her a happy New Year; he does it again none the less cordially, but at that time he had more tranquillity and more real happiness than he has at present with all his honors. When, he asks, will his friends come to console him?

BORDEAUX *le 29 X^{bre} 1827.*

MON CHER FILS: Votre dernière lettre & celle de Félicie que j'ai reçues le 21 sont sans date.

Je n'ai besoin de vous dire ni les vœux que mon cœur forme, ni les sentimens qu'il éprouve pour vous. Vous les connoissez.

Notre chère Adé a dessiné pour moi une tête de St. Jean mon patron qu'elle m'apporta le 26 veille de ma fête & qui est réellement très bien faite.

Vos montres ne sont pas encore en état de vous être envoyées, l'horloger malgré ses promesses leur (les Mesdames Duplessis) a dit aujourdhui qu'elles ne pourroient les avoir qu'au premier jour de l'an ou après & il sera trop tard pour les donner à M. Gibert qui part après demain.

Il est probable que je serai obligé d'aller siéger à la chambre des Pairs. La session sera orageuse. J'espere que le Bon-Dieu aura pitié de la France, & bénira son bon Roi.

M. de Trélissac vous fait ses complimens. Son neveu,

blessé mais pas dangeureusement au combat de Navarin a obtenu la décoration de la Légion d'honneur. M. Guilleux est allé faire un tour dans le Maine où toute ma famille se porte bien.

J'écris un mot à Sylphide qui m'a écrit. Je serois heureux d'avoir un petit mot d'Adele (J'oublie le nom de son mari). . .

+ JEAN, *Archeve de Bordeaux.*

BORDEAUX le 29 X'bre 1827.

MA CHERE FÉLICIE :

Ma fille chérie, en 1817 c'étoit que je vous souhaitois une heureuse année. Je le fais encore avec autant de tendresse mais alors j'avois plus de tranquillité & de vrai bonheur qu'avec toutes mes dignités. Quand viendrez-vous me consoler?

+ JEAN.

In concluding this portion of the archbishop's correspondence the following item may fitly be added. It is mentioned by Dubourg : *

" . . . He sighed for Montauban, he sighed for Boston, and often said, in conversation with his familiar friends, 'If God had served me as He did Lot's wife, I should long ago have been changed into a pillar of salt, for I am always looking back with regret!'"

TWENTY-NINTH LETTER.

The earliest communication of the year 1828 bears date of January 16th, from Bordeaux. There is no outer address, from which fact we surmise that instead of the usual folded and sealed form, the sheet may have been enclosed in an envelope. The note, a short one, is to M. de Bonneuil. The items are chiefly of personal interest only, with one exception however. After mentioning

* Stewart's translation, pp. 191-192.

that the newspapers will keep the baron advised as to the political situation in France, Archbishop Cheverus tells that some have had the goodness to name him for minister, but, he adds in self-congratulation, there is happily no question of this except in the press. He asserts that his actual duties are already beyond his strength, so what would become of him with added burdens? If the friends of Guadeloupe would come back to France—the prelate shares their hope that this may be the case—and it were but permitted him to live a private life, they would all be too happy.

Madame de Bonneuil, who as usual comes in for a separate share of the letter, is informed by the archbishop that he wrote to her three weeks before by M. Gibert; that he wishes he could see her and her loved little ones. He beseeches God to grant her the strength and the graces necessary for the mother of seven children, and to preserve the health of the dear husband and father. Archbishop Cheverus has not seen the Countess de Casteot(?), but Adé made her a New Year's call. He fears he will be obliged to attend the session of the Chambers at Paris the next month, although he will dispense himself if possible.

BORDEAUX *le 16 Janvier 1828.*

MON CHER FILS: J'ai reçu le 10 Décembre votre dernière & celle de notre chère Félicie. Elles sont sans date. Je les présume écrites en Octobre. J'y répondis le 29 X'bre & écrivis aussi à Sylphide & à M. Bébien.

Les Gazettes vous diront ce qui regarde notre situation politique. Quelques unes ont eu la bonté de me nommer Ministre, mais heureusement il n'en est question que dans les Gazettes. Je trouve déjà mes charges actuelles au dessus de mes forces. Que—deviendrois-je alors!

Si vous revenez en France, & comme vous je me livre à ce doux espoir, & qu'il me fût permis de mener une vie privée &c. &c. nous serions trop heureux.

Adieu, mon tendre ami, mon cher fils,

+ JEAN.

MA CHÈRE FÉLICIE : Je vous ai écrit, il y a trois semaines par M. Gibert, mais je profite avec joie de toutes les occasions qui s'offrent. Je voudrais pouvoir profiter d'une d'elles pour aller vous embrasser, vous & mes petits enfans.
Dieu, ma chère enfant, vous accorde la force & les grâces nécessaires à une mère de sept enfans. Puisse-t-il conserver la santé du cher Vernou !

Je n'ai point vu Me. La Comtesse de Casteot (?), mais Adée lui a fait une visite de bonne année.

Je crains d'être obligé de me rendre à la chambre des Pairs le mois prochain. Si je le puis, je m'en dispenserai. . . .

+ JEAN.

THIRTIETH LETTER.

Notwithstanding his disinclination, Archbishop Cheverus has evidently been obliged to attend the session of the Chambers, for we find the next note, February 4th, 1828, written from the capital. It is folded and the seal of red wax is without device. In addition to the usual address, there is written on one of the outer folds in an unfamiliar handwriting: "Recommended to the care of Monsieur Lecosse(?) by his devoted—Benquey." We are told in the opening sentence that the note goes to Bordeaux, whence M. Lahens will carry it, together with letters from Adé, to its destination. The child was well when the archbishop left her a week before. They wished him to come to Paris, and he came. Again it is left to the newspapers to inform M. de Bonneuil upon the political situation. We should so much prefer to have the writer's own opinion about the exciting occurrences in which he was a participant! His only remark is that the outlook is disquieting, but his confidence remains unshaken that God will watch over France and her king. He fears he will not be able

to return to Bordeaux until after Easter. There is no postscript for Madame de Bonneuil, but she and her children are included in the customary loving messages which bring the note to a close.

There are several anecdotes related of Archbishop Cheverus which we will introduce here, as they must in all probability relate to this period. We shall cull them from Dubourg as translated by Stewart. He tells us that it was a fresh source of regret to Archbishop Cheverus every year when he was compelled to leave his diocese and go to Paris to attend the sessions of the Chamber of Peers; that besides attending assiduously at the capital to all that related to the affairs of his diocese and the good of religion in general, he was always ready to oblige others in every way in his power. On one occasion, we read, "he pronounced as many as seventeen discourses in one day" on as many of the Greek and Latin Fathers, at the country house of the seminary of St. Nicholas, and that "his perfect description of the character, the writings, the virtues, and the remarkable deeds of each of these Fathers, the knowledge of history, and the grace and facility of elocution which he displayed, demonstrated to all that his talents and learning were equal to his kindness." Then the biographer goes on to relate that the archbishop "being invited to preach on Good Friday before the Polytechnic School, it was greatly feared he would not be able to obtain a hearing. An illustrious archbishop, despite his grace of language and noble birth, had failed here the preceding year; the students, by their tumultuous conduct, having forced him to leave the pulpit." Archbishop Cheverus came, and took for his text the words of the Apostle: "I determined not to know anything among you, save Jesus Christ, and Him crucified: *Non judicavi me scire aliquid inter vos nisi Jesum Christum et hunc crucifixum.*" "If it were my intention," he went on to say to them,

to speak of human science, I should first come to take lessons in this learned school, and from yourselves, gentlemen; but I am to treat this day of the science of the cross; this is my special science, the science which I have studied and preached for forty years, among civilized nations, as well as among savage peoples, because it equally concerns all men; and you will permit an aged bishop to communicate to you the result of his long studies." So insinuating an exordium won all hearts; they listened to every word of the *aged bishop* in the most perfect silence, with the most sustained attention and the liveliest interest, and the archbishop retired no less pleased with the young men than they were with him."

"Some time after," the narration proceeds, "he was invited to preach before the Irish Seminary; but, on account of the unfamiliarity of the students with the French language, it was necessary that the sermon should be in English. The archbishop accepted the invitation, and surprised his whole audience by his flow of eloquence, propriety of diction and grace of style. It was evident that he had forgotten nothing of that language, and that he was still as familiar with it as when he was in America. He was equally successful in a charity sermon, preached (in French) "before a numerous assembly of ladies of the court. . . . Just as he was about to begin, he was informed that the Dauphiness and the Duchess de Berry were to be present at the sermon. This information somewhat disconcerted him at first. Politeness required that he should say something complimentary to the two princesses, and perhaps present the facts of the case in a special manner; but there was no time to think of this; he had to start directly. Soon, however, regaining his presence of mind, and conquering his first apprehension, he spoke with so much judgment and appositeness, said so well and so gracefully what was proper to the occasion, that he merited

the very gracious compliment which he received from the lips of the king himself, on the following occasion. Charles the Tenth, who had heard of the sermon preached before the Irish the preceding week, congratulated the archbishop, when he saw him, on the ease with which he preached in English. 'Sire,' replied the archbishop, with his customary modesty, which always sought to qualify the praise bestowed upon him, 'I deserve very little credit for that which your Majesty is pleased to commend; for although I am ashamed to say it before the King of France, I am much more familiar with the English than with the French.' 'You preach, however, very well in French,' graciously replied Charles the Tenth, 'for the dauphiness heard you the other day, and she was enchanted.'"

It was also at about this period that the king entertained the design of having Archbishop Cheverus raised to the cardinalate, as we gather from assertions to that effect by Dubourg. He writes: ". . . Charles the Tenth conceived such a high esteem of him," (Cheverus,) "that he then thought of soliciting a cardinal's hat for him at the Court of Rome. The execution of this project was suspended only in consequence of a change in the ministry and the perplexity that soon after occurred in the affairs of the state government. This we learn from a letter of a former minister of Charles the Tenth, which we found among the papers of Archbishop Cheverus. 'I regret,' writes this minister to him, on the 25th of February, 1836, 'I regret for the sake of those who now have and will ever hold my affection, that you were not made a cardinal seven years ago. I wish you, at least, to know that such was the intention of the Prince, who honored me with his confidence, and, I need not add, it was also that of his ministers.'"

* After these quotations, which give an idea of

* *The Life of Cardinal Cheverus*, by J. Huen-Dubourg, translated by E. Stewart, pp. 215, 216.

contemporaneous interests and of Archbishop Cheverus' occupations whilst at the capital, we reproduce his letter:

PARIS le 4 Février 1828.

MON CHER FILS: J'envoie la presente à Bordeaux. M. Lahens s'en chargera, & vous portera des lettres de la chere Adé. Je la laissai en bonne santé il y a huit jours. On a voulu que je vinse ici & je m'y suis rendu. Les Gazettes vous instruiront de notre situation politique. Elle est inquiétante, mais j'ai confiance que le Bon-Dieu veille sur la France & sur son roi.

Je crains de ne pouvoir retourner à Bordeaux qu'après Pasques.

+JEAN, Archeve de Bordeaux.

(To be continued.)

NOTES AND QUERIES.

In earlier numbers of these RECORDS have been published many extracts here and there from ecclesiastical and civil documents relating to Catholic men and women of the olden days in the Americas, not excluding the Canadas, nor other European possessions of those times in our Western World, who seemed worthy of remembrance for their many sterling Christian and civic virtues, for their sufferings for conscience' sake, for their defense, too, of the liberties and rights of their Church and fatherland.

As undoubtedly, then, it will prove a source of genuine historical interest, not to say real pleasure also, for the readers of these RECORDS to have in fuller detail whatever items may be discovered regarding those pioneers of the Faith who were so active, as monuments without number attest, in support of their Catholic religion and its principles, especially during the colonial period, in the chief centres of our healthful missionary life and energy, hence, in affectionate reverence for their memory, this SOCIETY proposes in the present department to gather together whatever noteworthy deeds may be brought to light from records of those times, now hidden away in diaries, traditions, in fragments of family story, or, may be, enshrined in old church registers, title-deeds, or papers of whatever their character in private or published form. Nor, needless almost to say, will the descendants of these old-time worthies be overlooked, especially whenever any good may be told of them.

These RECORDS, then, while soliciting interest in this

field of research from not only members of the SOCIETY itself, but from externals as well, invites correspondence thereon, with the main view of thus preserving in somewhat more permanent and accessible shape the glories of our Catholic forefathers in the several realms of letters and industries, whether merely mechanical or artistic, or simply in their oftentimes brave, not to say heroic, even though at times unacknowledged, display of moral uprightness and integrity.

In this manner it is believed and hoped that many incidents and items of interest and value will be gathered and published that will be new information to many of the living descendants of the persons whose history will be referred to in these pages.—EDITOR.

NOTE.—Correspondence to be addressed in care of the AMERICAN CATHOLIC HISTORICAL SOCIETY, No. 715 Spruce street, Philadelphia, Pa.

I.—PENNSYLVANIA CATHOLICS OF THE EIGHTEENTH CENTURY.—Information is solicited concerning the following persons and members of their families, including mention of services performed by them for Church or country worthy of record, all of them having been prominent Catholics in Pennsylvania prior to the year 1800. They are—

Thomas Doyle, of Lancaster.

Roger Flahavan, of Philadelphia.

John and James Cottringer, of Pennsylvania.

The *Mallaby* family of Philadelphia.

The *Cauffman* family, *ibid.*

The *Spengler* family, *ibid.*

Patrick, James and Redmond Byrne, *ibid.*

J. W.

HISTORICAL PICTURE GALLERY.



+ Eug O'Connell Vallispratensis

RT. REV. EUGENE O'CONNELL, D. D.,

First bishop of Grass Valley, Cal.

Born June 18, 1815. Ordained June, 1842. Consecrated Feb. 3, 1861. Died Dec. 4, 1891.

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HISTORICAL PICTURE GALLERY.



The Rt. Rev. John Quinlan, D.D.

RT. REV. JOHN QUINLAN, D. D.,
Second bishop of Mobile, Ala.

Born October 19, 1826. — Ordained August 30, 1852. Consecrated December 4, 1859.
Died March 9, 1883.

HISTORICAL PICTURE GALLERY.



THE MOST REV. F. N. BLANCHET, P.P.,

ARCHBISHOP OF OREGON.

+ F. N. Blanchet
archbishop of Oregon

MOST REV. FRANCIS NORBERT BLANCHET, D. D.,

First bishop of Oregon City, Ore.

Born September 30, 1795.

Ordained July 18, 1819.

Consecrated July 25, 1845.

Died June 18, 1883.

HISTORICAL PICTURE GALLERY.



*Not correct.
L. Stephen McMahon
Bishop of Hartford*

RT. REV. LAWRENCE STEPHEN McMAHON, D. D.,
Fifth bishop of Hartford, Conn.

Born December 26, 1835. Ordained March 24, 1860. Consecrated August 10, 1879.
Died August 21, 1893.



+ Anthony
Bishop of Natchitoches

RT. REV. ANTHONY DURIER, D. D.

Third bishop of Natchitoches, La.

Born January 3, 1833.

Ordained October 28, 1856.

Consecrated March 19, 1885.

Died February 28, 1904.

HISTORICAL PICTURE GALLERY.



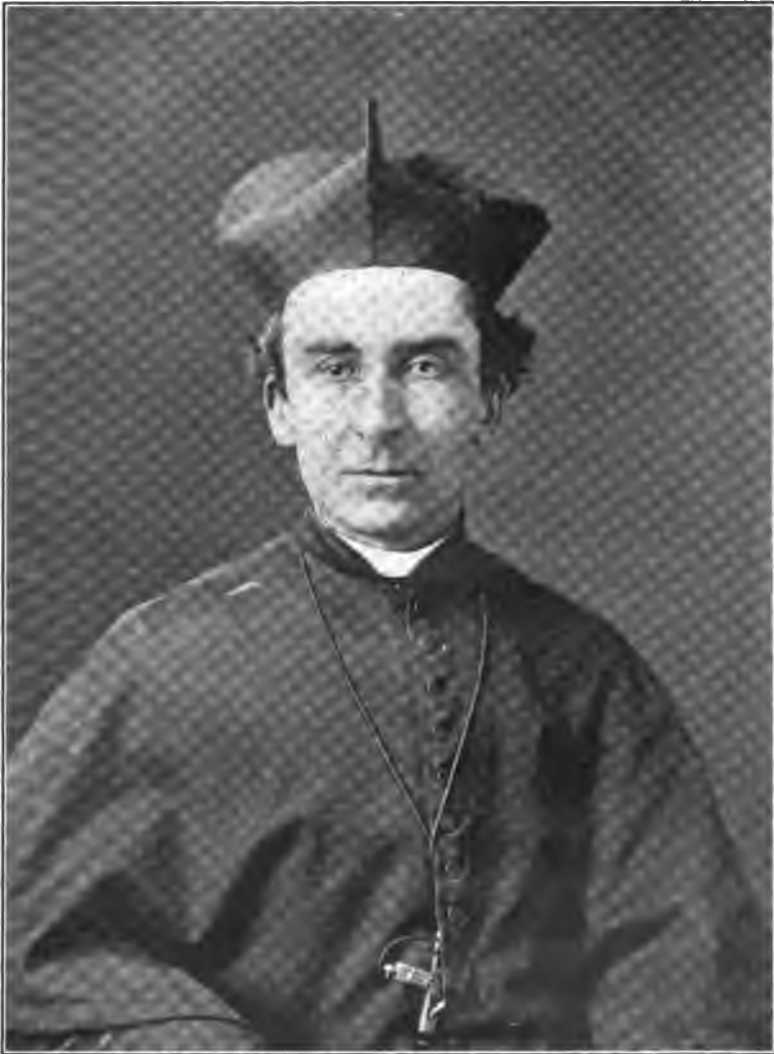
VERY REV. JOHN D. COADY,
Erie, Pa.

Born September 5, 1825.

Ordained 1852.

Died October 11, 1893.

HISTORICAL PICTURE GALLERY.



REV. AUGUSTUS LEMONNIER, C. S. C.,
Fourth President of Notre Dame University, Ind.

Born April, 1839.

Ordained November 4, 1863.

Died October 29, 1874.

HISTORICAL PICTURE GALLERY.



+ Lewis M.

RT. REV. LEWIS MARY FINK, D. D.,
Second bishop of Leavenworth, Kans.

Born July 12, 1834.

Ordained May 28, 1857.

Consecrated June 11, 1871.

Died March 17, 1904.

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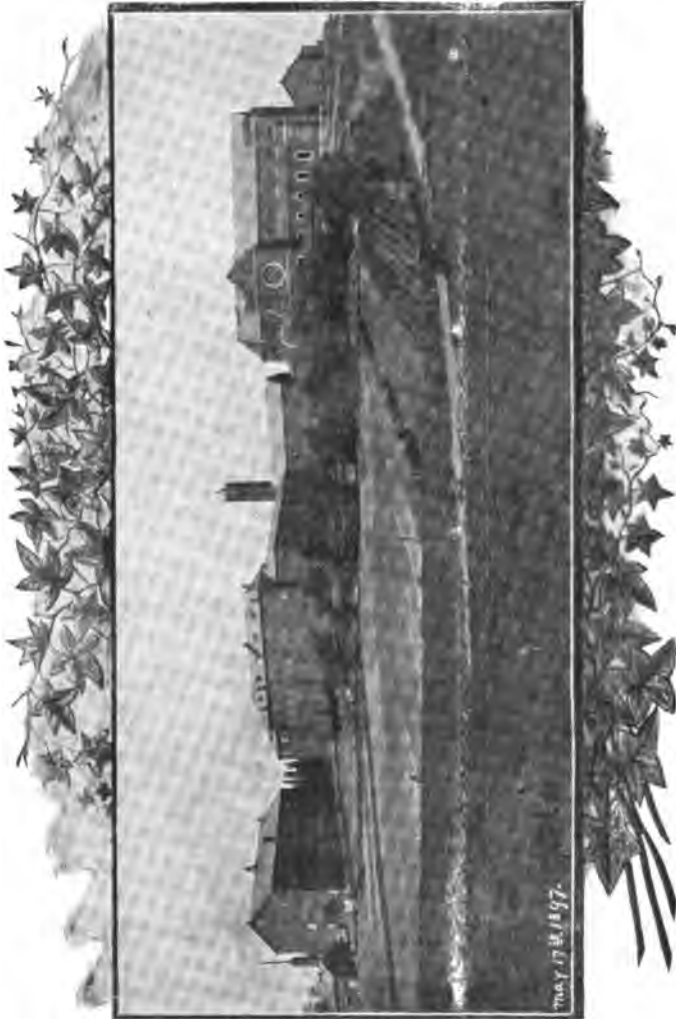
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PASTORAL VISITATION OF BISHOP PLESSIS* OF QUEBEC, A. D. 1815.

EXTRACTS FROM HIS JOURNAL.

FROM THE ORIGINAL IN THE CHURCH ARCHIVES AT QUEBEC. TRANSLATION BY ABBÉ LIONEL LINDSAY.

NOTE.—The bishop of Quebec left his city on May 30, 1815, on board a schooner, to visit the eastern portion of his immense diocese, which then comprised the whole of what is now the Dominion of Canada. After ministering to the spiritual wants of his flock scattered along the shores of the Gulf of Saint Lawrence and throughout the maritime provinces, the bishop, at the request of Bishop Cheverus, of Boston, visited the Indian mission at Pleasant Point, in Maine. He then traveled homeward via Portland, Boston, Worcester, Hartford, New Haven, New York, Albany and Lake Champlain.

The following extracts, taken from the latter portion of his relation, are of particular interest to American Catholics, alluding as they do to the condition of the Church in the New England States in those early days and coming from the pen of a distinguished and experienced prelate.

The original of this Journal, in French, is among the archives of the archbishop's house in Quebec.—TRANSLATOR.

1815, August 31. The *Minerva* had two rooms. The bishop of Quebec † and his two companions ‡ took possession of the one aft, which was clear, gay-looking and lighted

* Joseph Octave Plessis (according to the *Catholic Directory* for 1904), was consecrated bishop of Quebec January 17, 1806; raised to the archbishopric thirteen years later, and died December 4, 1825.—EDITOR.

† Bishop Plessis, the author of the *Journal*, always speaks of himself in the third person.

‡ Besides two priests, Messrs. de Boucherville and Gauvreau, a servant named Louisonnet, accompanied Bishop Plessis.

by four windows of eight panes each. They expected that the captain would like to share it with them, either to eat, or to sleep, or for both purposes. He was too discreet to do either, and entered the cabin but rarely, through necessity, and always with his hat in his hand. He had resolved, so it appears, to sail only the next day. But the northeast wind, the most favorable to reach Boston, having arisen that very evening, so violently as to drag the anchor, he decided to start immediately.

The night was very dark. To steer clear from his anchoring-ground, the captain was obliged to recede two leagues; at last he started and the ship's course was fair all night and the following day. On Friday evening the wind abated, but without changing its direction, so that the *Minerva* did not stop till the Sunday morning, when she entered the magnificent harbor of Portland, where she remained anchored the whole day, in view of the city and perhaps not more than a mile from its houses.

September 1. Until then we had kept too far out at sea to be able to clearly distinguish any of the places beyond which we had sailed. Probably, little might have been seen, even if we had navigated closer to the land. The district of Maine is surely that which has least progressed in all the Northern States. Portland is without contest its most remarkable place. Its port is surrounded by extremely pleasant-looking islands, some of which appear to be fortified and have a small garrison. A light at the entrance of the haven, a citadel at one of the extremities of the city, public edifices among which predominate churches whose bells we heard chiming at different hours of the day, a long row of high houses apparently well built and numerous; that is all the distance allowed us to observe.

Moreover, a serious reflection grieved the bishop of Quebec, deprived of hearing and celebrating Mass that day, although that in which he recited the office of the translation

of the relics of St. Flavian and Felicitas.* Oh! how happy he would have felt to be able to celebrate that feast in his cathedral, and not in a strange port, to hear the sound of bells inviting the true faithful to come and listen to the word of truth, rather than those summoning blindfolded heretics to the preaching of a false doctrine, and to the practices of a religion which has neither sacrifice, nor altar, nor authentic minister!

September 3. The sight of Portland, viewed from the point where the *Minerva* was anchored, somewhat resembles that of Montreal when seen by one coming from Laprairie and shortly after passing Sault Normand. It seems to have on the sea a frontage as extended as that of Montreal on the river, without including the suburbs at each extremity of the latter city.

Providence had procured us, after our departure from St. John (N. B.), a more favorable wind and a more rapid course than we had had since our departure from Quebec until then. From Portland only 40 or 50 miles remained to reach Boston. The wind arose about Sunday evening, and as early as 8 o'clock the next morning, the capital began to display itself to the eyes of the travelers who were beholding it for the first time.

September 4. Everything here excites one's curiosity. A vast port lined with islands, provided with forts and redoubts; vessels from the four quarters of the globe anchored in the haven; a succession of wharves of which one cannot see the end; ample and rich stores three or four stories high, built in brick as are nearly all the buildings in the city and giving occupation to no end of employés; the State House whose lofty lantern overtops the whole city; a *café* six or seven stories high, crowned by a dome more elevated than

*The relics mentioned had been brought to Canada by the saintly Bishop Laval, whose pectoral cross contained particles of them. They are venerated at the Basilica of Quebec, whose clergy, with the priests of the Seminary and of the Archbishop's household, have a special office with Octave to recite in the beginning of September.

any of the steeples; churches of every denomination, each one vying in tastefulness and elegance with the others; all this strikes the stranger at the moment when he sees this city; all this recalls to mind its antiquity, the part it has played in the American Revolution, and the importance which its commerce and opulence give to it among the other cities of the United States. Its inhabitants number thirty-six thousand.

It took Captain Brooks quite a time to steer clear of the other vessels and to place the *Minerva* within a reasonable distance of some landing-place. It was eleven before he could disembark his impatient passengers, less anxious to admire the beauty of the buildings and the cleanness of the streets than to reach quickly the Catholic church, and to pay their respects to the bishop of the place.*

Who could have said thirty years ago, that the true Faith would be known and respected in Boston, the city the most opposed to Catholicism in all English America, a city where every year, in the month of November, it was looked upon as an act of religion to burn the Pope's effigy, to such an extent that the very children, as if to applaud what was done so foolishly before their eyes, likewise had their small images of the Pope which they cast into the flames, after the citizens had finished burning their larger effigy?

These acts of folly happen no more. A few Irish Catholics having become citizens of this city, their fellow-citizens were ashamed to continue under their eyes a practice as mortifying for them as it was ridiculous and despicable in itself. The American Constitution, proclaimed almost immediately after Independence, having adopted no national religion, it followed that the citizens were free to conform

* Bishop Cheverus having been informed that Bishop Plessis intended traveling by way of Boston, he had written him on May 22, 1815: "I desire to know at what time you expect to be here. I would be most grieved to be absent, and to miss the occasion of becoming personally acquainted with Your Lordship. . . . I will do my best to receive you with a most joyful heart." On June 10 he writes again: "I would like to leave Boston and go to meet you; but it is impossible."

to any worship they pleased, and they altogether lost that spirit of persecution and fanaticism to which they had formerly yielded.*

This freedom left to all forms of worship opened to the Catholic religion the door of Massachusetts. This same freedom was known in the States of the South. The inhabitants of Maryland had preserved it after their fathers settled in that province by Lord Baltimore, who was himself a Catholic. But it had not yet penetrated into the Northern States, and—what seems incredible—it was by intruders † that it was introduced into Boston.

A certain French Abbé by the name of la Poterie, after having acted as chaplain on board a vessel of his nation, arrived in that city, and apparently tired of the position he had held so far, took it into his head to assemble a few French and Irish Catholics he found there and to constitute himself their pastor. They got possession of a discarded building that had formerly served as a temple for French Huguenots. It was there that the Abbé de la Poterie began to exercise his functions, after having given to the church the Holy Cross as titular without having gone to the trouble of asking faculties of Father Carroll, ex-Jesuit of Baltimore, at the time Prefect Apostolic for the United States. It was even probable that Abbé de la Poterie did not know him, for the Holy See had only recently appointed him. But he at least knew that he could not confer a mission on himself,

* Their conversion was not, however, complete, for, in 1834, the fanatics, who were still numerous, burned the Ursuline convent, in a night of horror that recalls to mind the most barbarous times. That they had improved, as a general rule, is evident from what Bishop Carroll wrote from Boston in 1790: "Several of the principal citizens have acknowledged to me that a few years ago they would have crossed the street in order to avoid meeting a Roman Catholic. The horror they feel for a *papist* is incredible, and it goes on increasing, owing to the scandalous calumnies of which the ministers are guilty every Sunday." Bishop Denault, of Quebec, who had passed through Boston in 1803, long before Bishop Plessis, speaking of the cordial reception he had there received, added: "What a difference! Only twenty years ago they would have hanged me without a trial."

† The French word *pêtre-intrus* signifies a priest who assumes office without rightful jurisdiction or mission.

and it was his duty to enquire whence he should obtain his faculties. *Quomodo praedicant nisi mittantur?* This was in 1787.*

The very year following, the said Abbé, uneasy and restless, as are generally adventurers, wrote to the bishop of Quebec to ask him for employment in his diocese. At that time, the British government in Canada was so greatly opposed to the introduction of French ecclesiastics into the country, and had given, in 1783, such unequivocal proofs thereof, that the bishop, who moreover was not very much predisposed in favor of Abbé de la Poterie, answered him simply that he could not admit him.† Notwithstanding this peremptory refusal, Abbé de la Poterie presents himself in Quebec in 1789, and although rejected by Lord Dorchester, the governor-in-chief, and by the bishop, who did not allow him the exercise of any function, he remained in that capital during two or three months, wearing the tonsure and the short habit, assisting in the nave at the offices in the cathedral, introducing himself into particular chapels where he presented himself with the laity to Communion which was not refused him. He spent his time in the houses of persons of rather low condition, amongst whom he had formed to himself a party of a few democrats enjoying no credit. He flattered himself that he could stay in Canada in spite of bishop or governor, pretending that both would have willingly admitted him had he not been disserved by Monsieur Gravé, at the time a member of the seminary of Quebec and vicar general to the bishop.

*It is only fair to add that on December 24, 1788, Father Carroll conferred on the adventurer the jurisdiction necessary to attend to the Catholics of Boston. In a printed manifesto addressed to all the faithful of the city, the missionary, the first who ever resided in Boston, modestly styles himself: "Claudius Florent Bouchard de la Poterie, Doctor in Divinity, Prothonotary of the Holy Church and of the Holy See of Rome, Vice-Prefect and Missionary Apostolic, Pastor of the Catholic Church of the Holy Cross at Boston in North America."

†De la Poterie's letter is dated October 6, 1788. The first of March of the following year he writes again to borrow £300 of the bishop, who is unable to grant this request. On May 16 he asks for the Holy Oils and persistently begs for money.

During his stay in Quebec, a powerful motive occurred of desiring to be kept there; it was the news that another intruder, the Abbé Rousselet, had taken possession of his church in Boston. But as they were not obliged in Quebec to protect one intruder in Boston against another, Abbé de la Poterie was finally given to understand that it was time for him to retire; the bishop gave him an alms of a few guineas for his traveling expenses, and he was no more heard of.

The Prefect Apostolic of Baltimore was at last informed of what was going on in Boston. He sent there Father Thayer, newly arrived from Europe, born in Boston, reared in the principles of Puritanism, who after having become a minister of that sect, was converted during a voyage to Rome, undertaken out of pure curiosity, in 1783, at the time of the precious death of Blessed Benedict Labre and after having obtained satisfactory proofs of the miracles wrought through that saint's intercession. From thence he had gone over to France, where his conversion had made quite a sensation, and had then been ordained priest after a few years' study of theology. Returning to his country, he yearned for the salvation of his brethren and fellow-citizens. The Prefect Apostolic could therefore do nothing more pleasing to him than to send him to exercise his ministry in Boston.

The Abbé Rousselet did not view with a favorable eye the arrival of this lawful but unexpected successor. He cabaled against him with the Protestants, and even found means of retaining a party of adherents among the Catholics. Thus that congregation, although small in members, was divided into two parties, the true pastor being unable to make the mercenary lose his hold. The sole advantage Father Thayer could gain, was to acquire with his party, by an act of skill, possession of the building styled church of the Holy Cross. It must be added that, in spite of the efforts of Abbé Rousselet to impede his ministry, Father Thayer succeeded in working several conversions.

Father Carroll, who had been made a bishop in 1791, and, the following year, had made the acquisition of Abbé Matignon, a doctor of the house of Navarre, a man whose meekness of character was equal to the rare skill he displayed in several important matters, resolved to send him to Boston, as being fitter than any one else to conciliate minds and to discredit efficaciously Abbé Rousselet, whom he was charged to denounce to the people for what he really was.

Abbé Matignon, on his arrival, went straight to the intruder, communicated to him the orders of which he was the bearer; begged of him not to place him in the necessity of rendering them public, as it had been prescribed to him. Abbé Rousselet was not incredulous; he yielded with a good grace and retired to the islands of the Gulf of Mexico, where he since perished by the guillotine, after having prepared for death in a most edifying manner.*

Mr. Thayer spent a year with Mr. Matignon, after which he was employed in different places in the State of New York, in Maryland and in Liverpool, England, and finally at Limerick in Ireland, where he died last February, having always sustained his piety and zeal, but never gifted with the talent of settling anywhere.

Mr. Cheverus having come to join Doctor Matignon, as we saw above, both labored with zeal and success to advance the work of God in the city of Boston and its neighborhood. Providence made their work fruitful. With but scanty resources they succeeded in acquiring, in the heart of the city, a rather spacious lot upon which they built in brick a handsome church that cost more than twenty thous-

* In was in 1791 that Abbé Rousselet was deprived of his faculties, and that he started for Guadeloupe. Shortly after his arrival, the French took possession of that island, and condemned him and several others to the guillotine. This was his salvation. In the prison where he awaited the hour of execution, he exhorted his companions, instructed, confessed and prepared them for death. "As for myself," said he, "I shall be sent to eternity without my soul having received the efficacious graces of the sacraments." Doubtless a merciful God took account of his faith, of his zeal, and of his perfect contrition. Death in such conditions may be considered as a blessing. Besides, who can tell how far those adventurous priests might carry their good faith?

and dollars. It was consecrated by the bishop of Baltimore, September 29, 1803, under the title of the Holy Cross. Shortly after, they acquired a lot adjoining theirs, which procured them a small garden and the facility of adding to the church a lodging for themselves, elegant and sufficient, with a kitchen over the ground-floor, and two stories above. These two respectable ecclesiastics, by their virtue, their talents, their hospitality and politeness, have broken through Protestant prejudices and have drawn several to their congregation which is, in general, very edifying, and where these new converts steadily persevere.

Meanwhile the bishop of Baltimore felt the necessity of dividing his immense diocese. He proposed to the Holy See to divide it into five and he obtained his request as early as 1806. But some time was required to make a choice of the new bishops. The two Carolinas, Georgia, Virginia and Maryland were the only States destined to form henceforward the diocese of Baltimore. That of Bardstown was composed of the two States of Kentucky and Tennessee; that of Philadelphia of the southern half of New Jersey; that of New York of the northern half of New Jersey and of the whole State of New York; finally, that of Boston had for its share the State of Massachusetts with the District of Maine, and the States of Rhode Island, of Vermont, of New Hampshire and Connecticut. Mr. Egan was appointed bishop of Philadelphia. He was Irish by birth, but had long been affiliated to the clergy of Baltimore. A Dominican of the same nation, Father Concannen, who for several years past treated with the Court of Rome the affairs of the Irish bishops, was appointed bishop of New York. Mr. Flaget, a French Sulpician of the seminary of Baltimore, was provided with the bishopric of Bardstown. As for that of Boston, Abbé Matignon was skilful enough to put himself aside and to make the choice fall on Mr. Cheverus, his *confrère*, who was fourteen years younger than he. Reverend

Father Concannen was consecrated in Rome in the month of June, 1810, and was waiting for an occasion to leave for the United States, whither he brought the bulls of the other bishops. Hearing that there was at Naples an American ship, charged with transporting to the United States the crews of several other vessels of that Power, which the Neapolitan government had judged fit to confiscate, the bishop of New York went to that port, hoping to secure a passage. Hardly had he entered the city, when he was seized by order of the police and cast into prison, in so unforeseen and revolting a manner that he was taken ill and died there four days after.* Happily he had taken the precaution of sending to Paris authentic copies of the bulls of which he was the bearer. Mr. Flaget, who was unable to make up his mind to accept the episcopacy without consulting Mr. Emery, superior general of Saint Sulpice, had traveled to France for that express purpose. The answer he received was affirmative and he returned to America with that copy of the bulls, on the authority of which he and the bishops of Philadelphia and Boston were consecrated at Baltimore, in the same year 1810, on three different days, namely: one on the last Sunday of October; the second on All Hallows, and the third on the first Sunday in November.

Bishop Cheverus after returning to Boston, made no change in his mode of life and continued to fulfil, as he had previously done, all the duties of a parish priest and missionary, always in perfect harmony with Doctor Matignon, having no other revenue than the pew-rent of his church, which amounts to one thousand dollars when all is paid up, and out of which they are obliged to provide the church with light, repairs, linen and vestments.

It would be needless to endeavor to describe the attentions

*According to Dr. John Gilmary Shea, the bishop was not thrown into prison. He was merely prevented from embarking without a special permission of the government. Anyway, the result was the same, and the prelate died of grief.

of the bishop of Boston and of Doctor Matignon for the bishop of Quebec and his traveling-companions, nor the pains they both took to anticipate all their wishes, and especially the entreaties of the kind bishop to retain his colleague until the following Sunday. These were unsuccessful. The busy season had begun and the bishop of Quebec was imperiously called back to his diocese.

September 5. His departure was arranged for Thursday morning. On Tuesday and Wednesday it rained constantly. These two days were forcedly spent within doors, in answering dispatches which had come from St. John's Island * and from Halifax. They went out only once, on Wednesday evening, to dine with Mr. Stoughton, the consul for Spain, who had well deserved that small mark of attention by the promptness he and his wife had shown in coming to greet the stranger bishop as soon as they had heard of his arrival. This lady is a native of Hamburg and has long lived in the Protestant religion, before enjoying the happiness of becoming a Catholic, but she make ample amends by her present fervor to her past profession of heresy.

Another question presented itself, to wit: should they return to Canada by way of Burlington or by Albany? The latter route rendered necessary a visit to New York which lengthened the voyage. The bishop of Quebec was in favor of the shorter course. But Abbé de Boucherville pleaded for New York and managed to win over to his side the bishop of Boston. With the help of such an advocate, he could hardly miss gaining his suit. It was alleged that this deviation lengthened the journey, that the greater part of it had to be made in steamboats, on the other hand, that the land-route from Boston to Burlington was frightful, etc. A letter from Abbé Painchaud, † who had come to

* The former name of Prince Edward's Island.

† Of the diocese of Quebec. He was parish priest of Ste. Anne de la Pocatière, where he founded a college.

Boston and had left before the arrival of the bishop of Quebec, bore the same witness regarding the Burlington route. In short, the bishop had to yield, although at the cost of some delay. The desire of bringing Abbé Matignon with him to Canada (which it would have been indelicate to propose by a route which had been pronounced bad) and, a small degree of curiosity to see Saint Patrick's church and to become acquainted with the clergy of New York, were determining considerations.

September 7. It was therefore decided that the two bishops would go to "Brooklyn" [Brookline] a house about two leagues distant from the city, and that Mr. de Boucherville would accompany them there to wait for Messrs. Matignon and Gauvreau and for Louisonnet, who were to stay to pack up the baggage and to leave the city three hours later, that is to say at noon, with the carriage that carried the mail, called in the language of the country mail-coach, and which had been hired to bring all the five travelers to New Haven, 45 leagues from Boston, where they were to embark for New York.

"Brooklyn" [Brookline] is the residence of Mr. Walley,* a man recommendable for his learning and his literary tastes, but much more so for his religious spirit. His wife is a Catholic, as well as his children. He alone adhered to Protestantism in which he had been reared. But convinced by his researches and by his reading, and touched by God, one day that he had assisted at the First Communion of one of his daughters, he came and fell on his knees before the Bishop of Boston, saying in the effusion of his heart: "I am

* Thomas Walley, of Brookline, was received into the Catholic Church in 1814. "He was a man of extensive reading and very acute judgment; his wife was an amiable and pious Catholic lady from Martinique, who brought up her children in the Faith. He embraced the Faith in time to join in the *Te Deum* chanted by Bishop Cheverus in his cathedral on the 5th of June." . . . "He became the glory of the Catholic religion of [Boston], and exhibited to the world not only in his own person, but also in his pious wife and numerous family of children, a touching model of all the Christian virtues, of piety towards God, of goodness ever amiable, and of compassionate charity towards others." (From Cheverus *Correspondence* in RECORDS for 1903, pp. 315-320.)

a Catholic, I will no longer be anything else; too long have I resisted the grace that urged me to give myself to God." He kept his word, and is an honor in every respect to his newly embraced religion; he has even requested that one of the finest apartments of his house become a chapel, where Mass is sometimes celebrated for the consolation of that good family and for the Catholics of the neighborhood.

We breakfasted with him all the more agreeably that we there enjoyed the company of Abbé Brosius,* a Luxemburger priest, who with Messrs. Matignon and Romagne forms the whole clergy of the bishop of Boston. However, that Abbé Brosius is of no assistance to the others for their ministry, the infirmities he contracted during the eight or nine years of active service he spent with great success and edification in the diocese of Baltimore, rendering him incapable of laboring in a mission-country where one must always travel on horseback. He is reduced to the teaching of mathematics, in which he passes for being very skilful, in the neighborhood of the University of Cambridge. He has rented a fine spacious house belonging to the vice-president of the United States, for which he pays annually three or four hundred dollars, and has to support himself and his numerous relations on nothing but the profit he may realize on five or six pupils who are at the same time his boarders. He is blessed with a great urbanity and a most uncommon evenness of humor. In a word, he is one of those rare persons who know how to capture and retain the favor of all those with whom they have to deal.

It was more than one o'clock after noon when the mail-

* Father Francis Xavier Brosius came to this country in 1792 as tutor of the young Russian Prince Gallitzin, who later became a Catholic and priest. Father Brosius served religion in Maryland, Delaware and Pennsylvania. In 1807 he opened at Mount Airy, then near but now in the city of Philadelphia, a seminary for the education of youth. It continued until 1812, when he returned to Jamaica Plains, Massachusetts. Much about him may be found in *Amer. Cath. Hist. Researches* for October, 1888, pp. 155-159, and January, 1890, pp. 38, 39. Also in the *History of Mathematics* issued by the U. S. Government in 1892.

coach reached "Brooklyn." Doctor Matignon stayed only for a moment and he received the farewell greetings of each member of the Walley family as if he were leaving for the East Indies, a proof of the singular esteem he enjoys in that household. The bishop of Quebec and the clergymen accompanying him also took leave of the bishop of Boston, who did not intend to travel farther, and they all set out.

September 7. The first stop was at a town called Worcester, and by abbreviation *Wouster*, and they took a dinner there which did not long delay their journey. This settlement, which is recent, possesses no very remarkable feature, beyond a fine vast square in front of the principal church which likewise appears to be as elegant as a building of its kind in wood can be.

The country through which for the greater part their journey led them, presents no particular character, excepting that one may see fields of rye, barley and chiefly Indian corn, but no peas nor wheat. It appears that, as a rule, wheat is cultivated only in the Southern States, which provide with flour the Northern States, as well as Nova Scotia and Cape Breton. The Pennsylvania flours are particularly in demand.

The mail-coach traveled during the whole night, which fortunately, was very fine. We stopped only in a small town, to take our supper in the midst of a ball which was going on in the same hostelry. Daylight had not yet dawned when we entered the State of Connecticut. Between 7 and 8 o'clock in the morning we stopped to breakfast in an inn at Hartford, capital of that state, a city of rather recent origin, but famous during the American war, which has just ended by firm and decisive resolutions that a convention of the Northern States has adopted against certain measures of the general administration, and which have most probably hastened the conclusion of the peace.

After having left Hartford and crossed the Connecticut River, the first town that presented itself was Middletown, less considerable than the preceding, but equally remarkable for the plantation of trees with which its streets are lined, often for a long distance without interruption. These trees are chiefly Lombardy * poplars and willows. But there is, in this State, along the highroads, a tree far preferable to the two former on account of the shape of its branches, somewhat similar to those of our white wood or bass, but still more even and regular. Although shorter, its leaves resemble in color those of the soft-maple of Canada. It is called in English "button-tree," and in French "sycamore." It would be difficult to find a tree better suited for lining streets and roads. Out of a hundred sycamores, hardly can one be found to exceed another by three or four feet. This tree, unknown in Canada, would be sure to be transplanted there.

It was between two and three o'clock in the afternoon when we reached New Haven, the chief city of the State of Connecticut after Hartford. It is situated on the shore of the sea. Like the preceding towns, it has its streets, and squares bordered with planted trees, for it is a persuasion in the United States—and no doubt justly so,—that there is no fine city without shade, nor a more powerful means than trees to purify the air and make it salubrious.

The University of New Haven is better appreciated than that of Cambridge near Boston, because, although it is Protestant, at least its professors and doctors have not, as those of Cambridge have recently done, made a show of socialism which strikes Christianity at its very base.

September 8. On the following Wednesday was to take place in the University a public performance called "commencement," which occurs every year. At the close of this

* The current name among English-speaking people is *Russian poplar*.

exercise the names of the new graduates are proclaimed. On the present occasion, there were to be twenty-six.

Relatives and other spectators were already beginning to arrive from all directions to be present and this gathering could not fail to increase during the four days still remaining before the commencement, it might therefore be presumed that the city's population would increase by a third in the span of one week. The lodging-houses were already full. We reached that one which was nearest the wharf where we had to take the steamboat. There remained just enough room to lodge us. Several persons came later, quite hopeful of finding place and could obtain none. Dinner, the recitation of divine office, and a short walk filled up the remainder of the day. Abbé Matignon had borne, much better than the weak state of his health might have given us to expect, the journey by night and day in the mail-coach; and this was no mean satisfaction for the bishop of Quebec who had promised to bring him to Canada without any hardship.

The *Fulton*, a large and comfortable steamboat, runs every day from New Haven to New York or returns from New York to New Haven. The distance is eighty miles, and it takes generally the whole day to travel it. On that day, the boat arrived only after sunset, early enough, however, to enable us to retain our berths the same evening. We embarked the following morning at 6 o'clock. There were more than eighty passengers on board. The weather was fine and cool. A light easterly breeze allowed the vessel to spread her sail during a part of the day. So many travelers unknown to each other and happening to be united on the same deck or seated at the same table, less intent on conversing than on examining one another, and observing the various costumes and appearances, really form a strange assemblage. It is easy, however, with a little observation, to convince oneself that these Americans, to whatsoever part

of the Union they belong, are generally peaceful and reasonably polite, although they do not possess those affected, officious and complimentary manners that are to be found in some other nations; manners which are sometimes taken for politeness but are very far from it. A reflection naturally presented itself at the sight of the remarkable quietness of these passengers assembled by chance; that is, that an equal number of French or Canadians would have made more noise in one hour than the others would in twelve.

September 9. Long Island which, by its eastern extremity, is four or five miles distant from the shore, approaches gradually to the coast as one advances towards the west, so that between it and the main land is a sort of canal quite favorable to the navigation of the steamboat which is thus sheltered from the sea winds. The view of the fields and the inhabitants, both of the main land and the island, gives a most pleasant feature to this route. At the entrance of New York, Long Island is hardly more than eight or ten acres distant from the coast. At this extremity, it has a sort of market-town where may be seen a long and spacious street from which two ferry-boats worked by steam, and which may therefore be called "steam ferry boats," go and come, from morning till evening, without interruption, always laden with quantities of people and vehicles. In less than ten minutes, all is unloaded on a wharf, on both sides, and, at each trip, there are as many passengers as are required to fill the boat which starts again immediately.

It was nearly six o'clock, when the *Fulton* landed us at New York. The first care of the bishop was to send Messrs. Matignon and de Boucherville in quest of a good lodging-house. The latter was acquainted with a young merchant of the city named Willcocks. The former had known for many years, this same merchant's father-in-law, Mr. Andrew Morris, the richest Catholic in New York, zealous for the welfare of his congregation, one of the wardens of the two

churches of St. Peter's and St. Patrick's, managed by the same fabric, and moreover, the only man of his Faith who is at present a member of the House of Representatives of the State of New York. The two priests found him at his town-house where his son-in-law also resides. When he heard them mention a hotel for the bishop of Quebec who had remained on the boat: "I will not suffer," said he, "that a bishop lodge at a hotel in the city where I live," and immediately taking a carriage, and followed by a cart destined to carry the prelate's luggage, he drove to the steamboat, accompanied by Abbé Matignon; invited him to take a seat in the carriage, he had brought purposely for him, to have his trunks placed in the cart, and to grant him the favor of accepting a lodging in his country-house, where he spent the season, coming to town only at a certain hour of the day when business required.

Such an obliging offer could not fail of being accepted. The bishop gets into the carriage with Messrs. Matignon and Gauvreau, and they are first driven to the city-house, where Mr. de Boucherville awaited them, and where Father Fenwick, a Jesuit, had come to join them. They took tea together, and after conversing with Mr. Willcocks and his family they left in the same carriage for "Bowery." That is the name of the road on which Mr. Morris' country-house is situated, at three miles from the port but now adjoining the city. Meanwhile night had set in, and gave us occasion to contemplate at our leisure the beautiful effect produced each night by the illumination in this large city. It sets off the shops whose wares were still exposed at the hour at which we drove up the finest street in all America, called Broadway, and which is surpassed, even in Europe, only by a new street opened a few years ago in the city of Hamburg. Such, at least, is the opinion, and perhaps the vanity of the citizens of New York, in favor of their Broadway, which is one hundred feet in width and more than

a league in length without ever changing its direction. This street is the marvel of New York, at least the most striking feature, especially for strangers who travel through the city rapidly and who have not come there for sight-seeing, but as passers-by. The city, however, is inferior to Boston, as regards the cleanness of the streets, and has a much less advantageous appearance from the port, although it contains 100,000 inhabitants. By its immense trade, New York is looked upon as destined to become, one day, the capital of all English America.* Meanwhile it has ceased being the capital of even the State of New York; it is no more there, but at Albany, that the Legislature meets.

It was time to go to rest when we reached Bowery. Father Fenwick, who had preceded us, arranged for the celebration of the several Masses on the morrow, which was Sunday, Feast of the Holy Name of Mary. It was settled that the bishop of Quebec would say low Mass in St. Peter's church at seven o'clock, and that, at eleven, he would go to St. Patrick's to assist at solemn Mass, and would return there, in the evening, for vespers, and that high Mass, at St. Patrick's, would be chanted by Mr. Boucherville, and at St. Peter's, by Mr. Pratte, a young priest ordained in Quebec, in the spring, and on his way by New York to Louisiana, to which he belonged. This plan was executed.

There are in the sole city of New York fifteen thousand Catholics attended to by three Jesuits, namely: Reverend Fathers Fenwick, Malou and Ranzau. The bishops of the province, assembled in Baltimore, in 1810, informed of the death of Father Concannen, agreed to appoint Father Kohlmann to administer the diocese of New York, during the vacancy of the see. The latter, having been recalled by his

* By this is meant evidently the former English colonies of the American union. What was evidently called British North America, and is now styled the Dominion of Canada, was at the time this journal was written English only by the fact of its being a possession of England, the immense majority of its inhabitants being of French origin and language.

superiors to be put at the head of the novitiate of Georgetown, left the administration of the diocese to Father Fenwick, superior of the residence of New York, although he was younger than his two *confrères*. Was that delegation regular? Has it been sanctioned by the metropolitan? Would the sanction of the latter be sufficient? According to common law, must not a diocese which happens to become vacant and when there is no chapter, be administered by the nearest bishop? All these questions would become very important, if that bishopric were to be exposed to a longer vacancy.* But the Sovereign Pontiff has filled it by the nomination of Rev. Father Connolly, an Irish Dominican, like his predecessor, and residing in Rome for the last thirty-seven years. According to some indirect information, he was consecrated in the fall of 1814, and from Rome he has crossed over to Ireland. However, no one knows whether nor when he intends to come and take possession of his church, where many things are in suspense, no other prelate caring to meddle with the affairs of a see which has a titular appointed and known. The faithful of the diocese are somewhat displeased at the delay of their new bishop. Some even are beginning to say that they can manage to do without him, if he does not come. At least it must be hoped that if he does arrive, they will behave towards him better than those of Philadelphia towards their first bishop, Mr. Egan, who died last winter, of the sorrow caused by the bad proceedings of the faithful committed to his care.

There was formerly only one church, that of St. Peter's, for the Catholics of New York living in the centre of the city. Convinced of its insufficiency, they set to work, a

* These questions may be answered as follows: (1) The bishops of the United States must have had the power of appointing an administrator, and they did so by naming Father Kohlmann; (2) the latter had not the right of appointing his successor when he left his post; (3) the bishops could confide the government of the diocese to Father Fenwick, as they had done before for Father Kohlmann; (4) the nearest bishop could not administer the diocese of New York without a delegation from the proper authority.

few years ago, to build another one near Bowery, that is to say at the farther end of the city towards the country. It has already cost them 90,000 dollars, and nevertheless, it has not yet a steeple, a sacristy, an enclosure nor out-houses. It has not even any plaster outside; the joints are not drawn, although the very common stone of which it is built requires one or the other. In return, the interior is magnificent. Six clustered columns on either side divide the body of the edifice into three naves crowned by Gothic arches, forming a *coup d'oeil* all the more imposing that a painter has figured on the plain wall ending the church behind the altar a continuation of these arches and columns which seem to vanish in the distance and create such an illusion on strangers ignorant of the fact, as to persuade them at first sight that the altar is placed at only half of the length of the church, although it really is at the very end. The wonderful effect produced by this perspective makes this church pass for the finest in the United States. It is likewise remarkable for the large dimensions of its windows, for the elegance of the two rood-lofts, one above the other, with symmetrical flights of stairs leading to the organ above the main entrance. The pews that occupy the nave leave three spacious aisles and are provided with rods and elbow-rests of mahogany.

This church was consecrated last May by the bishop of Boston under the title of St. Patrick. It is destined to be the bishop's cathedral, although the sanctuary is not disposed in a fitting manner to place him there. The sale by auction of half of the pews has produced 37,000 dollars. The church-wardens flatter themselves that the remaining half will produce more.

The erection of St. Patrick's church has placed the Jesuits in the necessity of duplicating the divine service. They give, every Sunday, a high and a low Mass in that church and as many in that of St. Peter's; and, as they are

only three in number, it becomes necessary that each one duplicate in turn. Father Malou having left this country, Flanders, at an already advanced age, and Father Ranzau being a German, neither is bold enough to preach in English, so that the whole weight of preaching bears on Father Fenwick, an American. These priests occupy a house half-way between the two churches, that is to say about a mile from either, the rental of which is defrayed by the fabric or by the congregation. Their lodgings are spacious enough. The bishop of Quebec went to see them, on the Sunday morning, and after having visited several remarkable places in the city and its environs, particularly the former college of the Jesuits, since then occupied and abandoned by the Trappists, he prepared to continue his journey by the steamboat the *Neptune's Chariot*, which was to leave that same evening, at 5 o'clock, for Albany.

September 11. After dinner taken, as on the preceding days, at the house of Mr. Morris, who had invited some friends to honor his guests, they went to the landing place at the moment when the vessel was about to leave the wharf.

Neptune's Chariot is not very rapid. It allowed its numerous passengers full leisure to contemplate the beautiful scenery of the Hudson river, having taken no less than twenty-eight hours to reach Albany, where she arrived late on Tuesday evening. It had been raining for over two hours. The plan was to start very early, the next morning, to reach Whitehall or Kingsbury, so as to profit by the steamboat that leaves there regularly every Wednesday for Fort St. John. To seek for an inn at 10 o'clock at night, to leave it the next morning before daybreak would have been to lose the whole night. It was therefore agreed that the bishop and his three companions would sleep on board the steamboat, and that the stage-coach would come very early the next morning to take them at the wharf. The coach arrived at the appointed hour. At five o'clock the whole company

had started and drove through Albany without seeing it. An English traveler who would have gone through with the same rapidity would have found means to describe the site, its beauties, the commerce and apparently the customs of the inhabitants. But it is a secret which is not given to every body to write the history of what one does not know. The author of this journal prefers stating that neither he, nor those who were traveling with him had seen anything of Albany beyond the fronts of the last houses they met on their way, thanks to the dawn which was just beginning to break as they left the city, whose population is estimated at 12,000 souls. There is a Catholic congregation at the head of which is an Irish ecclesiastic whom they were not able to visit. His name is McQuade; he greatly complains of his church-wardens or his parishioners, and would willingly leave his place for a mission in the diocese of Quebec.

September 13. The three towns through which the travelers passed in the morning, namely: Troy, Lansingburg and Waterford, each of which is more considerable than all those of Lower Canada, excepting Quebec and Montreal, compensated them for not having been able to see and visit Albany.

After having traveled about twelve miles, we stopped to breakfast at an inn. When we resumed our journey, the weather had improved and remained fair all the rest of the day. But the country offered little worthy of attention. We had crossed the river Hudson at Waterford; we kept along its banks long after. Finally it disappeared and left us in the vicinity of the valley of Saratoga, which has become famous since Lieutenant-General Burgoyne allowed the Americans to capture him there in 1777, with all the British army he commanded and which was 10,000 strong.

The year before, the Government had great hopes of the result of a junction which should take place between a British army coming from Canada and that which England

maintained on the sea-coast to reduce her revolted colonies—General Guy Carleton, who since then became Lord Dorchester, was Commander of the Forces and Governor-in-chief of the Province of Quebec, afterwards divided into Upper and Lower Canada. The plan was communicated to him, and he was asked at the same time what forces he required to operate that junction. His answer to the ministers was that he would not undertake it with less than 20,000 soldiers. Lieutenant-General Burgoyne was at the time one of the members of the House of Commons, when General Carleton's answer was discussed. He offered to undertake this expedition, answering for its success, if they would only put 10,000 men at his disposal. He was taken at his word, and he received a commission which rendered him, regarding this undertaking and all that related to it, independent of the Commander of the Forces. This proceeding greatly displeased General Carleton, who immediately demanded his recall to England and effected it the following year, 1778. General Burgoyne arrived in Quebec, in the spring of 1777, with his army full of ardor and confidence, led it towards Lake Champlain, crossed over safely, and advanced into the enemy's country without hardly ever meeting with any opposition. But the rebels were craftier than that rash officer. They saw him marching towards the plain of Saratoga and they put no hindrance to his course. He encamped there, regarding the surrounding mountains and hills as his protection; but he was greatly surprised, on the morrow, to behold all these hills covered with numerous troops, well armed and ready to rush upon him and cut him to pieces if he dared to offer the least resistance. A shameful capitulation was the worthy reward of the presumption and boasting of General Burgoyne. He and his whole army became prisoners of war, and thus was ended an expedition which in its leader's estimation, was to have reduced New England to the king's obedience and to put an end to the American Revolution.

To reach Kingsbury or Whitehall which was to be, that day, the terminus of our journey, fifteen or twenty miles still remained when night overtook us. It was half an hour after midnight when we arrived at our destination.

September 14. The first news the travelers learned on awaking was that the steamboat they expected to take at this post had left the day before for Fort St. John. Fortunately, there was, among several other vessels anchored in the Whitehall basin, a large sloop named the *Boxer*, Captain Laughan, which was starting next morning for the same place.

Whitehall is a rough, uneven, dirty little town, without any other merit than that of being a place of transit for travelers who, coming from Albany to embark at the head of Lake Champlain, intend to leave by this route the State of New York, of which it is the last place situated on the right, to enter into the State of Vermont. But west of the lake, the State of New York extends as far up as the 45th degree of latitude and borders on Canada

The head of Lake Champlain is a strait two leagues in length, a sort of stream so narrow that the ship's boom occasionally caught in the bushes on the shore. Before leaving this strait, we had to contemplate the five or six vessels, both American and British, that had figured, on September 11, 1814, in the disastrous affair of Plattsburg: the *Confidence*, the *Linnet*, the *Ticonderoga*, the *Saratoga*, etc. They were all unmasted, anchored one after the other, covered with sail-cloth, and occupied, as well as we could judge, by families to whom the port-holes served as windows. . . .

The *Boxer* reached Burlington after sunset. There are, at Burlington, a few Canadian families, which give about a hundred Catholics. With an annual mission of two or three weeks, might be formed here a small Christian congregation capable of affording consolation to whomsoever would undertake its administration. But this place belongs to the

diocese of Boston. The bishop of Quebec contented himself with urging Doctor Matignon to stop here for a few days on his return from Canada, a suggestion which the latter effectually carried out. On his return to Boston, he was able to inform his bishop as to what he might expect from that distant portion of his flock.

[NOTE by the Translator.] Here ends the portion of the *Journal* which may be of interest to the American Catholic reader. L. L.

NOTES AND QUERIES.

HISTORICAL SKETCHES OF SOME OF THE PIONEER CATHOLICS OF PHILADELPHIA AND VICINITY.

BY JOSEPH WILLCOX.

PREFATORY NOTE.

The suggestion to publish sketches of some of those persons who have aided in the work of founding and supporting the early Catholic churches under the adverse circumstances which in those times environed them, as outlined in the September number of this volume, does not necessarily propose to be narratives of heroic deeds or eminent official services.

The purpose is to collect, as far as practicable at this late date, and to put on record some of the work of those who have passed, as a general rule, unpretending and uneventful lives, and who are now remembered chiefly through the medium of church and family records and traditions.

In most cases these pioneers are more noted for the accomplishments of some of their descendants than for their own performances, due perhaps to more fruitful opportunities not afforded in earlier times.

The persons whose sketches have been prepared by the writer have been selected merely because he happens to know something about them and their descendants. With a few exceptions only, the writer has been personally acquainted with all of those mentioned in this paper who have died within the last fifty years.

When giving dates, the numbers of the months in this paper (after 1752) accord with the New Style.

Many omissions of names and dates in these sketches may be explained from the fact that the marriage registers at St. Joseph's church, in Philadelphia, from 1786 to 1799 have been lost; while the baptismal records of the same from 1786 to 1791 are missing. It should be remembered also that all of the registers at St. Joseph's church prior to 1758 have been lost.

A baptism recorded at St. Joseph's or St. Mary's church does not necessarily mean that it was performed in one or the other of those churches. It may have been performed at a private house and afterwards registered at the church.

TIMOTHY CARRELL.

In the early records of the Catholic churches in Philadelphia few names appear more frequently than Carrell.

In Vol. iii of these RECORDS the inscriptions on the tombstones in St. Mary's graveyard are published. In section J, vaults 9, 10 and 11 repose the remains of Timothy Carrell, his wife and two of his children.

It is not known when Timothy Carrell came to this country, but he was married in Philadelphia, in 1755, to a daughter of John Clater.

John Clater b. 1678; m. Elizabeth Mary,* b. 1686; d. 10, 11, 1762.

Their dau. Elizabeth Mary Clater, b. 1731; d. 2, 12, 1809; m. 11, 16, 1755, Timothy Carrell, b. 1723; d. 12, 5, 1786.

In 1762 Timothy Carrell subscribed £27.12.6 to the building fund of St. Mary's church; and also for the purchase of the old school-house and lot in 1781. His name appears in the published list of pew-holders of St. Mary's church from 1782 until the time of his death.

*She m. ad. Patrick O'Neal, b. 1698; d. 2, 25, 1783. and buried in St. Mary's churchyard.

In 1785, in the *Philadelphia Directory*, his name is mentioned as wine-seller and grocer, corner of Water and Chestnut streets.

His children were baptized at St. Joseph's church; and in 1768 his slave Flora was baptized in that church.

Timothy and Elizabeth Mary Carrell had issue:

- (1) John,² b. 10, 7, 1758; d. 5, 5, 1830; m. 9, 7, 1786, Mary Judith (dau. of Capt. John Moore, of Lancaster, Pa.), b. 4, 10, 1766; d. 3, 18, 1817.
- (2) Daniel,² b. 1, 28, 1761; d. at New Orleans, 4, 25, 1818; m. Elizabeth Cullen, at Charleston, S. C.
- (3) Edward,² b. 11, 6, 1765; d. 6, 20, 1817; m. 6, 4, 1789, Mary, dau. of Patrick Byrne, of Philada.

(1) John ² Carrell (Timothy) and his wife Mary Judith had issue:

- i Elizabeth Mary,² b. 1, 5, 1788; d. 7, 21, 1863; m. at St. Augustine's church, Philada., 5, 15, 1810, Fielding Lucas, Jr., of Baltimore, b. 1785; d. 1855.
- ii Ann Louisa,² b. 7, 4, 1789; d. 12, 24, 1823; m. 9, 7, 1809, Thomas Hurley, Jr.,* brother of Rev. Michael Hurley, O. S. A.
- iii John,² b. 5, 8, 1791; d. ———; m. 6, 24, 1825, Sarah, granddaughter of Joseph Cauffman.†
- iv Mary Teresa,² b. 3, 4, 1796; d. 1, 19, 1828; m. at St. Augustine's church, 2, 4, 1819, William Hawkins, of Philada.
- v George Aloysius,² b. 6, 13, 1803; d. 9, 26, 1868; was educated at Mt. St. Mary's College, Emmittsburg, Md., and Georgetown College. Ordained priest 1829. Became a Jesuit 1835. President of St. Louis University (S. J.). Consecrated bishop of Covington, Ky., by Archbishop Purcell, Nov. 1, 1853. He was assistant to Rev. Patrick Kenny, in Wilmington, Del., in 1829;‡ and also was appointed to West Chester, Pa., on January 7, 1830.

*For children of Thomas Hurley, Jr.. see these RECORDS, i, 173.

† John Carrell, Jr., was a private in the Washington Guards, Capt. Thomas F. Pleasants; Col. Clement C. Biddle in 1814. See Bowen's *Hist. of Philada.*, p. 41.

‡ Father Kenny, in his diary on May 21, 1829, stated that "Rev. George A. Carrell arrived by the steamboat before 7 p. m. from Philadelp^a. He quarters himself at my head quarters (Mrs. Noel's)." His board had been previously arranged for by Father Kenny at the price of \$3.00 per week.

vi Louisa,* b. 5, 14, 1805; d. 6, 7, 1882; m. 1, 2, 1830, Thomas C. Jenkins, of Baltimore.
Other children died young.

Mrs. Louisa (Carrell) Jenkins was educated at St. Joseph's Academy at Emmittsburg, Md. The following has been copied from a letter written to her father, John Carrell, by Mother Seton, the foundress of the Academy. It was dated "Saturday morning, June, 1819," and reads thus:

"MR. CARRELL:

"*respected Sir:*

"Your sweet child will be with you on Tuesday Eve^s at Mrs. Lucas'—Mrs. Driscoll has offered to take the best possible care of her—she leaves this on Monday. If Louisa has the same regularity of conduct & temper with her family as at St. Joseph's, you will be a truly happy Father.

"May my blessing attend yourself & family, dear sir. Your Louisa will always have a warm friend in y^r grateful serv^t in Xt."

[Signed] "E A SETON"

This letter is now in the possession of Misses Eliza and Ellen Jenkins, daughters of Mrs. Louisa (Carrell) Jenkins.

The name of John Carrell is one of those most frequently mentioned in the published records of St. Mary's and St. Joseph's churches.

In the *Philadelphia Directory* for 1785* his name appears as Goldsmith, Front St., between Market and Chestnut.

From 1791 to 1793 as Clock & Watch maker & Ironmonger, No. 32 High St. From 1794 to 1809 as Ironmonger, No. 32 High St.

From 1810 to 1817, Hardware merchant, No. 107 High St.

In 1818 he admitted his son John as a partner at 108 High St., where they continued in the same business until

*The first vol. of the *Philadelphia Directory* was published in 1785. The next vol. was printed in 1791.

1825. In the latter year his residence was at 408 South Fifth St.

John Carrell was a pew-holder in St. Mary's church in 1782 and for many years afterwards.

He was one of the trustees of that church mentioned in the Act of Incorporation, enacted Sept. 13, 1788, and he served as one of the trustees from that time until he declined a re-election, in 1811. He was the first secretary of the board, and its treasurer in 1801; and during his career as trustee he was appointed a member of many committees.

In 1796 John Carrell subscribed \$100.00 for building St. Augustine's church. He was appointed as one of the executors of many estates, including those of his wife's grandfather, Thomas Doyle, of Lancaster, Pa., whose will was probated in 1791; of Bishop Michael Egan, whose will was probated in 1814; and of Anthony Hearn, whose will was probated in 1817.*

He died suddenly in Wilmington, Delaware, while on a visit to his son, Rev. George A. Carrell,† and was buried in St. Mary's churchyard.

(2) Daniel Carrell² (Timothy) was one of the pew-holders in St. Mary's church, his name appearing in the printed lists. He subscribed £17.10 for new pews and gallery in that church in 1782. At one time he was in business with his brother John. In Mathew Carey's *Herald* of May 11, 1785, this notice appeared: "John & Daniel Carrell have removed from Market St. into Front, 6 doors

* For sketch of Anthony Hearn, see these RECORDS, vii, 58.

† Rev. Patrick Kenny wrote in his diary on May 5, 1830, "melancholy acct of Mr J^a Carrell's sudden death on his return from N. Castle, where he had taken M^r F. Lucas for the Union line to Balt^a."

In *Dunlap's American Daily Advertiser* of May 7, 1830, this notice appeared: "Died suddenly on Wednesday morning near Newcastle, Del., John Carrell, for many years a respectable merchant of this city. His friends and acquaintances are particularly invited to attend his funeral from the residence of his son-in-law, Mr. Thomas Hurley, North Sixth, a few doors above Callowhill Street, west side this afternoon at 4 o'clock."

from old Coffee house to the house late of Philip Syng."
"Watchmakers & jewelers."

Caroline^s (dau. of Daniel Carrell^s) b. 6, 14, 1807; bap. at St. Augustine's church; d. in Philadelphia, 12, 9, 1875, unm. Prostrated in the street by a tottering drunkard, she was fatally injured, and died a few days later.

In the proceedings connected with the distribution of the property owned by her, in 1884, it was stated that her father had no living descendants; that his wife Elizabeth (then dead) had one brother, Thomas Cullen, and three sisters—Bridget, who m. Garrett Cottringer; Margaret, who m. Caleb Foulke, and Ann, who m. ——— Coleman.

All the children of Thomas Cullen were dead.

All the children of Bridget (Cullen) Cottringer died prior to 1878 except Ann, then (1884) living in Washington, D. C.

One of the descendants of Margaret Foulke was then living, viz., Louise Foulke, of Jersey City, N. J.

All the children of Ann Coleman were dead.

(3) Edward Carrell^s (Timothy) was a merchant in Philadelphia.

In 1791 his place of business was at No. 167 South Second St.

In 1794 at No. 113 South Front St.

From 1805 to 1809 at Spruce St. Wharf.

In 1810-11 at 62 South Sixth St.

In 1816-17 in Bank Alley.

In 1818 with the family of the late Edward Carrell, at 383 Mulberry St.

He died 6, 20, 1817, and he was buried in St. Mary's churchyard. Edward Carrell^s was an intimate friend of Mathew Carey; and many of his letters addressed to the latter are still preserved by Messrs. Lea Brothers & Co., Philadelphia.

Edward ² and Mary (Byrne) Carrell had issue:

- i Maria Eleanor,³ b. 4, 12, 1790; d. 9, 6, 1866; m. 8, 31, 1819,
John Diamond, Jr.*
 - ii Ellen Ann,³ b. 5, 5, 1798; d. 12, 9, 1875, in Philada., unmarried.
 - iii Henry,³ b. 9, 23, 1799; d. 5, 28, 1832, unm.
 - iv Ferdinand Farmer,³ b. 9, 2, 1804; d. 1, 2, 1836, unm.
 - v Edwin Louis,³ b. 10, 25, 1806; d. 6, 14, 1830, unm.
- Other children died young.

In the will of Maria Eleanor ³ (Carrell) Diamond, probated in Philadelphia in 1866, she bequeathed, among other items:

\$1,000.00 to the Roman Catholic Society of St. Joseph for educating and maintaining poor orphan children.

\$1,000.00 to St. John's Orphan Asylum.

\$500.00 to St. Ann's Asylum for maintaining poor widows and single women.

\$500.00 to the House of the Good Shepherd.

Maria Eleanor ³ and John Diamond, Jr., had issue:

- i Ellen Ann,⁴ b. 6, 19, 1820; d. 9, 5, 1852. She entered the convent of Ladies of the Sacred Heart, 1847. Received black veil at Eden Hall, Pa., 12, 9, 1850.
- ii John Bernard,⁴ b. 4, 13, 1822; d. 8, 9, 1862, unm.
- iii Georgina,⁴ b. 4, 27, 1825; d. in Philada., Dec. —, 1875, unm.
- iv William Craig,⁴ b. 12, 30, 1828; d. 4, 1, 1873; m. 10, 25, 1853,
Sarah Josephine, dau. of Oswald Jenkins, of Md.

In the will of Ellen Ann Carrell ³ (Edward ²), probated in Philadelphia in 1876, she bequeathed, among other items:

\$5,000.00 to the Roman Catholic Society of St. Joseph for educating and maintaining poor orphan children.

* In connection with the name of John Diamond, Jr., the following has been supplied to the writer by Mr. John Bernard Diamond of Montgomery Co., Md.:

"Nicholas Bernard, b. 10, 22, 1732; m. in London, 12, 2, 1756, Elizabeth Hadspy. He died in Phil^a., 2, 2, 1789. Their dau., Mary Catherine, b. 9, 1, 1757; d. 9, 3, 1792; m. 1789 John Diamond, at St. Joseph's Church, Philad^a. Their son, John Diamond, Jr., b. 1, 11, 1781; m. 1819, Maria Eleanor Carrell. He d. 1, 9, 1842, at 204 South Front St., Philad^a., where his family had lived many years."

\$1,000.00 to the Theological Seminary of St. Charles Borromeo.

\$500.00 to St. John's Orphan Asylum.

\$500.00 to St. Ann's Asylum for maintaining poor widows and single women.

\$1,000.00 to the House of the Good Shepherd.

\$400.00 to her old friend Sister Mary Gonzaga.

\$1,000.00 to St. Vincent's Home.

\$500.00 to the Catholic Children's Home on Race St., near Eighteenth.

\$1,000.00 to St. Joseph's Hospital.

\$500.00 to the St. Mary's Hospital.

\$500.00 to the Little Sisters of the Poor.

\$500.00 to the Very Rev. C. I. H. Carter.

In the will of Georgina,⁴ dau. of Maria Eleanor* (Carrell) Diamond, probated in Philadelphia in 1875, she bequeathed money to the following institutions in Philadelphia:

\$13,000.00 to the Roman Catholic Society of St. Joseph for educating and maintaining poor orphan children.

\$8,000.00 to St. John's Orphan Asylum.

\$7,000.00 to the House of the Good Shepherd.

\$10,000.00 to the Theological Seminary of St. Charles Borromeo.

\$3,000.00 to St. Joseph's Hospital.

\$2,000.00 to the Sisters of St. Francis.

\$3,000.00 to St. Vincent's Home.

\$1,000.00 to the Trustees of St. Mary's church for the support of the Parochial School.

\$1,000.00 to the Little Sisters of the Poor.*

Georgina Diamond endured ill health for many years prior to her death.

* Some of the dates enumerated above were obtained from the Bible of John Carrell now in the possession of Miss Eliza and Miss Ellen M. Jenkins, of Baltimore.

JAMES BYRNE.

Another name frequently mentioned in the early records of the Catholic churches in Philadelphia is Byrne.

James Byrne b. 1720, in Ireland, was the first of the family who came to Philadelphia.

His name appears among the list of subscribers to the fund for building St. Mary's church, in 1762, for £30. In 1767 he was an innkeeper, and kept the "Golden Fleece," on Front St.

In 1781 he subscribed £6 towards paying for the old school-house for St. Mary's church, and £7.10 for building the new school.

In 1782 his name appears in the list of pew-holders in St. Mary's church; also from 1787 to 1790.

In 1785 he lived at 507 Front St.

He was one of the Trustees of St. Mary's church mentioned in the Act of Incorporation, enacted Sept. 13, 1788. He also served as a trustee of that church in 1789.

In 1795 he subscribed £10 for building the dwelling-house for St. Joseph's church.

James Byrne, probably before 1758, married Jane Butler, a widow, whose maiden name is unknown to the writer. His stepdaughter, Rebecca Butler, married John, eldest son of Thomas Willcox, of Concord, Chester County, Pennsylvania. She moved to North Carolina, where her husband had been living since 1759.

James Byrne died 8, 19, 1795, at his house on the north side of Walnut St., west of Second, and was buried in St. Mary's churchyard.

Having no children of his own, he bequeathed, in his will, a considerable amount of property to his relations; some of which, at a later period, has been appropriated for various charitable uses; and, at the present time, is being utilized in the same good work, as may be observed in several pages in this paper:

In this will, dated April 30th, 1793, and probated 1795, he bequeathed, among other items:

To his niece, Anne Byrne, daughter of his brother Patrick, the house and lot on north side of Arch street, opposite the church burial-ground, 17 feet front.

To his niece, Eleanor Byrne, house and lot on south side of Apple-tree Alley, 17 feet front.

To his nephew, Henry Byrne, house and lot on N. W. corner of 10th and Arch streets, lot 199x153, said devise to be subject to a yearly rent of six pounds, payable to the Trustees of the Roman Catholic Society worshipping at the Church of St. Mary, for the support of the free school.

To his nephew, Patrick Byrne, lot at S. W. corner of 10th and Race streets, lot 153x198, subject to a similar rent, payable for the support of the same free school.

To his nephew, James Byrne, house and lot at N. W. corner of Second street and Carter's Alley, 18 feet front. . . .

To his wife Jane, house and lot on Walnut street where he resided, between Second and Dock streets, 26 feet front, for her life, and on her death the same to go to his niece Mary Carrol* [Carrell].

To Rebecca Wilcocks, in North Carolina, daughter of wife Jane, 200 pounds. (In a codicil this was revoked.)

After several other items, the residue of the estate was bequeathed to his brother, Patrick Byrne.

James Byrne was highly esteemed by his friends; and he was appointed executor of several estates.

He was much beloved by his stepdaughter, Rebecca, as may be seen from the following, extracted from a letter written by her at Deep River, North Carolina, on April 20th, 1793, and addressed to her cousin, Mrs. Mary Clark, in care of Edward Carrell, in Philadelphia.†

"I now write to you with more anxiety than I have ever done, on account of my dear father. My husband [John Willcox] was at Fayetteville lately, and there heard by a gentleman from Philadelphia, that my father in January lay ill; that he was given over by all that saw him. If that was the case, what have I not to fear, both for him and my dear mother? How lost and lonely must she be if it should please God to call the dear companion of so many years! Good God, com-

* All the above nephews and nieces were children of his brother, Patrick Byrne.

† This letter is now in the possession of the writer.

sort and support her! . . . I can truly say that I have ever loved and honored him as a father, and as such his memory will be always dear to me. . . . Give my love to Mrs. Byrne, Mrs. Carrel, Mr. [Patrick] Byrne and Captain Barry." [Signed] "REBECCA WILLCOX."

But another and greater sorrow was in store for Rebecca Willcox. Owing to the expected early death of her step-father, James Byrne, she started for Philadelphia; and, during her absence, her husband, John Willcox, died after a brief illness. Rebecca Willcox died in North Carolina August, 1808.

Jane, the wife of James Byrne, was nearly related to Com. John Barry, U. S. N. She did not long survive her husband, as on Jan. 28, 1796, John Barry, of Northern Liberties, Philadelphia, was appointed administrator to her estate.

PATRICK BYRNE.

Patrick Byrne, a brother of James, came to Philadelphia from Ireland at a later time than the latter.

His name appears in many of the lists of subscriptions for church purposes, and as witness to baptisms and marriages registered at St. Joseph's and St. Mary's churches.

In 1781 he subscribed £4.10 towards paying for the old school-house for St. Mary's church.

In 1782 he subscribed £25 to build additional pews and gallery.

In 1795 he subscribed £10 for new school-house for St. Joseph's church.

In 1796 he subscribed \$140 for building St. Augustine's church.

From 1782 to 1790 his name appears in the published lists of pew-holders in St. Mary's church.

Soon after he came to Philadelphia he was an innkeeper, and in 1785 he lived on Front street, between Walnut and Spruce streets.

From 1791 to 1805 he lived at No. 86 South Front street.

Having accumulated a considerable amount of property, both by his own industry and by inheritance from his brother James, he retired from business in 1795, and thereafter his name appears in the *Directory* as "gentleman."

He was b. 1734; d. 7, 2, 1808, and was buried in St. Mary's churchyard.*

On 5, 30, 1770, he m., at St. Joseph's church in Philadelphia, Mary, b. 1753; d. 7, 5, 1803; dau. of Thady and Eleanor (Browne) Murphy,† and had issue, which were baptized at St. Joseph's or St. Mary's church:

- i Mary,² b. 4, 18, 1772; d. 8, 14, 1807; m. 6, 4, 1789, Edward Carrell.
- ii James,² b. 11, 30, 1773; died young.
- iii Eleanor,² b. 12, 5, 1775; died young.
- iv Henry Lawrence,² b. 8, 9, 1777; died young.
- v James Murphy,² b. 8, 8, 1779; d. 3, 2, 1817, at Graham Park, Montgomery Co., Pa., unm.
- vi Eleanor Ann Maria,² b. 4, 2, 1783; d. 3, 27, 1858; m. 1, 11, 1803, at St. Augustine's church, Pierce Maher.
- vii John,² b. 2, 24, 1786; died young.
- viii Henry Boyle,² b. 2, 20, 1787; drowned at Calcutta, 1807, unm.
- ix Ann Jane,² b. 3, 12, 1788; d. 4, 21, 1865; m. 5, 8, 1811, Francis Cassatt Clopper, of Philada., b. 7, 27, 1786; d. 12, 31, 1868.
- x Patrick John, b. 10, 6, 1790; d. 9, 2, 1829, unm.

The children of Edward and Mary ² (Byrne) Carrell are given in the preceding sketch of Timothy Carrell.

Francis and Ann Jane ² (Byrne) Clopper moved to Mont-

* From *Dunlap's American Daily Advertiser*, July 9, 1808: "Died, on Friday evening last, of an Apoplexy Mr. Patrick Byrne, aged seventy-four years, a native of Ireland, but resided in this city about forty years. Of him it may justly be said, he had not an enemy."

† Eleanor Murphy was a sister of Dr. John Michael Browne, a sketch of whom will appear later in these RECORDS. Concerning her death, the following notice appeared in *Dunlap's American Daily Advertiser* of July 9, 1803: "Died Sunday morning, after a lingering illness, borne with Christian fortitude and resignation, Mrs. Mary Byrne, wife of Mr. Patrick Byrne of this city; affable in her manners, and of a mild deportment, she lived beloved and died regretted by all who had the pleasure of her acquaintance. Her disconsolate husband and affectionate children will long lament their irreplaceable loss."

gomery County, Maryland, in 1812, where they passed the remainder of their lives.

The writer is indebted to their daughter, Mrs. Mary Augusta Hutton, now living in the old homestead there, for much of the information about her family. In a late letter she writes:

"Shortly after my parents moved to Maryland my aunt, Mrs. Eleanor Ann Maria Maher [*dau. of Patrick Byrne*] made her home with them, and lived with them until she died.

"Mrs. Maher was beloved by all who knew her. She was a most charitable woman, giving assistance to every one she knew who needed it. She built and furnished the Catholic church of St. Rose on land given by my father a short distance from our home.* She supplied all the altar wine, candles and other needful articles until she died in 1858, and my mother continued to supply them until she died, in 1865."

"Mrs. Maher educated the Rev. E. J. Sourin, well known in Philadelphia, who afterwards became a Jesuit. She also paid the expenses of another priest while he was at St. Charles College, in Harford County, Maryland, for five years."

In her will, probated in 1858, she bequeathed \$500 to "the trustees of St. Charles College, incorporated in 1829."

ROGER FLAHAVAN.

Roger Flahavan, born in Ireland in 1728; came to Philadelphia at a time unknown to the writer.

He was a widower, and brought with him his children: Roger, Jr., Thomas, John, Ann, Eleanor, Mary and Margaret.

He was an active member of St. Mary's church, and his name appears in the published "Minutes" of that church as clerk, secretary or trustee from 1782 until his death in 1792. In 1783 he was appointed treasurer of the board of trustees.†

*This church was destroyed by fire about 1890, and has been replaced by a larger one.

† See these RECORDS, iv. 247, *et seq.*

In 1781 he subscribed £6 for paying for the old school-house for St. Mary's church.

In 1782 he subscribed £30 for building additional pews and gallery for St. Mary's church.

Roger Flahavan m. (as 2d wife) 4, 2, 1768, Catharine Swan, and had issue Bridget, b. —, 1771; d. 10, 5, 1829.

He d. 12, 21, 1792, and was buried in St. Mary's church-yard. His wife Catharine, b. 1724; d. 7, 1, 1779, was buried in the same vault with her husband.*

Of the children of Roger Flahavan, Roger, Jr., is first known as a witness, with his wife Margaret, at a baptism in 1781. His name appears among the list of pew-holders in St. Mary's church in 1782, and from 1787 to 1790.

In 1781 he subscribed £1.10 to pay for the old school-house for St. Mary's church; in 1782 he subscribed \$12 for building new pews, etc.; and in 1796 he subscribed \$50 for building St. Augustine's church.†

On 5, 15, 1794, as a widower he m. Sarah, dau. of Daniel Conry. He d. 6, 24, 1799.†

Eleanor,² dau. of Roger Flahavan, b. 1753; m. Michael Gorman. She d. 11, 14, 1778, and was buried in the same vault, at St. Mary's church, with her father.

Ann,² dau. of Roger Flahavan, m. 1, 15, 1774, at St. Joseph's church, James Gallagher. He was a china merchant, and in 1785 his store was on Second street, between Market and Chestnut.

*Relative to the death of Roger Flahavan, *Dunlap's American Daily Advertiser* of Dec. 22, 1792, contained the following notice: "Died yesterday morning, aged 64, Mr. Roger Flahavan, Sen., justly and generally regretted by all who knew him. This respectable citizen devoted the whole of his time to acts of the most unaffected piety towards his Creator; and of benevolence and beneficence towards all who were in the sphere of his acquaintance. His friends and relatives who are bereft of so valuable a connection that his exemplary life and innocent manners afford every rational hope that he has exchanged a world of fleeting joys for a never fading crown of glory."

†Mr. Henry C. Baird has supplied to the writer the following: "*The American Museum*, 1788, published by Mathew Carey, contains an 'Account of the Grand Federal Procession in Philadelphia, July 4, 1788.' On page 69 is the following: 'LXXXV. Brush-Makers. A White Flag with a Wild Boar and a Bundle of Bristles Over Him: The Motto "Federal Brush Manufactory."' The Flag carried by Mr. Roger Flahaven Jun."

In 1793-4 his store was No. 5 South Second St., and in 1799 at No. 18 South Front St.

In 1781 he subscribed £3.7.6 to pay for old school-house.

In 1782 he subscribed £25 for new pews and gallery at St. Mary's.

In 1796 he subscribed \$200 for building St. Augustine's church.

His name appears in the list of pew-holders in St. Mary's church.

He was a trustee of St. Mary's church from 1895 to 1899, and his children were baptized there. He died in 1802.

Mary,³ daughter of Roger Flahavan, m. 4, 18, 1779, at St. Joseph's church, Mark Willcox, of Concord, Chester, (now Delaware) County, Pa. She d. 12, 5, 1784.*

The children of Mark and Mary (Flahavan) Willcox will be given later.

John² and Thomas,³ sons of Roger Flahavan, were not married. They were partners in business until 1783.

In 1781 the firm subscribed £6 toward paying for the old school-house for St. Mary's church.

John Flahavan's name appears in the list of pew-holders in St. Mary's church in 1782; and in that year he subscribed £30 for making additional pews and new gallery there.

Early in 1782 he went to Holland on business connected with the firm, and in January, 1783, he sailed on his intended return to Philadelphia, but the vessel was wrecked. In his will, dated January 8, 1782, and probated in Philadelphia, he stated that he was in perfect health and about to make a voyage to Europe. He appears to have been an affectionate son and brother, as in his will he mentioned :

* Messrs. Flahavan & Willcox, who succeeded John & Thomas Flahavan in business, in a letter addressed to James Byrne, then in Petersburg, Va., wrote on Dec. 7, 1784: "We are very sorry to inform you that we are very much afflicted by the death of Mrs. Willcox, who departed this life Sunday morning & buried yesterday evening. She died of consumption, about three weeks after her son John was born."

"My dear sisters, Ann Gallagher, Mary Willcox, Margaret and Bridget Flahavan, brothers Thomas and Roger Flahavan, Jr."

He appointed as one of his executors, "My ever honored and respected father."

A large letter-book, containing copies of many letters written by Flahavan & Willcox, the successors of John Flahavan & Co., is now in the library of the Historical Society of Pennsylvania.*

In one of these letters, of date of April 13, 1784, addressed to Mr. James Wamsley, Tellymore Castle, Wirian, Ireland, it was stated:

"It grieves us to inform you that our dear brother John Flahavan sailed from Ostend 25th Jan., 1783, & since then have no acct. of him; therefore we gave him over for lost, as there is no account from the vessel or crew. We have lately opened a House here under the underneath Firm." . . . [Signed] "FLAVAHAN & WILLCOX."

In connection with John Flahavan's record in the army, the following has been taken from a late letter of Mr. Henry Carey Baird, a great-grandson of Roger Flahavan, addressed to the writer.

In the *Official Register of the Officers and Men of New Jersey in the Revolutionary War*, compiled by William S. Stryker, Adjutant-General, Trenton, 1872, page 80, this record is given:

"Flahavan, John. Second Lieutenant, Captain Piatt's company, First Battalion, First Establishment, December 16th, 1775; Second Lieutenant, November 29, 1776; prisoner of war, April 22, 1777; Captain, First Regiment, September 26, 1780; resigned."

In Washington's order, Christmas morning (1776), for the march to Trenton, quoted by Stryker, "Trenton & Princeton," 1898, p. 113, is found the following:

*The firm of Flahavan & Willcox consisted of Thomas Flahavan and his brother-in-law, Mark Willcox, of Concord, Chester Co., Pa.

"Captain Washington and Captain Flahavan, with a party of forty men each, to march before the divisions and post themselves on the road about three miles from Trenton, and make prisoners of all going in or coming out of town."

And thus he was in the forefront of the fight at Trenton. General Stryker (pp. 150, 151) says:

"Marching in advance of General Sullivan's column, Captain John Flahavan, a gallant and ambitious officer of the first battalion, New Jersey Continental line, with a detachment of forty recruits for the new establishment, first came upon this picket station, and drove it in, Colonel Glover's brigade following up in pursuit of the retreating guard."

Bridget Flahavan,² youngest daughter of Roger Flahavan, married 2, 24, 1791, Mathew Carey, of Philadelphia.

Mathew Carey, born in Dublin, Ireland, in 1759, came to Philadelphia in 1784, and soon became one of the most prominent book publishers in the country. He attended St. Mary's church, and later he was a pew-holder in St. Augustine's church, where his name appears in the published list of pew-holders there from 1801 to 1808. He retired from business in 1824, and died 9, 16, 1839. He was buried in St. Mary's churchyard, in the same vault with his wife, who died 10, 5, 1829.

A sketch of Mathew Carey, with portrait, was printed in these RECORDS, Vol. ix, p. 352.

Mathew and Bridget (Flahavan) Carey had issue, who were baptized at St. Joseph's church:

- i Maria, b. 11, 21, 1792; d. 5, 11, 1863, unm., and was buried at St. Mary's.
- ii Henry C., b. 12, 15, 1793; d. 10, 13, 1879; m. 1, 21, 1819, at St. Augustine's church, Martha Leslie. No descendants.
- iii Elizabeth Catharine, b. 7, 31, 1795; d. 9, 13, 1881; m. 11, 19, 1822, at St. Augustine's church, Thomas Baird.
- iv Eleanor, b. 11, 25, 1797; d. 2, 16, 1813; and buried at St. Mary's.
- v Francis Anna, b. 5, 1, 1799; d. May —, 1873; m. 3, 6, 1821, at St. Augustine's church, Isaac Lea.

- vi Charles William, b. 6, 27, 1802.
- vii Edward L., b. 4, 7, 1805; d. 6, 16, 1845, unnm., and buried at St. Mary's.
- viii Susan M., b. ———; d. 7, 17, 1844, unnm., and buried at St. Mary's.

Henry C. Carey^a (Mathew) was an eminent writer on subjects connected with political economy. Some of his publications had a world-wide reputation, and were translated and printed in several languages, especially his work, *Principles of Social Science*, first published in 1858 and 1859.

Mr. Carey was trained to the publishing business by his father, whom he succeeded when the latter retired in 1824.

In 1836 he retired from business, having acquired a competence. He was a strikingly handsome man, and was said to greatly resemble his mother in appearance.

Referring to his father Thomas Baird, who married Elizabeth, daughter of Mathew Carey, Mr. Henry Carey Baird has supplied to the writer the following:

"Thomas James Baird was born in Dublin, Ireland, Apr. 30, 1795. His father was arrested, and, without trial, was imprisoned for about 12 months. Released from jail, the father, accompanied by his son, about 1804, came to the United States. On June 22, 1813, Thomas J. Baird was appointed a cadet at West Point, N. Y. Graduating July 21, 1814, he was promoted third lieutenant in the light artillery service.

"1816, August 1, he was appointed second lieutenant.

"1818, June 2, appointed first lieutenant.

"1827, February 26, appointed captain, in Third Regiment of Artillery. For several years he was detailed on ordnance service, and his last duty was at the Frankford Arsenal, Bridesburg, Pa. He resigned from the army in 1828, and died at Pottsville, Pa., April 5, 1842."

Isaac Lea, who married Francis Anna, daughter of Mathew Carey, as mentioned above, was born in Wilmington, Delaware, 3, 4, 1792. He was admitted into the firm by his father-in-law in 1821, where he remained in business with the latter and his successors until 1851, when he retired.

In early life he manifested a fondness for the study of natural sciences, and during many years he made large collections of minerals, eocene fossil shells and of living fresh-water shells, especially the Unionidæ.

He published many contributions to science pertaining to the two latter subjects. His collection of eocene molusca he gave to the Academy of Natural Sciences in Philadelphia. His other collections he bequeathed to the Smithsonian Institution.

He was elected a member of the Academy of Natural Sciences in 1815. In 1853 the degree of LL. D. was conferred on him by Harvard University.

A biographical sketch of Dr. Lea, with a bibliography of his publications, was published in 1885 as *Bulletin No. 23 of the National Museum*.

He died in Philadelphia 12, 8, 1886. When his end was approaching, the writer, who had enjoyed many happy hours in the company of Dr. Lea, especially with hammers and small picks in hands, in search for mineral specimens in Chester and Delaware counties, was summoned from a distance to the bedside of his dying friend, and arrived a few minutes only before the latter terminated his earthly career.

None of the descendants of Mathew Carey are now members of the Catholic Church, except through his daughter Elizabeth Catherine, who married Thomas Baird. The publishing business established by Mathew Carey has survived to the present time, and is being conducted by two firms whose members are his descendants.

In 1817 Mathew Carey admitted his son Henry into the business, under the name of "M. Carey & Son." In 1821 his son-in-law, Isaac Lea, was admitted, and the firm name was changed to "M. Carey & Sons." After Mathew Carey retired, on January 1, 1824, the firm became "Carey & Lea." Subsequently Edward L. Carey, a son of Mathew

Carey, was admitted, when the firm name was again changed to "Carey, Lea and Carey."

In 1829 the business was divided, and Henry C. Carey and Isaac Lea formed a firm as publishers exclusively. After several changes in firm names and members, Henry C. Carey having retired in 1836, and Isaac Lea in 1851, soon after 1865 the business came into the possession of Mr. Henry Charles Lea (a grandson of Mathew Carey), and later was known as the firm of "Lea Brothers & Co.," the members of which are, with one exception, great-grandsons of Mathew Carey. Many thousands of the letters received by Mathew Carey are still preserved, and are now in the possession of the latter firm.*

When, in 1829, the business was divided, Edward L. Carey associated with him Abram Hart, under the firm name of "Carey & Hart." After the death of Edward L. Carey, in 1845, his nephew, Mr. Henry Carey Baird (a grandson of Mathew Carey) succeeded to his interest. After several more changes in the firm, the latter has continued the business as owner to the present time, having lately admitted his grandson as a partner.

JOSEPH CAUFFMAN.

In the list of baptisms registered at St. Joseph's church in Philadelphia, and published in Vol. I of these RECORDS, the first name mentioned is "Cauffman."

Joseph Cauffman, the founder of the family in this country, was born in Strasburg, in Germany, in 1720. He came to Philadelphia in 1749.

In 1762 he contributed fifty-five pounds to the fund for building St. Mary's church in Philadelphia.

His name frequently appears in the records of St. Joseph's and St. Mary's churches.

*Some of these letters have been published in these RECORDS.

He was a pew-holder in the latter church, as published in these RECORDS, from 1887 to 1890, but he was undoubtedly a regular attendant either at St. Joseph's or St. Mary's church from 1749 until he moved from Philadelphia, as his children were baptized in those churches.

In 1799 he was a trustee of St. Mary's church.

When, in 1786 or thereabout, it was proposed to establish an academy at Georgetown, in the District of Columbia, Joseph Cauffman was one of the persons appointed to receive subscriptions in Pennsylvania.*

He does not appear to have been engaged in any profession or mercantile business.

In the *Philadelphia Directory*, in 1785, he is mentioned as "gentleman" living in "Cherry Alley, between Third & Fourth Streets." In 1791 and 1792, as "gentleman" living at "No. 1, Cauffman's Alley." From 1793 to 1804, as "gentleman" living at "No. 14 Cherry St." After that date he retired to one of his farms near Norristown, in Pennsylvania.

Joseph Cauffman, when contemplating the purchase of real estate in Pennsylvania, and fearing that his religious belief might militate against the validity of the titles of his properties, applied to the Assembly of the Province, in conjunction with John Cottringer (also a Catholic), for such legislative action as might enable him to accomplish his purpose. This effort was defeated, as may be seen from the following extracts from the *Colonial Records*, ix, 596:

"May 26th, 1769.

"The Governor laid before the Board a Bill entitled, An Act to enable John Cottringer and Joseph Cauffman to hold Lands in this Province, which was sent to him by the Assembly for his Concurrence." . . .

"The Board, having considered that the Persons mentioned in the Bill are Roman Catholics, and being of Opinion that any Act for

* See Shea's *History*, ii, 308.

Naturalizing such Persons, so as to enable them to hold Lands, would be repugnant to an Act of Parliament, advised the Governor to refuse his assent to said Bill, and refused to sign the Bill."

Mr. Martin I. J. Griffin, in his *American Catholic Historical Researches*, states that on January 31, 1768, Rev. Robert Harding made the following memorandum to the executor and heir nominated in his will:

"Whereas, Mr. Joseph Cauffman, with some other Roman Catholics, as will appear in their deeds in my name, being restrained by Law from purchasing in their own name, This is to declare and certifie yt such Houses and Lands purchased in my Name are ye sole property of ye above sayd Germans, and yt I have no right and title to ye same in justice and in conscience."*

As early as 1767 Joseph Cauffman had purchased land without taking title to it in his own name. On June 30th in that year James White, a merchant in Philadelphia, conveyed to Rev. Robert Harding, (who was an Englishman,) two hundred and twenty-eight acres of land in the township of Providence, in the county of Philadelphia, for £700. Father Harding made acknowledgment that it was "the real and undoubted property of Joseph Cauffman." †

On September 8, 1767, William Parr conveyed to Father Harding for £705 a property on the south side of Cherry street, between Third and Fourth.

On January 4, 1769, Father Harding conveyed this property of Joseph Cauffman.‡

Joseph Cauffman later invested largely in lands in the counties of Philadelphia, Chester, Bucks, Westmoreland, Indiana and Montgomery, in Pennsylvania.

On August 9, 1806, he conveyed to Mark Willcox and Rev. Mathew Carr, O. S. A., three hundred and thirty-two and three-quarters acres of land in Westmoreland, (now

* Original of this memorandum at Georgetown College, D. C.

† *Amer. Cath. Hist. Researches*, July, 1899.

‡ *Ibid.*

Indiana,) County, for the use of the Reverend Brethren of the Order of St. Francis.*

He died February 12, 1807, and was buried in St. Mary's churchyard, in Philadelphia.†

In his will, probated in Philadelphia, he bequeathed to St. Mary's church an annuity of six pounds per annum for the support of poor deserving widows belonging to that church.‡

Joseph Cauffman m. (1st) about 1754, Anna Catharine ———, and had issue:

- (1) Joseph,² b. 1755; d. 3, 7, 1778.§
- (2) Anna Mary,² b. 4, 25, 1761; d. 2, 6, 1821; m. as second wife, 9, 21, 1786, Mark, son of Thomas Willcox, of Concord, in Chester, now Delaware County, Pa. She lived there until she died. She was a warm friend of Rev. Patrick Kenny, who attended the station at that place from 1804 to 1840; and the latter frequently mentioned her name in his diary, a portion of which was published in these RECORDS.||
- (3) John,² b. 4, 30, 1764; d. about 1820; m. 4, 2, 1793, Margaret Wade.
- (4) Catharine,² b. ———; d. ———; m. John Schriver. Her dau. Mary m. ——— Paul. She moved to New York. Her descendants are unknown to the writer.

Joseph Cauffman m. (2d) 11, 27, 1768, at St. Joseph's church, Mary Barbara Arnold (widow of Capt. Edmund Buttler), b. 1741; d. 8, 8, 1787, and had issue:

- (5) Lawrence,² b. 8, 8, 1769; d. 7, 4, 1850; m. 4, 23, 1796, Sarah Falconer, dau. of Robert Shewell.

* Deed recorded in Indiana Co., Book 1, p. 132.

† From *Poulson's Amer. Daily Advertiser*, Feb. 23, 1807: "Died on Wednesday 11th inst. at his plantation in Montgomery County, Mr. Joseph Cauffman in the 87th year of his age. The deceased was an old and respectable inhabitant of this city. His remains were deposited in St. Mary's churchyard."

‡ Abstract from the Cauffman will printed in these RECORDS, iv, 415.

§ Joseph Cauffman² was a surgeon in the U. S. Navy on board the ship *Randolph*, which during an engagement with H. M. frigate *Yarmouth* was blown up on Mar. 7, 1778.

|| The children of Anna Mary Cauffman, who married Mark Willcox, are referred to later in this paper.

- (6) Margaret,² b. 11, 24, 1773; d. 1, 8, 1827, unmarried. Her name appears in the published list of pew-holders in St. Augustine's church from 1801 to 1820. In her will she bequeathed \$100 to the Roman Catholic Orphan Asylum of St. Josephs.
- (7) Ann Theresa,² b. —, 1782; d. 3, 4, 1822, unmarried.
- (8) John Cauffman² (Joseph) and his wife (Margaret Wade) had issue:
- i Sarah,² b. 5, 19, 1795; bap. at St. Mary's church; d. at St. Louis, Mo., 1848. She m. —, 1825, John Carrell, Jr., of Philada.
 - ii Catharine,² b. 4, 12, 1797; bap. at St. Mary's church; d. at Ivy Mills, Pa., 1852, unmarried.
 - iii Joseph,² b. —, 1803; d. —, 1823.
 - iv Theophilus Francis,² b. 3, 20, 1802; bap. at St. Mary's church; d. Mt. St. Mary's College, Emmittsburg, Md., 1818. (Accidentally killed.)

Sarah Cauffman² (John²) and her husband John Carrell, Jr., had issue, among others, Anna Margaret and Catharine Josephine.

Anna Margaret, b. —, 1826. She entered the order of the Sisters of Mercy at Louisville, Ky., and d. 6, 8, 1900.

Catherine Josephine, b. —, 1830. She entered the order of the Sacred Heart in Albany, N. Y., in 1875; came to Philadelphia in 1877, when she was appointed mother superior. She returned to Albany in 1890; and finally moved to Manhattanville, N. Y., in 1891, where she d. 6, 3, 1895.

- (5) Lawrence Cauffman,² (Joseph) who m. Sarah Falconer Shewell, had issue:
- i Caroline,² b. 4, 20, 1801; d. 8, 20, 1879; m. 5, 5, 1825, Hope-well Hepburn, of Easton, Pa. She, with her husband, moved to Pittsburg, Pa., where he was President Judge of the District Court of Allegheny County, 1846-51. He resided in Philadelphia a few years before his death, which occurred 8, 20, 1879.
 - ii Robert Shewell,² b. 10, 11, 1803; d. 5, 10, 1856; m. (1st) 9, 26, 1832, Susan H., dau. of Daniel Rodney. He m. (2d) 7, 3, 1855, Louisa M. Shadwell. No descendants.
 - iii Emily,² b. 5, 6, 1806; d. 12, 11, 1876; m. 5, 6, 1836, Charles Rodenbough, of Easton, Pa., b. 10, 1, 1797; d. 8, 26, 1872.
 - iv Julia,² b. 1, 21, 1809; d. 4, 9, 1887; m. 4, 26, 1843, Robert Churchman, of Delaware. No descendants living.

- v Theophilus Francis,^s b. 1, 12, 1815; d. ———; m. 6, 13, 1839,
Henrietta M. Guernsey.
- vi Mary Willcox,^s b. 8, 15, 1818; d. 11, 16, 1869; m. 9, 4, 1844,
Robert Poalk McCullagh, of Philadelphia.

Except through his daughter Anna Mary, who married Mark Willcox, and through his granddaughter Sarah, who married John Carrell, Jr., there are now no living Catholic descendants of Joseph Cauffman.*

THOMAS WILLCOX.

The name of Thomas Willcox does not often appear in the church records in Philadelphia, except as a witness at baptisms performed at his house in Concord. As no church registers prior to 1758 now remain in Philadelphia, there is no record of the baptisms of his ten children, which were undoubtedly performed at his own house.

A history of the missionary station established at his house by Rev. Joseph Greaton, about 1730, was printed in these RECORDS, in vol. vii, p. 389; and a history of the paper-mill built by him in 1727-8-9, in Concord, in vol. viii, p. 28.†

Until 1790 the station at Concord was attended by the priests from St. Joseph's church in Philadelphia. From that date it is believed that it was attended by the priests living at White Clay Creek (Coffee Run), in Delaware, by the Augustinian Rev. John Rosseter, and later by Rev. Charles Whelen, until the arrival of Rev. Patrick Kenny, in August, 1804.‡ Though living at the house of his

* A history of the Cauffman and allied families was prepared by General Theophilus F. Rodenbough (a descendant of Joseph Cauffman), and published by him in 1892, under the title of *Autumn Leaves from Family Trees*. Much of the information in this sketch was copied from that book.

† Where Concord is mentioned in the registers at St. Joseph church, it refers to the station at the house of Thomas Willcox, in Concord Township, Chester Co., Pa. Since 1789, when Chester County was divided, Concord has been in Delaware County. During the last eighty-five years Concord has been called "Ivy Mills."

‡ A sketch of Rev. Patrick Kenny was printed in these RECORDS, vii, 27.

friend Anthony Hearn, four miles from West Chester, Father Kenny assumed jurisdiction over the parishes of West Chester, Concord and Coffee Run, while early in 1806 Wilmington also was included.

Father Kenny appears to have kept his church registers in an unsatisfactory condition for many years, but he finally concluded to put them in a more permanent form. He then copied them all in one book, and on September 25, 1817, he wrote in his diary: "I finished this day registering all baptisms and marriages that I performed since my settling in this country, in Aug., 1804, to this date." This is believed by the writer to be the book now at St. Peter's church in Wilmington.

Living eighteen miles from Philadelphia, Thomas Willcox did not often attend church in that city. Until the station was established at his house, no opportunity was afforded, unless incidentally, for Catholics to be married by a priest in the vicinity of Philadelphia.

In 1727, Thomas Willcox was married to Elizabeth Cole, of Chester, by Herr Samuel Hessellius, pastor of Holy Trinity (Old Swedes) church, in Wilmington, Delaware, and the marriage was registered at that church, as usual, in the Swedish language. These records have lately been translated and published by the Historical Society of Delaware.

In the list of marriages by Pastor Hessellius, the following occurs: "Married June 3d, 1727, Thomas Wilcocks and Elizabeth Kohl" [Cole].

The name of Thomas Willcox appears in the list of subscribers to the building of St. Mary's church, Philadelphia, for 20 pounds in 1762.

Some of the paper used by Benjamin Franklin was made by Thomas Willcox.

Franklin's original account books, which are now in the possession of the American Philosophical Society in Phila-

delphia, show that the first purchase of paper from Thomas Willcox was made on June 26, 1735. This, however, was only a coarse, thick paper suitable for the covers of books.

On the other hand, Benjamin Franklin, from his store, supplied Thomas Willcox with a variety of goods, including groceries, hardware, dry-goods, books and stationery.

A few items of such purchases are here inserted partly to show that, early in his career as a printer, Benjamin Franklin was the proprietor of a "department store"; and that the so-called modern institutions of that name were not the first of their kind to be introduced into Philadelphia.

It may reasonably be inferred, from an inspection of the purchases of the "school supplies," that the children of Thomas Willcox were educated at their home; and also that the Franklin *Almanack* was a perennial appendage at the chimney-corner of the Willcox house.

The following have been selected and copied from Franklin's Ledger "A" from many articles charged to the account of Thomas Willcox:

			[L. s. d.]
1734.	Apr. 9.	For Barclay's Apology.....	7 —
1736.	Aug. 31.	For barrel Fish.....	1 5 —
		For 20 y ^{ds} coarse linen at 1/10.....	1 16 8
		For 2052 lb Rags @ 1 1/2 ^d p. lb.....	12 16 6
	Nov. 17.	For Cash 20 ^s & Ink 8 ^d	1 0 8
	23.	For Cash.....	10 —
1737.	Jan. 8.	For a Psalter.....	1 6
	Feb. 12.	For a spelling book.....	1 —
	May 3.	For 4 quire pap ^r	6 —
	June 22.	For Cash & Rice.....	12 6
	Aug. 13.	For Cash & Coffee.....	1 2 6
	16.	For Cash paid Smith, shoemak ^r	1 11 3
	Sept.	For 2 Testaments.....	4 —
	Nov. 18.	For postage of a Letter.....	1 3
1738.	April 17.	For Coffee & an Almanack.....	2 5
	May 23.	For Wards Reform ⁿ	12 6
	Dec. 1.	For a Loaf of Sugar.....	7 2
1739.	Jan. 17.	For Young Man's Comp ⁿ	5 —
	Mar. 6.	For Arithm ^k & a Psalter.....	4 —

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		[L. s. d.]
	Apr. 28. For a Bible by Humphrey Bate.....	1 10 —
	June 16. For a Bible & a paper Ink powder.....	8 10
1740.	Feb. 23. For a Telemachus, Y. M. Com ⁿ & Cash..	1 7 —
	Apr. 5. For Y. Man's Comp.....	5 —
	May 24. For Quills & Slates.....	4 10
	For a pair of large Paper moulds.....	12 12 6
	For the Gazette, 3 years.....	1 10 —
	June 29. Cask of Rice.....	2 15 7
	Aug. 30. Bible.....	6 —
	Sept ^r 3. Large Bible.....	1 17 6
	Oct. 17. 17 lb. Chocolate $\frac{3}{8}$; Coffee $\frac{1}{6}$	5 —
1741.	Mar. 28. 2 Magazines.....	1 6
	May 26. Advt of y ^e Clerk's 3 runaways.....	— 16 —
	Tea Kettle.....	15 —
	Slate pencils 6, Paper 6/.....	6 6
1742.	May 16. Primer.....	6
	29. Cash by Jonny [oldest son of Thomas Willcox].....	7 6
	July 14. Cash p. son John.....	3 —
1743.	Feb. 8. For Postage of 3 Ship Letters.....	1 —
1744.	March 2. Cash p ^d Shutz for making him 2 molds..	6 — —
1746.	Mar. 11. Cash p. son 12 ^s ; Poct Book 2 ^s 6.....	14 6

In Ledger "D," page 180, is the following:

		[L. s. d.]
Aug ^t 28, 1749.	Settled Acct ^s with Mr. Wilcox & I am Dr ^r to Ballance.....	19 7 8½
	[Signed] B. FRANKLIN, THO ^s WILLCOX.	

This balance was paid to Thomas Willcox on Nov. 19, 1750.

A few samples are here included that have been copied from the assessors' books, which have been preserved in the office of the commissioners of Chester County. They show the amount of tax paid by Thomas Willcox:

		[L. s. d.]
1725.	Tho ^s Wilcocks, Concord.....	2 6
1726.	Tho ^s Wilcocks, ".....	2 —
1729.	Thomas Willcox, ".....	3 6
1757.	Thomas Wilcocks, ".....	2 3 —

After 1763 the items of property are given, thus:

1764. Thomas Wilcocks, Concord:	[L. s. d.]	
100 Acres land & Buildings at £15.....	13	6
40 " " uncultivated at 10.....	6	—
A Paper Mill at 40.....	1	10 —
4 horses, 10 cattle, 10 sheep.....	9	6
1 Negro man.		
1768. Thomas Wilcox, Concord:		
140 Acres & Dwelling @ £26 pr. an.....	1	3 4
1 Negro man, 1 wench, 6 horses, 6 cattle, 12 sheep.	18	10
1 Paper mill @ £15 per an.....	13	6

Thomas Willcox retired from the active management of his mill soon after his son Mark attained his majority, in 1765. He died Nov. 11, 1779. His will, dated in 1772, is registered at West Chester, Pa. His wife Elizabeth died May 17, 1780. They were both buried in the same grave in the family cemetery near their former home, now called Ivy Mills.

Thomas Willcox was solicitous for the spiritual welfare of his slaves, who were baptized at his house. The baptisms of some of them were registered at St. Joseph's church in 1767 and 1770.

Thomas and Elizabeth Willcox had issue:

- (1) John,² b. June 21, 1728; d. —, 1793, in North Carolina.
 - (2) Ann,² b. May 9, 1730; d. June —, 1765.
 - (3) James,² b. Mar. 23, 1732; d. Feb. —, 1769.
 - (4) Elizabeth,² b. Sept. 7, 1734.
 - (5) Mary,² b. Oct. 8, 1736; d. May 22, 1824.
 - (6) Deborah,² b. Jan. 7, 1738; d. Sept. 5, 1815.
 - (7) Thomas,² b. Dec. 16, 1741; d. young.
 - (8) Mark,² b. Aug. 19, 1744; d. Feb. 7, 1827.
 - (9) Margaret,² b. Oct. 23, 1746; d. unm.
- Another child died an infant.

(1) John Willcox² (Thomas) moved to Cross Creek, now Fayetteville, North Carolina, about 1759. He subsequently moved to Deep River, forty miles northwest of

Fayetteville, where, in 1768, he erected a sawmill and gristmill. In 1776 he built a blast-furnace and forge there, and during the Revolutionary War cannon and balls were cast at his works; * and during several generations some of his descendants, as one of them has stated to the writer, preserved their inherited share of the useless money received by him for such supplies to the army.

John Willcox ² was a member of the Colonial Legislature of North Carolina in 1771, as a Representative for the county of Chatham. †

He was an active member of the "Regulators" of North Carolina prior to the War of the Revolution, and his name frequently appears in Wheeler's history of that State and in the published "Records of North Carolina," in connection with that brave band of patriots.

In the *Life of David Caldwell*, by Caruthers, page 158, it is stated that John Willcox was one of the Regulators who were proclaimed by the authorities as "outlawed."

Having been the pioneer coal-miner in North Carolina, he first discovered a coal-bed near his iron works, in Chatham County, shortly after he erected his furnace. Reference is made to this discovery in the *Report on the Geology of North Carolina*, by Denison Olmstead, Nov., 1824, pp. 18-19.

He married Rebecca Butler, of Philadelphia, whose mother m. (2d) James Byrne, of the same city.

As there was no Catholic church in North Carolina at that time, John Willcox and his wife brought several of their children to Philadelphia to be baptized.

Rebecca, wife of John Willcox, died in North Carolina in August, 1808.

John ² and Rebecca Willcox had issue as follows, all of whom were married in North Carolina:

* *Records of N. Carolina*, x, 336, and Wheeler's *Hist. of N. Carolina*, 1851, p. 349.

† *Records of N. Carolina*, ix, 144.

- i Elizabeth,^s b. 3, 15, 1773; bap. 9, 5, 1773, at St. Joseph's church, Philada.; m. ———, Louis Barge.
- ii Mary,^s b. 3, 17, 1775; bap. 7, 11, 1779, at St. Joseph's church; m. ———, James Allston.
- iii John,^s b. 11, 19, 1777; bap. same place and date; d. 1, 2, 1852; m. 8, 27, 1798, Mary Lea. They had 14 children.
- iv Jane, b. ———; d. ———; m. ——— McClenan.
- v Thomas, b. ———; d. ———; m. (1st) Winifred Tally; m. (2d) Margaret McMillan.
- vi James, b. ———; d. ———; m. ———. No descendants.
- vii George, b. ———, 1784; d. 7, 5, 1857; m. (1st) Mary Tyson, and had 8 children; m. (2d) 1831, Margaret Martin, and had 5 children.
- viii Rebecca, b. ———; d. ———; m. ———, James Mitchel.

John ^s and Thomas ^s (sons of John Willcox ^s) moved to Georgia about 1807, where there are now many descendants of them. In 1857 the county of Willcox, in Georgia, was named in consideration of that numerous family.*

Owing, in a great measure, to the lack of opportunity in former times for attending Catholic churches in North and South Carolina and Georgia, there are now no descendants of John Willcox, in the knowledge of the writer, who are members of that church.

(2) Ann Willcox ^s (Thomas) m. June ———, 1747, James White. In August 25, 1747, the latter purchased a house on the south end of Front street, in Philadelphia, the deed for which, now in the possession of the writer, recites the names of the parties as Thomas Robinson and his wife Mary of the one part, and James White, of Concord Township, in the county of Chester, Chapman, of the other part.

In this house James White lived, and also conducted his business. As a sample of his advertising, the following is copied from the *Pennsylvania Gazette*, published by B. Franklin, Postmaster, and D. Hall, of July 23d, 1752:

* A sketch of John Willcox ^s was printed in the *Amer. Cath. Hist. Researches*, Jan., 1862.

"A Parcel of likely servants to be sold by James White, near the Draw-bridge; also rum, sugar, molasses, coffee, ginger, and sundry sorts of European goods. N. B. Said White gives ready money for clean linen rags, and has Wilcox's best press paper to sell."

James White was an active member of St. Joseph's church, and he was one of the six men who held title for the property of St. Mary's church in trust from May 10, 1759, until May 23, 1763, when it was deeded to Rev. Robert Harding.*

In the list of baptisms registered at St. Joseph's church and printed in these RECORDS may be seen the names of four of James White's slaves.

He was one of the men who signed the "Non Importation Resolutions" on October 25, 1765. His name appears among the list of subscribers to the building fund for St. Mary's church, in 1762, for £30.

Among the subscriptions towards paying for the old school-house for St. Mary's church in 1781 is £30 from the estate of James White, which was bequeathed by him.

James White d. 2, 8, 1770, aged 66 years. He was buried in St. Mary's churchyard, in the same vault with his wife Ann, who d. June —, 1765. Several of their children were buried in the same vault, but the erosive agents, acting slowly yet relentlessly in their destructive work, have nearly effaced the inscriptions on the tomb.

A sketch of James White, with a list of his children, was printed in these RECORDS, vol. vi, p. 459. One of them, Ann, b. 3, 20, 1759, was the first person buried in St. Mary's churchyard. All of the children were dead, without issue, on Nov. 28, 1782, except James, who was born 6, 16, 1749. The latter was educated at St. Omer, in France. After his return he lived in Philadelphia, and in the deeds for property which he sold he signed his name as "Doctor of Physick." His name appears among the pew-holders in

* *U. S. Cath. Hist. Mag.*, 1888, p. 32.

St. Mary's church from 1787 to 1790. Soon after that date he moved to North Carolina, then to Tennessee, where he was married, and where his son Edward D. White was born at Nashville.* In 1799 he moved to Louisiana, and after the organization of the Territorial Government there he became parish judge of the Attakapas country. He died in December, 1809, at St. Martinsville, in Louisiana, and was buried in the graveyard of the Catholic church there. His son Edward D. White was educated at the University of Tennessee. He was elected to Congress for three terms. He served there from 1829 to 1834, when he resigned, having been elected Governor. He was Governor of Louisiana from 1834 to 1838, and was again elected to Congress, serving from 1839 to 1842. He died in New Orleans in April, 1847.†

(3) James Willcox ² (Thomas) lived on a farm in Middletown Township, Chester County, owned by his father, from 1756 to 1761, when he bought a farm, sawmill and paper-mill in Upper Providence Township, Chester County, on which a portion of the borough of Media, including the railroad station, is now located. On this farm he lived until he died, in 1769.

James Willcox ² m. about 1753, Prudence, dau. of Thomas Doyle, of Lancaster, Pa. As there are no church or family records to show the date of their marriage, the writer has taken the evidence of his shoemaker and neighbor, Nathan Edwards. In the account-book of the latter, now in the possession of the Historical Society of Pennsylvania, the following, among other items, appear :

* The following has been copied from *The Annals of Tennessee*, by J. G. Ramsey, 1853 : " James White of Davidson County, in which the City of Nashville is situated, was elected a representative to the Territorial Assembly of Tennessee, in December, 1793, which met in Knoxville in February, 1794. At the session which met August 25, 1794, he was a member of the Committee on the Judiciary. He presented a bill to establish a University in Greene County, which was passed, under the name of Greenville College. On September 3, 1794, James White, of Davidson County, was elected, by a majority of both houses, a Delegate to Congress."

† Appleton's *Cyclopædia of Amer. Biog.*

"JAMES WILCOCKS. DR.

Oc 4: 1756	to a pr of Shoes for's wife.....	o 6 0
Nov ^r 4 th	a pr Shoes for's girl [Ann].....	5 6
Dec ^r 10 th	to a pr for's son [John].....	3 9
	to mendon a pr for's Boy.....	4"

It thus appears that James Willcox ² had two children in 1756.

In 1766 James Willcox ² was assessed in Upper Providence, as follows:

" 52 Acres & ye Buildings.....	7.2
Peaper & Sawmil.....	15.4
2 horses, 4 cows, 1 servant man.....	6.3"

After James Willcox's ² death his widow continued to live on the property and pay the taxes until 1780, when her son Thomas operated the mill.

In 1771 she was assessed as Prudence Willcocks.

In 1773 as Prudy Wilcox.

James ² and Prudence (Doyle) Willcox had issue:

- i Ann,³ b. about 1754; m. Capt. John Cassin, of Philadelphia.*
- ii John,³ b. about 1756; buried 10, 1, 1818; m. Sarah Walton, of Scotland. He was a hatter, and lived and died in Middletown, Del. Co., Pa.
- iii Thomas,³ b. 12, 7, 1758; m. (1st) about 1782, Hannah, dau. of Dr. Thomas Worrall, of Chester, now Del. Co., Pa. He m. (2d) Catharine King, of same county. He was a paper-maker. About 1813 he moved, with his wife, to Columbia Co., Pa.
- iv Mary,³ b. 6, 11, 1763; baptized at St. Joseph's church; d. 4, 20, 1820; m. Peter Scravendyke, of Philadelphia.†
- v Elizabeth,³ m. (1st) Feb., 1785, Capt. Henry Bicker.‡ She m. (2d) William McMurray, and m. (3d) Thomas Hoggard. She was a widow when she died in Sept., 1802.

* See appendix to this paper for a sketch of Capt. John Cassin.

† Peter Scravendyke, b. 1762, was an active member of St. Mary's church. His name appears in the list of trustees of that church from 1803 to 1811. He died 4, 20, 1820, and was buried at St. Mary's, in the same vault with his wife.

‡ In the letter book of Flahavan & Willcox is one, dated Apr. 5, 1785, addressed to William England, Jr., in N. Carolina, which stated that "Betsy Willcox was married two months ago."

vi Sabina,^s m. Robert Webb, of Philadelphia. In 1812 he was a jeweler living in Southwark.

vii James,^s m. ———, Mary ———. He was a paper-maker, and as late as 1822 he was living in Middletown, Del. Co.

Prudence (Doyle) Willcox was a widow in August, 1782. At a later time she married Thomas Slator, of Delaware County. They moved to Lancaster, Pa., her old home. Her will, dated 5, 2, 1799, was probated 8, 5, 1801.

(4) Elizabeth Willcox² (Thomas) m. William England, of North Carolina, who in 1776 was a partner of her brother, John Willcox, in the manufacture of iron in that State.

They had one son, William England, who lived in North Carolina, but his descendants are unknown to the writer. The date of the death of Elizabeth Willcox² England is not known, but she was not living when her father wrote his will, in 1772.

(5) Mary Willcox² (Thomas) m. about 1762, John Montgomery. They moved to North Carolina, and remained there until they died.

In connection with John Montgomery, deeds and wills recorded in Wilmington, Delaware, show that he was the son of Alexander, who was the son of John, who came to America between 1720 and 1724, and soon afterwards settled in Mill Creek Hundred, Newcastle County, Delaware. John Montgomery³ (Alexander²) b. 1732, inherited a large tract of land in Newcastle County from his father. One of the deeds, signed John Montgomery³ and Mary his wife, dated May 2, 1771, was witnessed by Mark Willcox.

John Montgomery and his wife moved to Rowan County, North Carolina, near where John Willcox had settled.

In 1771, John Montgomery³ was senior captain at the battle of Alamance, or the "Battle of the Regulators,"

and was wounded at the second firing of Tryon's cannon. (Caruthers' *Life of David Caldwell*, p. 156.)

On Oct. 17, 1775, he was elected a member of the Safety Committee in Rowan County, pursuant to a Resolve of Congress, held at Hillsborough, August 20, 1775. (*Col. Records of N. C.*, x, 280). He d. 2, 14, 1818, and was buried near his home, at the "Gulf," in Chatham County, N. C. His wife d. 5, 22, 1824, and was buried with her husband.

John and Mary ² (Willcox) Montgomery had issue:

1. Elizabeth, m. in succession two cousins named James Gaines.
2. Ann, m. (1st) James Brennan, and (2d) John McCoy.
3. Margaret, m. Thomas Waddell.
4. Deborah, b. 3, 3, 1770; bap. at the house of her grandfather, Thomas Willcox, at Concord, Pa., 7, 1, 1770; d. 5, 22, 1824; m. Jan. —, 1792, Gabriel Dubrutz, b. in France in 1763; d. 3, 14, 1824. They had 10 children.

(6) Deborah Willcox ² (Thomas) m. (1st) Bernard Doyle, of Ireland.

She m. (2d) 1762, Bartholomew Sutton,* of Philadelphia, b. 1716. No descendants. On Nov. 13, 1766, "Bartholomew Sutton, merchant, of Philada.," bought 30 acres of land in Middletown, Chester County, Pa. (1½ miles west of the present borough of Media). He moved there, and kept a store until he died, on 11, 13, 1794. His wife Deborah died 9, 5, 1815, and was buried in the family cemetery at Ivy Mills.

Children of Bernard and Deborah ² (Willcox) Doyle:

- i William B. Doyle,³ b. 1758; m. (1st) Elizabeth Pusey, b. 1760; d. 1, 4, 1794, and had issue:

*The license for the marriage of Bartholomew Sutton was dated 4, 8, 1762. He subscribed £16 in 1762 for building St. Mary's church. Although he lived in the country, 14 miles from Philada., his name appears in the printed list of pew holders in St. Mary's church in 1782, and from 1787 to 1790. In his will dated in 1786, he directed that a tombstone be placed over the grave of his wife's first husband.

- i. Deborah,⁴ b. 9, 29, 1789; baptized 12, 13, 1789, by Rev. Francis Beeston, and registered at St. Mary's church; d. 8, 8, 1844. She m. (1st) 5, 25, 1808, Joseph Pennell, of Del. Co., Pa., b. 10, 14, 1782; d. 6, 15, 1820. She m. (2d) Levi Hart, b. 1787; d. 7, 10, 1835. No children.
2. Mary Ann,⁴ b. 5, 14, 1793; d. 6, 9, 1809, at Chelsea, Del. Co., Pa.; killed by lightning.
- i William B. Doyle,⁸ m. (2d) Sarah Elliott. No children. He died in Philadelphia, 7, 25, 1828, and was buried in the family cemetery at Ivy Mills.*
- ii Mary Ann,⁸ m. 11, 1, 1780, Peter Wade, b. 11, 10, 1738; d. in Philadelphia, 2, 13, 1830, and had two daughters, viz.: Elizabeth, b. 8, 12, 1782; m. Jeremiah McCarty; and Deborah, b. 2, 7, 1787; d. 2, 7, 1858, unm., and was buried in the family cemetery at Ivy Mills.

(8) Mark Willcox² (Thomas), soon after his majority, in 1765, succeeded his father in the management of the paper-mill; and after the death of the latter, in 1779, he inherited it. During the war of the Revolution he was actively engaged in making paper for the Continental notes, for the Loan Office certificates, for the use of Congress, and for the currency of Pennsylvania. An account of some of the papers, especially for bank-notes, made by Mark Willcox, was printed in these RECORDS, viii, pp. 35-43, and in Ashmead's *History of Delaware County*. Among the letters addressed to Mathew Carey, now in possession of Lea, Brothers & Co., is one from his agent, Thomas Allen, written in New York on February 7, 1792, as follows: "Davis' Sermons will make 3 vols., 8vo, about 450 pages each vol., printed on the paper of Mr. Wilcocks. Please engage 200 Reams."

A *Concise Natural History of East and West Florida*, by Captain Bernard Romans, illustrated with twelve copper plates and two maps, was published in New York in 1775, on paper made by Mark Willcox. Early in that year a

* Rev. Patrick Kenny in his diary, on July 26, 1828, when at Ivy Mills, wrote: "William Doyle's funeral arrived from Phila. at 2 p. m., Mr. & Mrs. Willcox absent—no previous notice had been sent."

notice appeared in *Rivington's Gazette* stating that this book was delayed by the non-arrival of the paper from the Willcox mill.

At a meeting of the Provincial Conference held in Philadelphia on June 19, 1776, it was resolved that a provincial convention be called to form a new government in this province, on the authority of the people only; and on June 23d Mark Willcox was appointed one of the judges of election in Chester County for Deputies to the Provincial Convention (*Colonial Records*, xv, 425).

In 1774 Mark Willcox was one of the persons authorized by Robert Bell to receive subscriptions for Bishop Challoner's *Catholic Christian Instructed* (Shea's *Hist.*, pp. 139-40).

In 1782 his name appears among the subscribers for building new pews and gallery in St. Mary's church for £25. He was one of the trustees mentioned in the Act of Incorporation of St. Mary's church, enacted Sept. 13, 1788. (These RECORDS, iv, 270.) He was one of the trustees who held title to the property of Christ church in West Chester, Pa., from 1793 to 1809. (Deed registered in West Chester).

In 1787 he was appointed to receive subscriptions to establish Georgetown College. (Shea's *Hist.*, p. 308.)

In 1791 he was appointed by Governor Thomas Mifflin one of the associate judges of Delaware County, which office he held until about 1824.

He was a member of the General Assembly of Pennsylvania, which met in Philadelphia in 1788.

In 1798 and in 1807 he manumitted two of his slaves. (Deeds recorded at Media, in Delaware County.)

After the death of John Flahavan, his brother-in-law, Mark Willcox, succeeded him in the business with Thomas Flahavan, in 1784, under the firm name of Flahavan & Willcox. One of their letter-books has been preserved, and

is now in the library of the Historical Society of Pennsylvania. The letters show that their business consisted chiefly in transporting produce, in sloops, from Wilmington, Newberne and Washington, North Carolina, and shipping the same to Dublin, London, Rotterdam and Amsterdam. They had a warehouse at Fayetteville, North Carolina, where their agent, Thomas Newman, collected country produce, especially tobacco, and sold imported goods.

Judging from what follows, in the shipment of school books to North Carolina, the firm materially assisted in the education of the youth of that thinly-settled State.

In the "Philadelphia Library" is an original book, *The Waste Book of Robert Aitkin, Printer and Bookseller*. On page 189 in the "Ledger" is an account of purchases by Mark Willcox; among them the following:

			[L. s. d.]
"1784.	June 6.	To 5 small books for children.....	9 6
1786.	Feb. 14.	To 1000 spelling books @ 6 ^d each..	25
		To 500 Spelling books @ 6 ^d each...	6 5
	July 31.	To sundries, including 22 doz. sp. books.....	14"

It may be interesting to note that, at the time referred to above, the chief commodities exported from North Carolina were tobacco, corn, lard, rice, deerskins, tar, pitch and turpentine. No cotton or rosin was in evidence. During the continuance of the partnership Mark Willcox divided his time and attention between his business in Philadelphia and his paper-mill.

As to the condition of affairs shortly after the termination of the war of the Revolution, Flahavan & Willcox wrote, on April 14, 1784, to one of their foreign correspondents:

"Congress has come to no resolutions respecting our commerce, nor can they without the concurrence of the States; all Congress can do is

in parliament; the States individually may pass laws to enforce the same, if they think fit; however, nothing of this kind is yet passed." . . .

In the *Philadelphia Directory* for 1785, Flahavan & Willcox were located at No. 925 Front St.

A notice, as follows, appeared in *Mathew Carey's Herald*, of May 11, 1785:

"Flahavan & Willcox— Mds.
Front St., 4 doors from the Drawbridge."

In 1793 the firm of Flahavan & Willcox was dissolved.

Mark Willcox² d. 2, 17, 1827, and was buried in the family cemetery at Ivy Mills. At the time of his death he and his father had operated their paper-mill ninety-eight years.

Mark Willcox² m. (1st) 4, 18, 1779, at St. Joseph's church, Mary, dau. of Roger Flahavan,* and had issue:

i Kleanor,² b. 5, 5, 1780; bap. at her father's house in Concord. She was educated, partly, at the Moravian Seminary for Young Ladies at Bethlehem, Pa., where her name appears in the list of students during the term of 1795. She m. 6, 2, 1801, William Jenkins, of Baltimore. A list of their children will be given later in this paper. She d. 6, 19, 1816, in Baltimore.

ii Thomas,² b. 7, 12, 1782; was educated at Georgetown College. In a letter of Rev. Robert Molyneux, dated at Georgetown College, Nov. 12, 1794, addressed to Mathew Carey, he wrote: "My compliments to Mr. Willcox. His boy is well." Thomas Willcox d. 2, 14, 1800, unm., and was buried at Ivy Mills.

iii John,² b. 10, 24, 1784; bap. at St. Joseph's church; d. in infancy.

Mark Willcox² m. (2d) Anna Mary, dau. of Joseph Cauffman (concerning whom see one of the preceding sketches), and had issue:

iv Joseph,² b. 8, 8, 1787; bap. 8, 24, 1787, at St. Mary's church by Rev. Francis Beaton; d. 2, 14, 1812, unm., and was buried at Ivy Mills. He was adopted by his father as a partner in the

*For sketch of Roger Flahavan, see page 437.

paper business in 1808. Being in feeble health, he passed the winter of 1813-14 in Augusta, Georgia, having traveled both ways accompanied only by a servant. The following has been taken from *Poulson's American Advertiser* of Jan. 21, 1815:

"Died—in this city, on Saturday last, sincerely regretted by a numerous acquaintance, in the twenty-eighth year of his age, Mr. Joseph Willcox, son of Mark Willcox, Esqr., of Delaware County. His parents have to lament the loss of an affectionate son—his friends an agreeable and kind associate—and the public a useful, active and benevolent citizen. He was interred in the family burying ground at Concord on Tuesday."

v John,^s b. 4, 16, 1789; bap. 4, 22, 1789, at St. Mary's church, by Rev. Robert Molyneux. He was admitted by his father as a partner in the paper business in 1811.

In 1814 an independent company of cavalry was formed in Delaware County for service in the war with England. John Willcox was active in its organization, and he was elected captain. The company was later encamped for some time at Marcus Hook. In connection with this company, the following is a copy of an original paper, in the handwriting of John Willcox, which is now in the library of the Historical Society of Pennsylvania:

"The subscribers being willing to render their country all the service in their power at this important crisis, and to join and assist in protecting their family and property from the ravages and plunder of an invading force—do agree to form themselves into a Company of Cavalry—to be governed by such rules and regulations and commanded by such officers as shall be adopted and agreed upon by the members. The election of officers to be held whenever a sufficient number of members shall have signed their names.

"Sept. 6th, 1814."

This paper was signed by twenty-five of the well-known residents of Delaware County, but the company was finally composed of a larger number.

John Willcox ^s d. 7, 16, 1826, and was buried at Ivy Mills. Rev. Patrick Kenny wrote in his diary, on Sunday, July 16, 1826:

"Called from church [at West Chester] by John Gilmore to visit John Willcox. Arrived at Judge Willcox's about 6

p. m. found my Dear friend in the agony—administered him as ‘in extremis.’ This invaluable young man expired in about one hour after I had anointed him. Req. in pace—Amen—This is a severe dispensation of Divine Providence—severe in the extreme to the aged Judge, his venerable father. . . . This premature death is an electric stroke to me—my intended executor is no more!”

The following appeared in *Poulson's American Advertiser* of July 19, 1826:

“Died—on Sunday evening last, at his late residence in Concord, Delaware County, Mr. John Willcox, after a severe indisposition of about a week's continuance.”*

John Willcox * m. 5, 13, 1823, Elizabeth (dau. of Capt. James Brackett, of Quincy, Mass.), b. 2, 7, 1803; d. 4, 24, 1879. No descendants living. After the death of John Willcox, his widow m. 11, 16, 1830, John Marston, Jr., of Boston, Mass., b. 6, 12, 1795; d. 4, 7, 1885; commissioned midshipman in U. S. N. 4, 5, 1813; commodore 7, 16, 1862. He was on the frigate “Roanoke,” in command of the fleet at Hampton Roads, in 1862, when the “Merrimac” destroyed the “Congress” and the “Cumberland.” He was afterwards made rear-admiral.

vi James Mark,* b. 4, 12, 1791; bap. at St. Joseph's church. After his father's death, in 1827, he inherited and operated the paper-mill. In 1829 he rebuilt the old mill, which had been running one hundred years. In 1837 he built a new paper-mill at Glen Mills, two miles from Ivy Mills; and in 1845 he built another paper-mill near the same place. He donated the land on which the church of St. Thomas was built at Ivy Mills, the title having been conveyed from the former owner, Nicholas Walter, directly to Bishop Neumann, in trust, by deed dated August 26, 1852, and he contributed chiefly to the erection of the church.†

* Reference is made to John Willcox in these RECORDS, viii, 56.

† While contemplating the erection of a church near his home at Ivy Mills, James M. Willcox was still anxious to retain a private chapel in his house—a privilege that was granted, as may be seen by the following permit to him, and later to his son Mark:

PERMIT TO HAVE A HOUSE CHAPEL GRANTED TO JAMES M. AND MARK WILLCOX.
“FRANCIS PATRICK KENRICK, By the Grace of God and the Holy See, Bishop of Philadelphia.

“To all whom it may concern:

“We certify and make known that in consideration of the usage subsisting for a century and upwards and of the exceptional piety of the family, we have allowed and do

James M. Willcox was one of the active promoters in the building of St. Michael's church in Chester, the corner-stone of which was laid on September 29, 1842; and on June 29, 1843, the church was dedicated.

For many years the Catholic workmen in the stone quarries near Leiperville were not afforded a convenient opportunity for attending regularly the services of their own church. At irregular intervals Mass was offered in a dwelling in the vicinity, and at other times some of the workmen and their families attended the services at the private chapel at Ivy Mills, nine miles distant.

The Catholics at Leiperville and vicinity were anxious to have a church convenient to them, and, although there were only one or two Catholic families living at Chester at that time, James M. Willcox advised the erection of the church there.

For several years, until 1850, however, the congregation at Chester was not large enough to maintain a resident priest.

He promoted the construction of the West Chester and Philadelphia Railroad, via Media, the first proposition for building which was made by him at a meeting of a few of his neighbors held at his house, and he was the first subscriber to its stock.

Following the example of his father, he devoted special attention to the manufacture of paper for bank-notes, for use both in the United States and in South America.* Profiting by his experience, as well as their own, his sons were able to supply the bank-note and bond papers which were required to relieve the financial necessities of the National Treasury during the progress of the late Civil War.

James Mark Willcox ^s m. (1st) by Rev. Patrick Kenny, 10, 4, 1813, Eliza (dau. of Capt. James Orne, of Portsmouth, N. H.). She was received into the Catholic Church by Father Kenny on Oct. 1, 1816.

Hoping to recruit the ill health of his wife, James Willcox ^s accompanied her on a cruise to Savannah, Georgia. On Oct. 19, 1816, Father Kenny wrote in his diary:

hereby allow the celebration of Mass in the private oratory of James M. Willcox, at Ivy Mills, Delaware County, even in case of the erection of a church in the vicinity.

"Given under our hand at Philadelphia this IV day October, 1851.

[Signed]

"FRANCIS PATRICK,
"Archbishop of Baltimore."

"We confirm with great pleasure all the privileges conceded by our illustrious predecessor to the family oratory of Mark Willcox, Esq.

[Signed]

"JAMES FREDERICK,
"Bishop of Philada."

"Philadelphia, Oct. 5, 1869.

*In connection with this business, see these RECORDS, viii, 58, *et seq.* See also vii, 452.

"Celebrated [Mass] at Jas. Willcox's, who is preparing for a voyage by sea to Savannah with his wife Eliza. She is so ill that I think the voyage not only useless, but calculate it must hurry her to that bourne from which there is no return."

Father Kenny wrote under this at a later date: "Died in Savannah 28 Jan., 1817."

James Willcox and his wife went aboard the vessel at Chester on Oct. 23, 1816. After her death at Savannah, her remains were brought home, and interred at Ivy Mills.

James Mark Willcox^s m. (2d) 11, 1, 1819, Mary (dau. of Capt. James Brackett, of Quincy, Mass.), b. 9, 9, 1796; d. 3, 21, 1866, and was buried at Ivy Mills.*

vii Elizabeth,^s b. 2, 7, 1793; d. 3, 22, 1811, unm., and was buried at Ivy Mills. One of the bills paid for her education in Philadelphia (now before the writer) reads thus:

"1806. Mar. 1. Miss Eliza Wilcox to Daniel Jaudon. Dr.
 For 90 days' tuition of dear self..... 5.00
 quills, ink, specimen-paper, copy books, use of
 library, maps, globes, slates, lead pencils, and slate } 1.00
 pencils..... }

 Dollars 6.00

Late o; ab. many }
 For lessons, ex. 9 } times.
 Behaviour, amiable.

Received payment, "D. JAUDON."

Rev. Patrick Kenny wrote in his diary on July 27, 1818:

"Mrs. Higgs, of Bermuda, whose grandfather laid the 1st stone of the old chapel of St. Joseph's—came to America with the Willcox family of Concord."

*For sketch of Mrs. Mary Brackett Willcox, see these RECORDS, vii, 395. Mrs. Willcox, a convert to the Catholic Church in 1842, was born and raised in Quincy, Mass., where her ancestor Richard Brackett settled in 1630. The bigotry instilled into her mind, both by her early associations and by inheritance from many long lines of Puritan ancestry, was not easily overcome in her case. The prejudices against the Church of her final adoption had passed to her through many generations from such men as Rev. Robert Parker, 1564-1614, a Puritan divine, who in 1607 was obliged to leave England to avoid prosecution before the high commission. Rev. John Woodbridge, b. 1492, a follower of Wiclif, had four descendants in regular succession who followed the same profession and faith. Mrs. Willcox was descended from all of them, as well as from several other divines, such as Rev. John Ward, who d. in 1596, from his son Rev. Nathaniel Ward, 1570-1653, and his grandson Rev. John Ward, 1606-1693, and Rev. John Clarke, 1670-1705; also from one of the most pronounced Puritans, Thomas Dudley, 1576-1653, second Governor of the Colony of Massachusetts Bay.

APPENDIX.

CAPT. JOHN CASSIN.

In the preceding sketch of Thomas Willcox it was stated that his granddaughter Ann Willcox married Capt. John Cassin.

Captain John Cassin, born in Philadelphia 7, 16, 1760, was baptized at St. Joseph's church. He was the son of Joseph Cassin, who was born in Dublin, Ireland, and who came to Philadelphia in 1725. The latter married Elizabeth ——— at a time prior to the date of any church record now extant.

Joseph Cassin attended St. Joseph's church, and was also a pew-holder, at a later time, in St. Mary's church. His name appears in the list of subscribers to the fund for building St. Mary's church, in 1762, for £5, and for the "Burying Ground" £2.10. He lived in Southwark.

He entertained no relish for quarrels, if one may judge by his will, although some of his descendants did not hesitate to fight when their duty required such action. He died early in 1794. In his will, dated 3, 20, 1794, and probated in Philadelphia 4, 24, 1794, he appointed as executors his "dutiful son John and good friend Thomas Shortal," with the request that

"they use every possible endeavor to prevent strife or disputes of every kind from taking place in the family, in case any shall be like to arise."

In the will it was further stated:

"As for my daughter, Ann Mullin, now dead, I do order her share to be equally divided between her two sons, provided they behave themselves as good and sober lads; otherwise to be cut off from any share and their part to be divided as the executors may judge best."

Joseph and Elizabeth Cassin had issue:

- i Luke,² b. 1758; buried 2, 21, 1838; m. Ann, dau. of Dr. Thomas Worrall.
- ii John,² b. 7, 16, 1760; bap. at St. Joseph's church; d. at Charleston, S. C., 3, 24, 1822; m. Ann, dau. of James and Prudence (Doyle) Willcox.
- iii Joseph,² b. 9, 4, 1762; bap. at St. Joseph's church.
- iv Ann,² b. ———; m. ——— Mullin.
- v Dennis,² b. 2, 30, 1769; bap. at St. Joseph's church.
- vi James,² b. 7, 19, 1771; bap. at St. Joseph's church.

Among the children of Luke and Ann (Worrall) Cassin was Thomas,³ b. 1786; d. 1859; m. Rachael Sharples. He settled in Concord, Delaware County, Pa.

Among his children were John and Isaac.

John Cassin⁴ (Thomas) b. 9, 6, 1813; d. 1, 10, 1869, in Philadelphia. He was an active member of the Academy of Natural Sciences in Philadelphia and a distinguished student and writer, especially on the subject of ornithology. His brother Isaac S. Cassin, b. 7, 26, 1826, was also distinguished in his profession as a hydraulic engineer, and was at one time superintendent of the Philadelphia water-works.

As none of the descendants of Joseph Cassin are now members of the Catholic Church, except through his son John, who married Ann Willcox, it is proposed to deal particularly with him and some of his descendants.

John Cassin² was, first, master of a merchantman, and was twice shipwrecked. He then entered the United States Navy, and later he commanded the naval forces in the Delaware River for the protection of Philadelphia during the War of 1812. (*Appleton's Cyclopedia of Amer. Biog.*)

His record at the Navy Department is, in part, as follows:

"1800. Jan. 16. Appointed a Lieutenant to take rank from Nov. 13, 1799.

- "1801. Apr. 15. Retained and ordered for the Philadelphia.
- "1804. Feb. 2. Commandant of the Navy Yard, Washington, to receive the pay and rations of a Master Commandant.
- "1804. Nov. 3. Ordered to Philadelphia to recruit.
- "1806. Apr. 28. Promoted to Master Commandant, and commission dated and to take rank April 23, 1806.
- "1812. Jul. 10. Captain under confirmation of the Senate.
- "1822. Mar. 24. Died at Charleston, S. C."

Capt. John ² and Ann (Willcox) Cassin had issue:

- Stephen,³ b. in Philadelphia, 2, 6, 1783; m. Margaretta Abernethy, of Philadelphia.
- Joseph,³ m. his cousin, Eliza Willcox.
- Eliza Ann,³ m. Capt. Joseph Tarbell.
- John,³ b. 7, 23, 1791; bap. by Rev. L. Graessl, at St. Joseph's church; d. young.

Stephen Cassin ³ (John ²), who m. Margaretta Abernethy, entered the navy as midshipman Feb. 21, 1800; became a lieutenant Feb. 12, 1807; master Sept. 11, 1814; captain Mar. 3, 1825. He served with distinction in the war with Tripoli. He commanded the "Ticonderoga" in Macdonough's victory on Lake Champlain, and was rewarded by Congress with a gold medal for bravery in that action. He was a terror to the pirates that infested the West Indies, and captured four of their vessels on 28 and 29 Sept., 1822. (*Appleton's Cyclopaedia of Amer. Biog.*). He d. 8, 29, 1857, in Georgetown, D. C.

Joseph Cassin ³ (John ²), who m. Eliza Willcox, was a purser in the United States Navy. The following is his record of service in the Navy Department:

- "1817. Dec. 29. Appointed a Purser.
- "1819. May 17. Ordered hence to Norfolk to the 'John Adams.'
- "1819. June 22. Ordered hence to New York on duty.
- "1819. Sep. 18. Report to Commodore Tingey as Purser of Receiving ship.
- "1821. Feb. 17. Ordered hence to Portsmouth, N. H., to the 'Porpoise.'
- "1821. — —. Died on board the 'Porpoise' at Pensacola, Fla."

Joseph³ and Eliza (Willcox) Cassin had no children.

Eliza Ann Cassin³ (John²) m. Joseph Tarbell, b. about 1780; d. in Norfolk, Va., Nov. 24, 1815. He entered the navy as midshipman Dec. 5, 1798; was promoted to lieutenant Aug. 25, 1800, and served in Preble's squadron during the war with Tripoli. He was included in the vote of thanks to Preble and his officers by act of Congress March 3, 1805. He was promoted to master-commandant Apr. 25, 1808, and commanded the frigate "John Adams" in 1811-14; commissioned captain July 24, 1813, and rendered good service in defence of Craney Island and James River in June, 1813, capturing three barges and forty prisoners when the British were repelled in this attack. He was then stationed at Norfolk, where he died. (*Appleton's Cyclopaedia of Amer. Biog.*)

Capt. Stephen Cassin³ (John²), who m. Margaretta Abernethy, had thirteen children, among whom was John,⁴ who was appointed midshipman May 10, 1820; lieutenant May 7, 1828; died Oct. 16, 1837, from the effect of sun-stroke received while on duty in the U. S. Navy in the West Indies.

A granddaughter of Capt. Stephen Cassin,³ in a late letter to the writer, stated: "All of the many descendants of my grandfather are Catholics—as far as I know."

THOMAS JENKINS.

The family of Jenkins is one of the oldest in Maryland. Mr. Michael Jenkins, of Baltimore, in a late letter to the writer, states:

"In my research I discovered from the old wills and records, in Annapolis, that Thomas Jenkins and his wife Ann settled in Charles County in 1670, and made claim to 100 acres of land, which was granted to them. The same date he bought of the Lords Proprietary 500 acres, a part of the St. Thomas' Manor. It has been the belief of our family, though never established, that Thomas Jenkins came from Wales. We

know that our people sailed from Bristol, near Wales, under the patronage of Charles Calvert."

"William Jenkins (believed to be the son of Thomas) was born in 1670, and we find him and his family in 1690 living at White Plains, in St. Mary's County. His son Michael moved to Long Green."

It is proposed to include in this paper only that branch of the Jenkins family which has intermarried with several of those referred to in the preceding sketches. The chart will stand thus:

Thomas Jenkins m. Ann Spalding.

William Jenkins,² b. 1670; m. Mary, dau. of Lieut. Thomas Courtney. They had eight children, one of whom was

Michael Jenkins,³ b. Dec. 2, 1736; m. Dec. 21, 1761, Charity Ann Wheeler. They had ten children, one of whom was

William Jenkins,⁴ b. 2, 5, 1767; d. 2, 21, 1843. He was a prominent merchant of Baltimore. He was one of the charter members and one of the first directors of the Northern Central Railway, then the Baltimore and Susquehanna Railroad.

He m. (1st) 4, 21, 1793, Ann, dau. of Solomon Hillen, and had issue:

- i Mary Ann,⁵ b. 6, 4, 1799; d. 3, 18, 1873; m. 1, 31, 1831, William Kennedy, b. 2, 26, 1801; d. 10, 4, 1873. During their lifetime they donated a part of the ground belonging to the old homestead, and erected thereon the church of St. Ann, which was used for service many years before it was consecrated on 10, 1, 1896. Their daughter, Sarah Primer, b. 11, 10, 1842; d. 3, 19, 1883; m. 1, 31, 1866, William M. Boone. In her will she bequeathed the money to complete the transept of this church, which was built at an expense of \$20,000.*

William Jenkins ⁴ m. (2d) 6, 2, 1801, Eleanor, b. 5,

*In the church are two tablets inscribed in commemoration of its builders, William Kennedy and his wife, Mary Ann Jenkins, and William Marshall Boone and his wife, Sarah Primer Kennedy.

15, 1780; d. 6, 19, 1816, dau. of Mark Willcox, of Ivy Mills, Delaware Co., Pa., and had issue:

- ii Thomas Courtney,⁵ b. 1, 19, 1802; d. 12, 24, 1881; m. 1, 28, 1830, at the Cathedral in Baltimore, Louisa, b. 5, 14, 1805; d. 6, 7, 1882; dau. of John Carrell, of Philadelphia. (See one of the preceding sketches.)
- iii Mark Willcox,⁵ b. 1, 19, 1804; d. 7, 13, 1871; m. 1, 31, 1826, Ann Maria, dau. of Josias Hillen, of Maryland.
- iv Edward,⁵ b. 5, 14, 1806; d. 4, 23, 1875; m. (1st) at St. Mary's Seminary, Baltimore, 5, 19, 1829, Julianna Frances, b. 6, 19, 1809; d. 2, 26, 1846, at Havana, dau. of Bazil S. Elder, of Baltimore.
He m. (2d) at St. Stephen's church, Nicetown, Philadelphia, 10, 12, 1847, Ellen Mary, b. 5, 11, 1816; d. 1, 7, 1889; dau. of Anthony Rufner, of Nicetown.
- v James Willcox,⁵ b. 12, 29, 1808; d. 1, 21, 1887; m. ———, Margaret, dau. of John Kennedy. Their son, Rev. Charles Jenkins, S. J., died recently.
- vi William,⁵ d. young.
- vii Joseph Willcox,⁵ b. 2, 14, 1814; d. 2, 2, 1897; m. (1st) Mary, dau. of William Hawkins, of Philadelphia.
He m. (2d) ———, 1854, Gertrude, dau. of Adam Seckel, of Philadelphia.
- viii Eleanor,⁵ d. young.*

Thomas Courtney Jenkins⁵ (William⁴) was for many years a prominent merchant and financier in Baltimore. He was one of the earlier directors of the Baltimore & Ohio and the Central Ohio Railroads. He was a pioneer in many of the transportation enterprises, and he was one of the charter members and first president of the Merchants' and Miners' Transportation Company, established in 1854. During many years, and until his death, his hospitable house was frequently the temporary home of many of the prelates of the Church, especially during their attendance at the councils held in Baltimore.

* In 1877 a chart of the Jenkins family was printed, as a broadside, on a large sheet of paper from data collected by Mark Willcox Jenkins prior to 1869, and continued and compiled by his son John to January 1, 1877. Some of the information in this sketch was obtained by the writer from this chart.

Mrs. Louisa Carrell Jenkins, who had survived her husband Thomas C. Jenkins,⁵ a few days before she died, on 6, 7, 1882, said to one of her daughters: "I wish you would build a chapel in memory of your father." This request was carried into effect by her children, Messrs. George, Michael, Joseph, and Misses Eliza and Ellen Jenkins. The corner-stone of the church was laid in 1885; and the church was consecrated on January 1, 1901, by Cardinal Gibbons, in the presence of Archbishop Ryan, of Philadelphia, who preached the sermon; of Bishops Foley of Detroit, Northrop of Charleston, Keane of the Catholic University, Van de Ver of Richmond, and Curtis of Wilmington, besides many priests and a large concourse of the laity, including the writer of this paper. The bronze tablet on the sanctuary wall contains the following inscription:

"This church was erected in honor of the Most Blessed Sacrament and in Memory of Thomas C. Jenkins, by his wife Louisa Carrell Jenkins."

A full account of the ceremonies at the consecration of this church was published in the *Baltimore Sun* on January 2, 1901, a copy from which is in the library of the AMERICAN CATHOLIC HISTORICAL SOCIETY.

SACRAMENTAL REGISTERS

AT

ST. JOSEPH'S CHURCH, PHILADELPHIA, PA.,
OF THE EIGHTEENTH CENTURY.

FIFTH SERIES.

(Continued from Volume xiv, page 125.)

BAPTISMS ADMINISTERED BY FATHERS KEATING, FLEMING,
GRAESSL, DELAVIN, LARROQUE, CIBOT AND NEALE.

FROM JANUARY TO DECEMBER, 1793.

FROM THE ORIGINALS BY FRANCIS X. REUSS.

NOTE.—Besides the three missionaries attached to St. Joseph's named in our former *Note* (pp. 139-141) as being in charge of the vast and far-reaching church districts within the jurisdiction of Philadelphia—Fathers Keating, Fleming and Graessl* (the latter, it may be observed, signing himself "Graessel" in a baptism in these present registers for July 28, 1793)—four other priests—visitors only, however, it would appear—are encountered as having officiated at St. Joseph's, as ministers or otherwise, at baptisms.

They were as follows: *Nicholas Delavin*, named as sponsor in a baptism on January 6—the only time, by the way, we find mention of him; then *Anthony Joseph Larroque*, who, in his entry on June 13, signs as "vice-prefect of the missions of the Dominicans in Guade-

* In the *Registers* for 1793, death-year for Fathers Fleming and Graessl, the former is named the last time on September 29, and the latter two days afterwards, the first of the ensuing month, October 1.

loupe," while a month or so later, July 29, he baptizes again. The third is a missionary priest whose Christian name is unknown, one Father Cibot, whom elsewhere, years ago, we tracked in old registers as having been in charge of the Faithful, in 1794, at St. Peter's church in Baltimore, Maryland, where he signed himself as "Pastor of Cape François and apostolic prefect of San Domingo." While later, in 1799, we found him at St. Mary's of Coffee Run, in Delaware, a mission church established some years earlier than St. Peter's of Wilmington.*

In the registers of Coffee Run it is stated that Father Cibot was "vice-prefect apostolic and superior general of the missions of the northern part of San Domingo, a refugee, and pastor of Wilmington by appointment of Bishop Carroll." † While in Philadelphia registers of 1793, he merely alludes in slightly varying terms to the fact of his once having been "vice-prefect and curé of Cape François in the isle of San Domingo."

Dr. Shea, in reference to this churchman, who was among the few saved from death during the awful slaughter of the whites in his home island, states that Father Cibot was in care of the French refugees at Wilmington in succession to Father Faure, who died August 21, 1798, at Bohemia, a mission manor in Maryland. ‡

While the fourth visiting missionary at St. Joseph's, who is recorded as having conferred baptism on December 29, was Rev. Leonard Neale, a Jesuit father, afterwards president of Georgetown College, then subsequently coadjutor to Bishop Carroll, and finally his successor, in 1815, to the archiepiscopal see of Baltimore. (See Shea, *passim* in *Hist.*, ii, and Reuss, *Biogr. Cyclop.* (*ut supra*, p. 78.)

Of Fathers Delavin and Larroque, whose name perhaps should properly have been written L' Aroque, no mention whatever is made by Dr. Shea.

As to the place-names met with in the registers of 1793, in relation to baptisms, they are *Concord* and *Goshen*, in Pennsylvania; *Charlottenburg*, *Ringwood*, *Deerfield*, *Greenwich* and *Mount Hope*, in New Jersey; and "the vicinity of Wilmington" in Delaware, the latter mission field presumably referring to the church bounds of St. Mary's of Coffee Run. As mention, however, has been made of these centres of Christian life in a former note, no further observation seems needed here.

Four other places named, however, for the first time in these *Registers*

* In the archives of St. Peter's are preserved many of the sacramental registers of Coffee Run mission church. The earliest of these now extant is the entry of a baptism on August 18, 1796, by Rev. Stephen Faure. While the "first baptism" registered at St. Peter's, the successor to St. Mary's of Coffee Run, is that of one Anne McDermott, dated September 13, 1819. (See RECORDS for 1884-1886, i, 368, 369.)

† RECORDS (*ut ante*), i, 369, 372.

‡ Shea, *Hist. of the Catholic Church in the U. S.* ii, 454.

are *Darby* and *Tinicum* in Pennsylvania,* *White Clay Creek* in Delaware, all three missions having been visited by Father Keating, and *Woodbury* in Gloucester county in New Jersey, where baptism was conferred by Father Graessl.

The *Registers*, moreover, it may be added, record the baptism of five "illegitimates"—a note of opprobrium, however, that finds no other mention here in our translation of these ancient lists than the mere avowal of the fact, not so very strange either in those days of political and social revolutions abroad as well as at home, that even in those times, so remarkable otherwise for their spirit of Christian heroism, for their sacrifices for the Faith, that even then there were backsliders from the Christian and natural law of moral integrity, though not, it must be allowed, very many in number, who unfortunately, the same as now, were at times apt to bring reproach on the Christian name.—
EDITOR.

BAPTISMS FOR THE YEAR 1793.

- Baker, Bartholomew, born Nov. 23, 1792, of Michael and his wife Anna, Catholics, baptized Jan. 4, by Rev. L. Graessl, sponsors Lawrence and Mary Baker.
- Scot, Edward, born Dec. 24, 1792, of Edward and his wife Mary, Catholics, baptized Jan. 6, by the same, sponsors Rev. Nicholas Delavin and Mary Bradshot.
- Brookes, Hannah, born July 22, 1792, of Francis (Protestant) and his wife Helena (Catholic), baptized Jan. 7, by Rev. F. A. Fleming, sponsors Joseph Wigmore and Mary Cooke, Catholics.
- Jones, Thomas, born June 9, 1791, of Thomas and his wife Elizabeth, Catholics, baptized Jan. 7, by the same, sponsors Joseph Wigmore and Catharine Waas, Catholics.
- Kennedy, Elizabeth, born Mar. 25, 1789, of John and his wife Mary, Catholics, baptized Jan. 8, by Rev. C. V. Keating, sponsors the priest and Margaret Taylor, Catholics.
- Robison, Mary, born July 4, 1791, of James (Protestant) and his wife Mary (Catholic), baptized Jan. 8, by the same, sponsors the priest and Sarah Ker, Catholics.
- Leatherman, Catharine, born Jan. 5, 1793, of Andrew and his wife Anna, Catholics, baptized Jan. 11, by Rev. L. Graessl, sponsors Peter and Catharine Shade.
- Reith, Mary, born Jan. 8, 1793, of John and his wife Mary, Catholics, baptized Jan. 13, by Rev. F. A. Fleming, sponsors John and Johanna Risdell, Catholics.
- McKay, Sarah, born Nov. 1, 1792, of James (Protestant) and his wife

* In old atlases a settlement known as "Tinicum" is located in Bucks county, which was within the charge of the Philadelphia missionaries, though it well may be that the *Registers* refer to the island of the same name in the Delaware.

- Anna (Catholic), baptized Jan. 14, by the same, sponsors Joseph Wigmore and Sarah Robinson, Catholics.
- Annet, Anna, born Oct. 25, 1792, of Archibald (Protestant) and his wife Mary (Catholic), baptized at White Clay Creek [*Delaware*], Jan. 14, by Rev. C. V. Keating, sponsors James Daugherty and Anna McCauly, Catholics.
- , Henry, born Nov. 19, 1793, [*sic*, but error for 1792?] of Joseph and Theresa Sophia (free negroes), Catholics, baptized Jan. 19, by Rev. F. A. Fleming, sponsors Peter and Mary Antoinette Zemia, Catholics.
- Kerby, Michael, born Jan. 9, 1793, of Edward (Catholic) and his wife Esther (Calvinist), baptized Jan. 20, by the same, sponsors Neil Maginnis and Marianna Gardner, Catholics.
- Watson, Sarah, born Jan. 8, 1793, of Thomas (Catholic) and his wife Anna (Protestant), baptized Jan. 20, by Rev. C. V. Keating, sponsors the priest and Sarah Fritz, Catholics.
- McKennis, Patrick, born to-day, of John and his wife Mary, Catholics, baptized Jan. 22, by the same, sponsors Hugh Duffy and Catharine Dugan, Catholics.
- Dennis, George, born Dec. 23, 1793 (?), of —— Dennis and his wife Eugenia, Catholics, baptized Jan. 24, by Rev. L. Graessl, sponsor the priest.
- Murrey, James, born Dec. 7, 1792, of Anthony and his wife Frances, Catholics, baptized Jan. 27, by the same, sponsors Patrick O'Brien, and Barbara Wasbey for Susanna McClean.
- Collins, Amelia, born Jan. 20, 1793, of William (Catholic) and Anna Betagh (Calvinist), baptized Jan. 29, by Rev. F. A. Fleming, sponsor Joseph Wigmore.
- McGrath, Margaret, born Jan. 27, 1793, of Patrick McGrath (Catholic) and Anna Vinemore (Lutheran), baptized Jan. 30, by Rev. C. V. Keating, sponsors Lawrence Mahar and Margaret McGill, Catholics.
- Rork, Anna, born Jan. 28, 1793, of John and his wife Margaret, Catholics, baptized Feb. 3, by Rev. L. Graessl, sponsors James Conroy and Anna O'Hara.
- Carroll, Mary Ann, born Feb. 6, 1793, [*sic*, but 1792?] of Lawrence and his wife Honora, Catholics, baptized Feb. 3, by Rev. C. V. Keating, sponsors Valentine Peacon [*later form of spelling Peacan*] and Mary O'Donnell, Catholics.
- Coffy, Mary, born Feb. 2, 1793, of Cornelius and his wife Anna, Catholics, baptized Feb. 4, by the same, sponsors John Scully and Anna Kerson, Catholics.
- Bigly, Hugh, born Jan. 28, 1793, of James (Catholic) and his wife Eleanor (Protestant), baptized Feb. 6, by the same, sponsors Francis Kirkpatrick and Eugenia Clark, Catholics.
- Sweeny, Edward, born Sept. 15, 1792, of Doyle (Catholic) and his wife

- Elizabeth (Protestant), baptized Feb. 11, by the same, sponsors James Johnson and Amelia Boyle, Catholics.
- Morton, Susanna, born Jan. 30, 1793, of ——— and Sarah Morton, baptized Feb. 13, by Rev. L. Graessl, sponsor Philip Herperger.
- Schneider, Adam, born Feb. 1, 1793, of John and his wife Magdalen, Catholics, baptized Feb. 14, by the same, sponsors Adam and Barbara Schneider.
- Winkler, William, born Jan. 23, 1791, of Anthony (Catholic) and his wife Rebecca (Quakeress), baptized Feb. 15, by the same, sponsor the priest.
- Delany, Elizabeth, born Feb. 4, 1793, of Dennis and his wife Catharine, Catholics, baptized Feb. 17, by Rev. F. A. Fleming, sponsors Barnaby and Elizabeth Cavanaugh, Catholics.
- Rivel, Mary Elizabeth, born Jan. 28, 1793, of Francis and his wife Anna, Catholics, baptized Feb. 21, by Rev. L. Graessl, sponsors James and Elizabeth Wasser.
- Howley, Anna, born Mar. 1, 1790, of Patrick (Catholic) and Mary (Protestant), baptized Feb. 23, by the same, sponsor Catharine Boudrot.
- Miller, David, born Feb. 16, 1793, of John and his wife Mary, Catholics, baptized Feb. 24, by Rev. F. A. Fleming, sponsors James Devin and Catharine Bird, Catholics.
- Higgins, [*or* Hoggins,] John, born Feb. 1, 1793, of John (not baptized) and his wife Eleanor (Catholic), baptized Feb. 24, by Rev. L. Graessl, sponsors John Green and Sarah Lohn.
- Leahy, Mary, born Feb. 5, 1793, of John and his wife Susanna (Catholics), baptized Feb. 25, by Rev. F. A. Fleming, sponsors the priest and Mary Frenny, Catholics.
- Bluet, Sophia, born to-day, of Adrian and his wife Clara, Catholics, baptized Feb. 25, by the same, sponsors Anthony Martoret and Susanna Savoye (Savoi), Catholics.
- Wilcox, Elizabeth, born Feb. 7, 1793, of Mark and his wife Mary, Catholics, baptized at Concord, [*Pa.*] Feb. 25, by Rev. C. V. Keating, sponsors William Doyle and Deborah Sutton, Catholics.
- Denny, Richard, born Jan. 14, 1793, of Daniel and his wife Mary, Catholics, baptized at Darby, [*Pa.*] Feb. 25, by the same, sponsors Joseph Roche and Mary Neill, Catholics.
- Burn, Eleanor, born Feb. 15, 1793, of Maurice and his wife Eleanor, Catholics, baptized Feb. 27, by Rev. F. A. Fleming, sponsors Hugh Shaw and Mary Clancy, Catholics.
- Barret, Bridget, born Feb. 5, 1793, of John and his wife Mary, Catholics, baptized Feb. 28, by Rev. C. V. Keating, sponsors the priest and Bridget Row, Catholics.
- Blaciston, Sarah, born Feb. 8, 1793, of William (Protestant) and Anna (Sweeny), Catholic, baptized Feb. 28, by the same, sponsors the priest and Sarah Hamilton, Catholics.

- Williams, Anna, born Feb. 3, 1793, of Jesse (Catholic) and his wife Elizabeth (Protestant), baptized Feb. 28, by the same, sponsors the priest and Mary McKee, Catholics.
- Burget, George, born Feb. 8, 1793, of George (Catholic) and Margaret (Protestant), baptized Feb. 28, by the same, sponsors the priest and Mary McKee, Catholics.
- Noyer, John, born Feb. 7, 1793, of John (Catholic) and his wife Mary (Protestant), baptized on same date, by the same, sponsors the same.
- , Godfrey, born about Feb. 10, 1793, of unknown parents, baptized Feb. 28, by the same, sponsor the priest.
- Martin, John, born to-day, of Anthony Martin and his wife Eleanor, Catholics, baptized Mar. 1, by Rev. L. Graessl, sponsors the priest and Anna West.
- Esling, Anna Christina, born Feb. 24, 1793, of Nicholas Esling and his wife Catharine, Catholics, baptized Mar. 3, by the same, sponsors Paul and Anna Christina Esling.
- Kean, Barnaby Maurice, born Feb. 16, 1793, of Manasses Kean (Catholic) and his wife Edith (Protestant), baptized at Tinicum, Mar. 3, by Rev. C. V. Keating, sponsors Michael and Mary Kean, Catholics.
- Bodwine, Sophia, born Feb. 11, 1793, of James Bodwine and his wife Mary, Catholics, baptized on same date, by Rev. L. Graessl, sponsors James Hoyle and Wayla [*or* Hayla].
- Waldorick, Anna, born Dec. 1, 1792, of Andrew Waldorick and his wife Sarah, Catholics, baptized on same date, by Rev. C. V. Keating, sponsors John Rudolph and Barbara Groves, Catholics.
- Scardell, Thomas, born July 20, 1793, [*sic*, 1792?] of William Scardell (Protestant) and his wife Hannah (Catholic), baptized Mar. 4, by the same, sponsor Joseph Wigmore, Catholic.
- Mullen, Martha, born Feb. 3, 1793, of Edward Mullen (Catholic) and his wife Elizabeth (Protestant), baptized Mar. 4, by the same, sponsors the priest and Eugenia Vent.
- French, John, born July 4, 1789, of George French and his wife Susanna, baptized Mar. 5, by Rev. L. Graessl, sponsor the priest.
- Bedford, Edward, born Feb. 15, 1793, of John Bedford (Protestant) and his wife Mary (Catholic), baptized Mar. 10, by Rev. C. V. Keating, sponsors Joseph Price and Mary Row, Catholics.
- Hogan, Margaret, born Jan. 10, 1793, of Edmund Hogan and his wife ——, Catholics, baptized same day, by the same, sponsors John McNulty and Margaret Walsh, Catholics.
- McEwing, James, born Mar. 9, 1793, of John McEwing and his wife Dorothy (Catholic and Protestant), baptized Mar. 12, by Rev. L. Graessl, sponsors John Duffy and Mary Codey.
- Dumfy, James, born Feb. 21, 1793, [*sic*, 1792?] of James Dumfy (Cath-

- olic) and his wife Anna (Quakeress), baptized Mar. 13, by the same, sponsors Jeremiah Sullivan and Elizabeth Casey.
- Arendon, Thomas, born some years ago, of John Arendon and his wife Rosa, Catholics, baptized same day, by Rev. L. Graessl, who also was sponsor.
- Schneider, Marianna Catharine, born Mar. 10, 1793, of Anthony Schneider and his wife Marianna, Catholics, baptized same day, by the same, sponsors the priest and Mariana Forage.
- Morcira, Louisa, born Jan. 4, 1793, of Louis Morcira and his wife Margaret, Catholics, baptized Mar. 18, by the same, sponsors the priest and Catharine Eck.
- Geoghagan, Elizabeth, born Feb. 20, 1793, of Bartholomew Geoghagan and his wife Christina, Catholics, baptized at Goshen, [Pa.] Mar. 17, by Rev. C. V. Keating, sponsors the priest and Hannah O'Neil, Catholics.
- O'Neill, Mary, born Jan. 26, 1793, of Henry O'Neill and his wife Hannah, Catholics, baptized at Goshen, [Pa.] on same day, by the same, sponsor Anthony Hearn, Catholic.
- Mulready, Anna, born Jan. 11, 1793, of John Mulready (Catholic) and Elizabeth Gregory (Protestant), baptized at Goshen, [Pa.] on same day, by the same, sponsors Peter and Anna McGurk, Catholics.
- Stuart, William, born Jan. 11, 1793, of George Stuart and his wife Mary, Protestants, baptized Mar. 20, by the same, sponsors Hugh McConnell and Mary Bostick, Catholics.
- Connor, Andrew, born Feb. 13, 1793, of Michael Connor and his wife Mary, Catholics, baptized Mar. 22, by Rev. L. Graessl, sponsors the priest and Charlotte Souf.
- McCarthy, Charles, born Mar. 9, 1793, of Charles McCarthy (Catholic) and his wife Mary (Protestant), baptized Mar. 23, by Rev. C. V. Keating, sponsors the priest and Bridget Connor, Catholics.
- Bryan, Patrick, born Mar. 13, 1793, of John Bryan and his wife Bridget, Catholics, baptized Mar. 24, by the same, sponsors Patrick Glyn and Margaret Harrington, Catholics.
- Bolton, Mary, born Mar. 23, 1793, of Edward Bolton and his wife Mary, Catholics, baptized same day, by the same, sponsors James Costiloe and Hannah Foy, Catholics.
- Kearny, Andrew, born Dec. 23, 1793, [*sic*, 1792?] of Andrew Kearny and his wife Eleanor, Catholics, baptized Mar. 25, by Rev. L. Graessl, sponsors the priest and Anna Page.
- Bissiere, Mary, born Feb. 17, 1793, of Anthony Bissiere and his wife Johanna, Catholics, baptized same day, by Rev. F. A. Fleming, sponsors John Bissiere and Mary Conan, Catholics.
- Ryan, Elizabeth, born Dec. 1, 1792, of Michael Ryan (Catholic) and his wife Elizabeth (Protestant), baptized same day, by Rev. L. Graessl, sponsors Gabriel and Elizabeth Augueres [*Arguedas?*].

- Mullen, Daniel, born Sept. 1, 1790, of Michael Mullen and his wife Frances, Catholics, baptized Mar. 26, by Rev. C. V. Keating, sponsors Joseph Wiseman and Elizabeth Dunn, Catholics.
- Mullen, Francis, born Sept. 9, 1791, of the same parents, baptized at the same time, by the same, sponsors same as above.
- Comyns, Joseph, born Mar. 24, 1793, of Paul Comyns and his wife Catharine, baptized Mar. 31, by Rev. L. Graessl, sponsors the priest and Sarah Aman.
- Patten, Robert, born Feb. 4, 1793, of Thomas Patten and his wife Sarah, Catholics, baptized on same day, by Rev. C. V. Keating, sponsors Patrick and Anna McCue.
- De Galathea, Isabel Christina, born Mar. 26, 1793, of Francis William De Galathea (Catholic) and his wife Sarah (Protestant), baptized Apr. 1, by Rev. F. A. Fleming, sponsors Joseph Meison and Elizabeth Thompson, Catholics.
- Conway, Elizabeth, born Feb. 21, 1793, of James Conway and his wife Bridget, Catholics, baptized on same day, by Rev. C. V. Keating, sponsors James Mackey and Elizabeth Armstrong, Catholics.
- Scantling, Jonathan, born Oct. 27, 1775, of William Scantling and his wife Rachael (Protestant), baptized on same day, by Rev. F. A. Fleming, sponsors John Risdel and Mary McDermott, Catholics.
- Lenahan, James, born Mar. 24, 1793, of Patrick Lenahan and his wife Mary, Catholics, baptized Apr. 2, by the same, sponsors Michael Green and Catharine Gallagher, Catholics.
- Walsh, William, born Feb. 4, 1793, of James Walsh (Catholic) and unknown mother, baptized Apr. 4, by Rev. C. V. Keating, sponsors John Fitzgerald and Catharine Walsh, Catholics.
- Claypole-Pratt, Catharine, wife of James Pratt, born Jan. 18, 1767, of James Claypole and his wife Hannah, Protestants, baptized Apr. 6, by the same, sponsor Joseph Wiseman, Catholic.
- Maxwell, Anna Mary, born Jan. 3, 1793, of John Maxwell and his wife Margaret, Catholics, baptized Apr. 7, by the same, sponsors John Brian and Mary Lariol, Catholics.
- Steel, Mary, born Mar. 27, 1793, of John Steel and his wife Elizabeth, Catholics, baptized on same day, by Rev. L. Graessl, sponsors Anthony and Marianna Schneider.
- Morphy, John, born Mar. 29, 1793, of James Morphy and his wife Mary, Catholics, baptized Apr. 10, by the same, sponsors John Loamy and Catharine Oneah.
- Connelly, Thomas, born Aug. 10, 1792, of Thomas Connelly and his wife Anna (Calvinist), baptized Apr. 11, by Rev. F. A. Fleming, sponsor Dorothy Connor, Catholic.
- Barnawall, John, born Sept. 18, 1793 (?), of Louis Barnawall and his wife Mary, Catholics, baptized Apr. 14, by Rev. C. V. Keating, sponsors James Humphries and Anna Bishop, Catholics.

- Humphries, John, born Mar. 31, 1793, of James Humphries and his wife Elizabeth, Catholics, baptized Apr. 14, by the same, sponsors Louis and Mary Barnawall, Catholics.
- Plum, John, born Apr. 8, 1793, of Anthony Plum and his wife Judith, Catholics, baptized on same day, by the same, sponsors Henry Cake and Anna Weiler, Catholics.
- Baily, Mary, born Dec. 25, 1793, [*sic*, 1792?] of Alexander Baily and his wife Elizabeth, Presbyterians, baptized on same day, by the same, sponsor Hugh McConnell, Catholic.
- Jansen, Anna, born Mar. 15, 1793, of John Jansen (Catholic) and his wife Rebecca (Protestant), baptized on same day, by the same, sponsors John Baptist and Mary Angelica, Catholics.
- Feinour, George, born June 11, 1790, and William, born Feb. 6, 1788, of George Feinour [*better* Feinauer], Catholic, and his wife Mary, a Protestant, ceremonies supplied Apr. 16, by Rev. C. V. Keating, sponsors the priest and Mary Anna Snyder, Catholics.
- Hoy, Eugenia, born Mar. 2, 1793, of William Hoy (Catholic) and his wife Elizabeth (Protestant), baptized Apr. 19, by the same, sponsors John and Catharine Hoy, Catholics.
- Roark, James, born Sept. 15, 1793 (?), of Michael Roark and his wife Mary, Catholics, baptized Apr. 21, by the same, sponsors Gabriel Arguedas and Elizabeth Snell, Catholics.
- Foreman, Elizabeth, born Jan. 31, 1793, of Abraham Foreman and his wife Elizabeth, Catholics, baptized on same day, by the same, sponsors Michael and Mary Leatherman, Catholics.
- Tiery, Margaret, born Feb. 9, 1793, of William Tiery (Catholic) and his wife Susanna (Lutheran), baptized on same day, by Rev. F. A. Fleming, sponsors Michael Walsh and Margaret Leonard, Catholics.
- McCloskey, Henry, born Oct. 7, 1784, of James McCloskey and his wife Eugenia, Catholics, baptized Apr. 22, by Rev. C. V. Keating, sponsor James Costiloe, Catholic.
- McCloskey, Daniel, born Aug. 10, 1786, of the same parents, baptized on the same date, by the same, sponsor Joseph Wiseman, Catholic.
- McCloskey, Mary, born Oct. 2, 1788, of the same parents, baptized on the same date, by the same, sponsor the priest.
- Daugherty, Henry, born Apr. 21, 1793, of Henry Daugherty and his wife Hannah, Catholics, baptized Apr. 25, by the same, sponsor John Coyle, Catholic.
- Fitzgerald, Catharine, born Jan. 17, 1793, of Thomas Fitzgerald and his wife Catharine, baptized Apr. 29, by the same, sponsors William Boyce and Elizabeth De Costa [*better* Da Costa].
- Anderson, John, born July 9, 1792, of John Anderson and his wife Elizabeth (Protestant), baptized on same day, by the same, sponsors Cornelius and Mary Woods, Catholics.

- Brad, Hannah, born Dec. 1, 1793, [*sic*, 1792?] of Bernard Brad (Catholic) and his wife Catharine (Lutheran), baptized May 1, by the same, sponsors Patrick Mulvanny and Catharine McGregor, Catholics.
- Delany, Rachael, born Apr. 28, 1793, of Patrick Delany (Catholic) and his wife Eugenia (Protestant), baptized on same day, by the same, sponsors Louis and Eva Walters, Catholics.
- Little, Anna, born July 22, 1792, of John Little (Catholic) and his wife Elizabeth (Protestant), baptized May 2, by the same, sponsors Gabriel and Elizabeth Arguedas, Catholics.
- Dolhahen, James, born Jan. 1, 1793, of Henry Dolhahen and his wife Barbara, baptized at Charlottenburg, [*N. J.*] on Apr. 24, by Rev. L. Graessl, sponsors the priest and Helena Bachman.
- Reitenauer, Mary, born Jan. 27, 1793, of Mary Reitenauer, Protestant, baptized at Ringwood, [*N. J.*] Apr. 27, by the same, sponsors William and Catharine Mullen.
- Neale, Dennis, born Jan. 3, 1793, of Peter Neale and his wife Eugenia, Catholics, baptized Apr. 28, at Ringwood, [*N. J.*] by the same, sponsors Joseph and Sarah Parker.
- Mullen, John Charles, born Feb. 26, 1793, of William Mullen and his wife Catharine, Catholics, baptized at Ringwood, [*N. J.*] on same day, by the same, sponsors Charles and Eleanor May.
- May, Anthony, born Nov. 20, 1792, of Anthony May and his wife Margaret, Catholics, baptized at Ringwood, [*N. J.*] on same day, by the same, sponsors Anthony Gelker and Catharine Mullen.
- Brennan, William, born Feb. 5, 1793, of Edward Brennan (Catholic) and his wife Mary (Protestant), baptized May 4, by Rev. C. V. Keating, sponsors Peter Cunningham and Mary Simmons, Catholics.
- Cunningham, Mary, born May 4, 1793, of John Cunningham and his wife Mary, Catholics, baptized same day, by the same, sponsors John Forester and Elizabeth Fox, Catholics.
- White, Marianna, born Apr. 4, 1793, of Michael White and his wife Catharine, Catholics, baptized May 5, by Rev. F. A. Fleming, sponsors Francis Briggs and Anna Falvey, Catholics.
- Corkrin, James Alexander, born Apr. 23, 1793, of James Corkrin and his wife Mary, Catholics, baptized on same day, by the same, sponsors Father Keating and Elizabeth Carrell.
- Coyle, Henry, born May 1, 1793, of John Coyle and his wife Elizabeth, Catholics, baptized on same day, by Rev. C. V. Keating, sponsors Edward Sweeny and Eleanor Camil, Catholics.
- Reily, John, born Feb. 20, 1774, of John Reily (Catholic) and Mary Tremb, baptized May 12, by Rev. F. A. Fleming, sponsors Mathew Carey and Eleanor Donovan, Catholics.
- Reily, Mary, born Mar. 16, 1776, of the same parents, baptized on same day, by the same, sponsors the same.

- Richard, Mary, born May 1, 1793, of Mario Richard (Catholic) and his wife (Lutheran), baptized on same day, by Rev. L. Graessl, sponsors the priest and Mary Cooker.
- Ewing, Robert, born in October some years ago, of William Ewing and his wife Catharine, baptized May 13, by the same, sponsor the priest.
- Ewing, John, born in September some years ago, of the same parents, baptized at the same time, sponsor the priest.
- Phillips, Mary, born Apr. 29, 1793, of Thomas Phillips and his wife Elizabeth, Catholics, baptized on same day, by Rev. C. V. Keating, sponsors the priest and Mary Scully, Catholics.
- Car, Henry, born Mar. 16, 1793, of Barnaby Car and his wife Margaret, Catholics, baptized May 14, by the same, sponsors Neil Quigley and Anna Boyde, Catholics.
- Campbell, Mary, born Feb. 26, 1793, of Livius Campbell and his wife Mary, baptized May 18, by Rev. L. Graessl, sponsor Eleanor Byrnes.
- Simon, Mary Margaret, born Aug. 7, 1791, of Peter Simon and Mary Rosa Cesarin, baptized May 19, by the same, sponsors John Baptist La Lorice and Margaret Rousseleau.
- Crap, Mary, born May 2, 1793, of Joseph Crap and his wife Christianna, Catholics, baptized on same day, by Rev. F. A. Fleming, sponsors Nicholas Crap and Elizabeth Pierce, Catholics.
- Taylor, Aaron, born Sept. 1, 1785, of Aaron Taylor and his wife Abigail, Catholics, baptized May 21, by the same, sponsors Edmund McSweeny and Susanna McDowell, Catholics.
- Taylor, Levi, born Feb. 6, 1789, of the same parents, baptized at the same time, by the same, sponsors Edward Barrington and Barbara Groves, Catholics.
- Cassin, Dennis, born May 10, 1793, of John Cassin and his wife Anna, Catholics, baptized May 22, by the same, sponsors Conolly Burke and Mary Byrne, Catholics.
- Webb, Thomas, born Oct. 1, 1792, of Robert Webb (Quaker) and his wife Sabina (Catholic), baptized on same day, by the same, sponsors Conolly Burke and Mary Scravendike, Catholics.
- Hofman, Anna Sarah, born Apr. 2, 1793, of Adam Hofman and his wife Catharine, Catholics, baptized on same day, by Rev. L. Graessl, sponsors Caspar and Sarah Hoffman.
- Rittersheim, [*or* Rittenheim,] Caspar, born Feb. 15, 1793, of Anthony Rittenheim and his wife Elizabeth, Catholics, baptized on same day, by the same, sponsors Caspar and Sarah Hofman.
- Elliot, Eugenia, born Apr. 14, 1793, of John Elliot (Protestant) and his wife Bridget (Catholic), baptized on same day, by Rev. C. V. Keating, sponsors John Dunn and Eugenia Gowan, Catholics.
- Jackson, Sophia, born Dec. 22, —, of N. Jackson (Protestant) and Mary Poligno (Catholic), baptized on same day, by the same, sponsors the priest and Pelagia Mingo, Catholics.

- Capron, Francis Augustus, born Feb. 4, 1793, of Henry Joseph Nicholas Capron and his wife Mary Rosalie, Catholics, baptized May 24, by Rev. F. A. Fleming, sponsors John Augustus Chevallié and Frances Cahiere, Catholics.
- Butler, William Lawrence, born Apr. 13, 1793, of James Butler and his wife Catharine, Catholics, baptized May 25, by Rev. L. Graessl, sponsor Francis Helfrichs.
- Burke, Catharine, born May 12, 1793, of David Burke and his wife Elizabeth, Catholics, baptized May 26, by Rev. C. V. Keating, sponsors James McElroy and Lucia Dowman, Catholics.
- Sawyer, Elizabeth, born Nov. 18, 1792, of William Sawyer and his wife Susanna, Catholics, baptized on same day, by the same, sponsors Barnaby and Elizabeth Cavanagh, Catholics.
- McNeal, Isaac, born May 21, 1793, of Patrick McNeal and his wife Anna, Catholics, baptized May 27, by the same, sponsors Isaac Loyd [*better* Lloyd] and Mary Loyd, Catholics.
- Daly, John, born May 16, 1793, of George Daly (Catholic) and his wife Mary (Protestant), baptized May 25, at Woodberry, [*better* Woodbury, N. J.,] by Rev. L. Graessl, sponsor John Parrot.
- Howel, Anna, born Apr. 16, 1793, of Charles Howel and his wife Margaret, Catholics, baptized May 26, at Deerfield, [*N. J.*,] by the same, sponsors Caspar and Christina Miller.
- Burger, Mary Antoinette Florinda, born May 16, 1793, of Peter Burger (Catholic) and his wife Florinda (Calvinist), baptized May 28, by Rev. F. A. Fleming, sponsors John Peter Delmas and Mary Gabet, Catholics.
- Owens, Samson, born about the end of April, 1793, of N. Owens and Mary Samson, Protestants, baptized May 29, by Rev. C. V. Keating, sponsors John Conway and Mary Garaha, Catholics.
- Wattle, Alexander, born May 19, 1793, of Henry Wattle (Presbyterian) and his wife Sarah (Catholic), baptized May 31, by the same, sponsors Alexander Boland and Mary Otius, Catholics.
- Miller, Anna, born Mar. 17, 1793, of Andrew Miller (Presbyterian) and Anna Falves (Catholic), baptized June 1, by Rev. L. Graessl, sponsors Johanna Gartlen and Catharine Bahanan.
- Callaghan, John, born May 9, 1793, of David Callaghan and his wife Elizabeth, Catholics, baptized on same day, by Rev. F. A. Fleming, sponsors Joseph Wiseman and Marianna O'Callaghan, Catholics.
- Dunn, John, born Mar. 28, 1789, of Thomas Dunn and his wife Mary, Catholics, baptized June 2, by the same, sponsors Thomas Kingson and Frances Boyle, Catholics.
- Dunn, James, born Feb. 28, 1793, of the same parents, baptized the same time, by the same, sponsors John McOllister and Mary Boyle, Catholics.
- Price, Anna, born Mar. 21, 1793, of Hugh Price and his wife Cath-

- arine, baptized June 10, by Rev. L. Graessl, sponsors Patrick Dilly and ——— Ward.
- Oskullion, Margaret Johnston, born May 17, 1793, of Francis Oskullion and his wife Anna, Catholics, baptized on same day, by Rev. C. V. Keating, sponsors Simon and Hannah Marques, Catholics.
- Walker, John, born Sept. —, 1792, of Hamilton Walker (Protestant) and his wife Margaret (Catholic), baptized June 11, by Rev. F. A. Fleming, sponsors Patrick Carroll and Anna Fate, Catholics.
- McKenly, James, born June 4, 1793, of Hugh McKenly and his wife Anna, Catholics, baptized on the same day, by Rev. C. V. Keating, sponsor Joseph Wiseman, Catholic.
- Steward, Elizabeth, born Mar. 14, 1792, of Charles Steward and his wife Elizabeth (Presbyterian), baptized June 12, by the same, sponsor Father Fleming.
- Garret, Anthony, born Aug. 9, 1792, of Anthony Garret and his wife Elizabeth, Catholics, baptized June 13, by Rev. C. V. Keating, sponsors Francis Helfrick and Eleanor Barret, Catholics.
- Vendryés, Louise Frances Alexander, born Nov. 5, 1792, of Louis Vendryés, Commissioner of Marine in the colony of San Domingo, and his wife Marie Antoinette Adam, baptized on same day, by Anthony Joseph Larroque, Vice-prefect of the missions of Guadeloupe, sponsors Jean Bapt. Francois Chevalier Volante, native of San Domingo, Joseph Ant. Mercier, Superior Councilor of Guadeloupe, Porris, Resseneour, Vendryre.
- NOTE.—Here Father Larroque, along with his signature, gives what seems to be his title, viz., "V. Pref. des Dominicains a la Guadeloupe."*
- McDowal, Mary, born Aug. 3, 1792, of John McDowal (Catholic) and his wife Anna (Protestant), baptized June 16, by Rev. C. V. Keating, sponsors Jeremiah Sullivan and Mary Lewis, Catholics.
- Hauk, Frederick, born ———, 1793, of Frederick Hauk and his wife Mary, Catholics, baptized on same day, by the same, sponsors Frederick Estin and Mary Rust, Catholics.
- Regnault, William, born June 15, 1792, of Francis Regnault and his wife Mary, Catholics, baptized June 16, by the same, sponsors James Fennell and Margaret Watson, Catholics.
- McGrath, James, born Apr. 30, 1793, of John McGrath (Catholic) and his wife Mary (Protestant), baptized on same day, by the same, sponsors James and Catharine Pratt, Catholics.
- Rhea, Joseph, born June 4, 1793, of James Rhea (Calvinist) and his wife Mary (Catholic), baptized June 17, by Rev. F. A. Fleming, sponsors the priest and Grace Moore, Catholics.
- Clark, Barnaby, born Jan. 1, 1792, of Barnaby Clark and his wife Rachael, Catholics, baptized on same day, by Rev. C. V. Keating, sponsor Aeneas McFaddy, Catholic.

- Arguedas**, Barnaby, born June 11, 1793, of Gabriel Arguedas and his wife Elizabeth, Catholics, baptized June 18, by the same, sponsors Michael Walsh and Elizabeth Snell, Catholics.
- Erizer**, Charles, born May 31, 1793, of Martin Erizer (Protestant) and his wife Elizabeth (Catholic), baptized on same day, by the same, sponsors Martin Erizer (Protestant) and Sarah Aman (Catholic).
- Magner**, Elizabeth, born June 16, 1793, of David Magner and his wife Elizabeth, Catholics, baptized June 19, by the same, sponsors Patrick Calaghan and Catharine Cronon, Catholics.
- Ryan**, Mary, born June 14, 1793, of Thomas Ryan (Catholic) and his wife Phoebe (Protestant), baptized on same day, by the same, sponsors the priest and Honora Hartnet, Catholics.
- Organ**, Mary, born Feb. 1, 1793, of Timothy Organ and his wife Sara, Catholics, baptized June 22, by Rev. L. Graessl, sponsors Anthony Lubeck and Margaret Lubeck.
- Doyle**, Mary Ann, born May 4, 1793, of William Doyle and his wife Elizabeth, Catholics, baptized on same day, by Rev. C. V. Keating, sponsors the priest and Deborah Sutton, Catholics.
- McNally**, Mary, born June 17, 1793, of Francis McNally (Catholic) and his wife Esther (Presbyterian), baptized at White Clay Creek, June 27, by the same, sponsors Amos and Martha Hulaghan, Catholics.
- Fessié**, [*or* Tessié,] Joseph John, born Oct. 17, 1792, of Peter Fessié and his wife Mary, Catholics, baptized on same day, by Rev. F. A. Fleming, sponsors John and Catharine Middlehouse, Catholics.
- Bauvais**, Francis, born June 7, 1793, of Gabriel Bauvais and his wife Mary Elizabeth, Catholics, baptized June 30, by the same, sponsors Francis Serre and Constance Baton, Catholics.
- Gilling**, William, born June 20, 1793, of William Gilling and his wife Anna, Catholics, baptized on same day, by Rev. C. V. Keating, sponsors Anna O'Neill and William Devanny, Catholics.
- Grogan**, William, born June 17, 1793, of Patrick Grogan and his wife Catharine, Catholics, baptized on same day, by the same, sponsors John and Bridget Bryan, Catholics.
- Leonard**, James, born June 17, 1793, of Thomas Leonard and his wife Hannah, Catholics, baptized on the same day, by the same, sponsors Hugh McGorlick and Bridget McCafferty.
- Smith**, John, born May 9, 1793, of William Smith and his wife Anna, Catholics, baptized July 4, by the same, sponsors John and Susanna Carroll, Catholics.
- Rogers**, Mary, born Feb. 28, 1793, of William Rogers (Protestant) and his wife Charlotte (Presbyterian), baptized July 5, by the same, sponsors Jeremiah Sullivan and Purselina James, Catholics.
- Hardy**, William, born June 21, 1793, of George Hardy (Protestant) and his wife Susanna (Presbyterian), baptized on same day, by the same, sponsors the priest and Anna James, Catholics.

- Kelly, George Wouters, born June 6, 1793, of John Kelly and his wife Mary, Catholics, baptized July 6, by Rev. F. A. Fleming, sponsors Balthasar Wouters and Margaret Teller, Catholics.
- Fifer, Susanna, born June 15, 1793, of John Fifer (Lutheran) and his wife Eugenia (Catholic), baptized July 7, by the same, sponsors James and Anna Miller, Catholics.
- Leonard, Joseph, born Jan. 15, 1793, of James Leonard and his wife Mary, Catholics, baptized on same day, by Rev. L. Graessl, sponsors Aman Rogis and Catharine Ryan, Catholics.
- McGlaughlan, Anna, born July 1, 1793, of Michael McGlaughlan and his wife Mary, Catholics, baptized on same day, by Rev. C. V. Keating, sponsors Richard Williams and Martha Hempen, Catholics.
- Maning, Anna, born May 29, 1793, of Mathew Maning (Catholic) and his wife Eleanor (Protestant), baptized July 8, by the same, sponsors the priest and Bridget Roe, Catholics.
- Murphy, Timothy, born May 8, 1793, of Timothy Murphy and his wife Hannah, Catholics, baptized on same day, by the same, sponsor Johanna Bussy, Catholic.
- Noireau, Peter, born June 23, 1793, of John Noireau and his wife Elizabeth, Catholics, baptized on same day, by Rev. L. Graessl, sponsors Peter Vifoier and Anna Lariole.
- Galaspy, Margaret, born May 30, 1793, of (father unknown) and Mary Galaspy, baptized on same day, by Rev. C. V. Keating, sponsor John Carrell, Catholic.
- Wallis, Francis, born July 9, 1793, of Charles Wallis and his wife Judith, Catholics, baptized July 9, by the same, sponsors Patrick and Judith Corly, Catholics.
- Mahon, Mary, born June 30, 1793, of John Mahon and his wife Margaret, Catholics, baptized July 11, by Rev. F. A. Fleming, sponsors Michael Shanaghan and Mary Byrne, Catholics.
- Barrett, Stephen, born Sept. 24, 1792, of James Barrett and his wife Mary, Catholics, baptized July 13, by the same, sponsors Thomas Betagh and Bridget Clancy, Catholics.
- McCarty, Florentius, born July 7, 1793, of Felix McCarty and his wife Sarah, Catholics, baptized on same day, by the same, sponsors James O'Mahony and Helen Crowley, Catholics.
- Sharp, Sarah, born June 28, 1793, of Thomas Sharp and his wife Elizabeth, Catholics, baptized July 17, by Rev. C. V. Keating, sponsors the priest and Sarah Hart, Catholics.
- Hacket, Charles, born June 12, 1793, of Michael Hacket (Presbyterian) and his wife Mary (Catholic), baptized July 18, by the same, sponsors James Castilloe and Mary McGregor, Catholics.
- Simmers, Charles, born Apr. 6, 1793, of Joseph Simmers (Protestant) and his wife Margaret (Catholic), baptized on same day, by the same, sponsor John Risdell, Catholic.

- Pringle, Esther, born 20 ———, of Henry Pringle (Protestant) and his wife Mary (Catholic), baptized July 19, by the same, sponsors Joseph and Hannah Wigmore, Catholics.
- Mooney, Eugenia, born July 15, 1793, of Hugh Mooney and his wife Eugenia, Catholics, baptized July 21, by the same, sponsors Barnaby Duff and Mary Vessy, Catholics.
- Murphy, John, born July 16, 1793, of Daniel Murphy and his wife Mary, Catholics, baptized July 24, by the same, sponsors John and Bridget Bryan, Catholics.
- McDonel, Henry, born Sept. 3, 1792, of George McDonel and his wife Mary, Catholics, baptized July 28, by Rev. L. Graessl, sponsors the priest and Anna Holeship.

NOTE.—In this entry the missionary writes his name "Graessel."

- Gray, Charlotte, born Apr. 3, 1792, of Peter Gray and his wife Mary, Catholics, baptized same day, by the same, sponsors John McGrath and Elizabeth Leonard.
- Martin, Martin, born May 20, 1793, of Edward Martin and his wife Johanna, Catholics, baptized same day, by Rev. C. V. Keating, sponsors Charles Conolan and Elizabeth Todd, Catholics.
- Wise, Anna, born May 13, 1792, of William Wise and his wife Anna, Catholics, baptized same day, by the same, sponsors Patrick Connor and Catharine Fevey.
- McElroy, Eugenia, born Nov. 2, 1789, of Hugh McElroy and his wife Eleanor, Catholics, baptized July 31, by Rev. L. Graessl, sponsor Patrick Roger Larkin.
- McElroy, Mary, born July 1, 1792, of the same parents, baptized at the same time, by the same, same sponsor.
- Ford, George, born July 26, 1793, of George Ford and his wife Elizabeth, Catholics, baptized Aug. 1, by the same, sponsors the priest and Mary Makey.
- Banxton, Elizabeth, born June 6, 1793, of Joseph Banxton and Mary Wells, Protestants, baptized same day, by Rev. C. V. Keating, sponsors the priest and Eugenia Stewart, Catholics.
- , Joseph (negro), born July 7, 1793, of Henry and Elizabeth (negroes), baptized same day, by the same, sponsor the priest.
- Farran, John, born Apr. 12, 1793, of Edward Farran and his wife Anna, Catholics, baptized Aug. 2, by the same, sponsor William Heizer, Catholic.
- , Anna, born about the end of Oct., 1792, of Anna Mary (negress), baptized Aug. 4, by Rev. L. Graessl, sponsor the priest.
- Harrison, Mary, born July 27, 1793, of Francis Harrison and his wife Catharine, Catholics, baptized same day, by the same, sponsors Thomas and Mary Murphy.
- Field, Peter, born July 28, 1793, of Paul Field and his wife Mary,

- Catholics, baptized Aug. 5, by Rev. F. A. Fleming, sponsors Anthony and Marianna Snyder, Catholics.
- Honecker, Anna, born Aug. 3, 1793, of John Honecker and his wife Mary, Catholics, baptized same day, by Rev. L. Graessl, sponsor Mary Nusbach.
- Clinton, Margaret, born July 22, 1793, of Dennis Clinton and his wife Elizabeth, Catholics, baptized same day, by the same, sponsors Patrick Devan and Catharine O'Brian.
- Hopkins, John, born July 18, 1789, and Catharine, born Mar. 14, 1792, of William Hopkins and his wife Margaret, Catholics, baptized same day, by Rev. F. A. Fleming, sponsors the priest and Susanna Brop, Catholics.
- Brackman, Edward, born June 29, 1793, of Christian Brackman (Protestant) and his wife Margaret (Catholic), baptized Aug. 6, by the same, sponsor Margaret Walker, Catholic.
- Brady, Susanna, born Mar. 3, 1793, of James Brady and his wife Eleanor, Catholics, baptized in the vicinity of Wilmington, [*the old mission of St. Mary's at Coffee Run, in Delaware.*] on same day, by Rev. C. V. Keating, sponsors Hugh Brady and Mary Church, Catholics.
- McClellan, John, born July 30, 1793, of Charles McClellan and his wife Sarah, Catholics, baptized at the same place, on the same date, by the same, sponsors John and Mary McCauly, Catholics.
- Mullen, Robert, born June 20, 1793, of Charles Mullen and his wife Eugenia, Catholics, baptized at the same place, on same date, by the same, sponsors William Cannon and Catharine Daugherty, Catholics.
- McGuillan, John, born Feb. 5, 1793, of Mathew McGuillan and his wife Elizabeth, Catholics, baptized at the same place, on same date, by the same, sponsors Elizabeth McClanagan and Agnes Garah, Catholics.
- Collins, Mary, born Nov. 1, 1792, of Dennis Collins and his wife Catharine, Catholics, baptized at the same place, same date, by the same, sponsors James Farran and Eleanor Brady, Catholics.
- Harris, Charles, born Apr. 4, 1793, of Charles Harris (Protestant) and Bridget Collins (Catholic), baptized Aug. 11, by Rev. F. A. Fleming, sponsors Henry Joseph Beale and Mary Collins, Catholics.
- Duffy, Margaret, born July 24, 1793, of John Duffy and his wife Elizabeth, Catholics, baptized same day, by the same, sponsors Lawrence Maher and Margaret Abra.
- Sweeny, Martha, born June 8, 1793, of Morgan Sweeny (Catholic) and his wife Martha (Presbyterian), baptized same day, by Rev. C. V. Keating, sponsor Isaac Hozey, Catholic.
- Carbary, John, born Aug. 7, 1793, of Daniel Carbary and his wife Catharine, Catholics, baptized Aug. 12, by the same, sponsors John Lynam and Catharine McGregor, Catholics.

- Romer, Mary, born ———, of Philip Romer and his wife Margaret, Catholics, baptized July 29, 1793, by Rev. Anthony Joseph Larroque, sponsor the priest.
- Kuen, Samuel, born Feb. 16, 1793, of Christian Kuen (Catholic) and his wife Susanna (non-Catholic), baptized at Deerfield, [N. J.] on same day, by Rev. L. Graessl, sponsor Henry Geiger.
- Miller, Susanna, born June 8, 1793, of Mathew Miller (Catholic) and his wife Susanna (non-Catholic), baptized at same place, by the same, sponsors Simon and Anna Miller.
- Mooney, Honora, born July 21, 1793, of Thomas Mooney (Catholic) and his wife Mary (non-Catholic), baptized at same place, same date, by the same, sponsors Henry Schreiner and Christ[ina] Caspar.
- Curran, Peter, born June 23, 1793, of Peter Curran and his wife Grace, Catholics, baptized Aug. 14, by Rev. C. V. Keating, sponsors Michael and Mary Tobin, Catholics.
- Cannon, Thomas, born Aug. 9, 1793, of James Cannon (Protestant) and his wife Judith (Catholic), baptized same day, by Rev. L. Graessl, sponsor Michael Mahony.
- Tate, Mary Ann, born Apr. 23, 1792, of John Tate (Catholic) and his wife Eugenia (Protestant), baptized Aug. 15, by Rev. C. V. Keating, sponsors the priest and Anna Sproul, Catholics.
- Carney, William, born May 18, 1793, of Philip Carney and his wife Catharine, Protestants, baptized Aug. 19, by Rev. F. A. Fleming, sponsors James Costelloe and Mary McGregor, Catholics.
- Taylor, Aaron, born Jan. 19, 1741, of John Taylor and his wife Libiantia, Quakers, baptized Aug. 21, by the same, sponsors John and Catharine Hoy, Catholics.
- Conry, Patrick, born Apr. 28, 1792, of Patrick Conry (Catholic) and his wife Rachael (Quakeress), baptized Aug. 25, by the same, sponsors William and Sarah McNelis, Catholics.
- Brown, Sarah, born Nov. 29, 1789, and John, born Apr. 22, 1792, of Daniel Brown and his wife Catharine, Quakers, baptized same day, by the same, sponsors same as above.
- De Kercado, Gustavus Maria Alexander, born July 31, 1793, of Lawrence John Leger Le Senéchal de Kercado and his wife Mary Louisa Johanna Charlotte Bobin, baptized Aug. 26, by Rev. L. Graessl, sponsors Lawrence de Caradeun, Lois James Alexander Innocent Leger Le Senéchal de Kercado, and Mary Louisa, wife of Charles Bobin. [*Then the signatures:*]
 " Pere Bobin," " Laurent Caradeux,"
 " Le Senéchal de Kercady," " Le Doux Caradeux,"
 " Bobin de Kercado."
- Helmut, [*or* Helnent,] Sarah, born Aug. 3, 1793, of Leonard Helmut and his wife Mary, baptized same day, by the same, sponsors the priest and Mary Johnson.

- Sweeny, Amelia, born Aug. 26, 1793, of Hugh Sweeny and his wife Elizabeth, baptized same day, by the same, sponsors William Clark and Amelia Boyle.
- Quigly, Michael, born Aug. 22, 1793, of Michael Quigly and his wife Eleanor, Catholics, baptized Aug. 28, by Rev. F. A. Fleming, sponsors Edward Boyle and Anna Boyd, Catholics.
- Carey, John, born Aug. 23, 1793, of John Carey and his wife Margaret, Protestants, baptized Aug. 30, by Rev. L. Graessl, sponsors the priest and Mary Emchley.
- Gallagher, Elizabeth, born Aug. 8, 1793, of Michael Gallagher and his wife Margaret, Catholics, baptized Sept. 1, by Rev. F. A. Fleming, sponsors Hugh Begly and Catharine Lony, Catholics.
- Foil, Frederick, born Aug. 7, 1793, of Frederick Foil (Lutheran) and his wife Mary (Catholic), baptized same day, by the same, sponsor Catharine Bouderot, Catholic.
- Monday, Charles, born Sept. 1, 1793, and Margaret, born the same day, twins, of Francis Monday and Mary Kelly, Catholics, baptized same day, by Rev. C. V. Keating, sponsors for Charles, Anore Andrew Dunlavy and Rose Monday, for Margaret, Jabus Hart and Nable Monday, Catholics.
- Waltman, Margaret, born Aug. 25, 1793, of Michael Waltman (Protestant) and his wife Eva (Catholic), baptized same day, by the same, sponsors Paul and Christina Esling, Catholics.
- Bary, Andrew Peter, born July 11, 1793, of Peter Bary and his wife Magdalen Vincent, Catholics, baptized Sept. 2, by Rev. F. A. Fleming, sponsors Andrew Boisier and Rosetta Le Moine, Catholics.
- Camel, Joseph, born June 10, 1793, of John Camel and his wife Catharine, Catholics, baptized Sept. 3, by Rev. L. Graessl, sponsors Joseph Filbit and Susanna Savoie.
- McAnulty, Mary, born Sept. 7, 1793, of Charles McAnulty and his wife Helena, Catholics, baptized Sept. 9, by Rev. F. A. Fleming, sponsors James Duffy and Mary Walsh, Catholics.
- Fitzpatrick, John, born July 13, 1793, of Nicholas Fitzpatrick and his wife Mary, Catholics, baptized same day, by Rev. C. V. Keating, sponsors James Boyle and Mary Snyder, Catholics.
- Driscall, Eleanor, born Dec. 21, 1792, of Francis Driscall (Catholic) and his wife Catharine (Protestant), baptized Sept. 10, by the same, sponsors the priest and Sarah Camaron, Catholics.
- Shaw, Lydia, born Nov. 28, 1768, of Louis Shaw and his wife Elizabeth (Baptist), baptized same day, by the same, sponsor Joseph Wigmore, Catholic.
- Duffy, Sarah, born Sept. 13, 1793, of Hugh Duffy and his wife Anna, Catholics, baptized Sept. 14, by the same, sponsors John and Mary McKenlis, Catholics.
- Johnston, William, born July 22, 1793, of William Johnston (Catholic)

- and his wife Anna (Protestant), baptized Sept. 15, by the same, sponsors Simon Marquis and Elizabeth Kean, Catholics.
- McIntosh, Mary, born Sept. 11, 1793, of Michael McIntosh and his wife Margaret, Catholics, baptized same day, by the same, sponsors Hugh Laughlin and Anna Daugherty, Catholics.
- Connolly, Mary Paula, born June 5, 1793, of George Connolly (Catholic) and his wife Margaret (Protestant), baptized same day, by the same, sponsors the priest and Elizabeth Camp.
- Connolly, William, born Feb. 18, 1793, of the same parents, baptized the same date, by the same, sponsors the priest and Anna Connolly, Catholics. [*Error apparently in the two foregoing birth-dates.*]
- Plumb, Elizabeth, born Sept. 1, 1793, of Peter Plumb and his wife Margaret, Catholics, baptized same day, by Rev. F. A. Fleming, sponsors Anthony Plumb and Elizabeth Schreiner, Catholics.
- De Saxcé, James Charles Halbout Prosper, born Aug. 22, 1793, of Peter Robert de Saxcé and his wife Louisa Pardienski, Catholics, baptized Sept. 14, by the same, sponsors [*names omitted*].
- Romain, Anna, born Apr. 11, 1793, of John Victor Romain and his wife Anna Martha, Catholics, baptized Sept. 16, by the same, sponsor Peter Quénet Duhamel, Catholic.
- McLaughlin, John, born Sept. 5, 1793, of Peter McLaughlin and his wife Giles, Catholics, baptized Sept. 18, by the same, sponsor John Macanulty, Catholic.
- Finny, John, born Sept. 13, 1793, of John Finny (Catholic) and his wife Sarah (Protestant), baptized Sept. 19, by the same, sponsor Mary Finny, Catholic.
- Scot, Anna, born Sept. 21, 1793, of Henry Scot and his wife Anna, Catholics, baptized Sept. 22, by Rev. C. V. Keating, sponsor Pur-silina Camphor, Catholic.
- McArthur, Sarah, born Sept. 23, 1793, of Daniel McArthur (Catholic) and his wife Lydia (Calvinist), baptized Sept. 23, by Rev. F. A. Fleming, sponsor the priest.
- Antonio, Johanna, born June 18, 1793, of Francis Antonio (Catholic) and his wife Eugenia (Protestant), baptized Sept. 25, by the same, sponsor Jeremiah Sullivan, Catholic.

NOTE.—The following four baptisms were conferred by Rev. L. Graessl, all on the same date, September 11, at Greenwich, [*N. J.*].

- Walter, William, born July 30, 1790, of James Walter and Catharine, Catholics, sponsor John McCarty.
- Walter, Thomas, born Nov. 20, 1791, of Henry Walter (Catholic) and his wife Margaret (Protestant), sponsor Thomas McCarty.
- Seifer, Philip, born Jan. 23, 1793, of William Seifer and his wife Elizabeth, Protestants, sponsor James Walter.
- Ashton, Rebecca, born Nov. 5, 1791, of Thomas Ashton and his wife Margaret, Protestants, sponsor Henry Walter.

Bachman, Joseph, born May 16, 1793, of Henry Bachman and his wife Elizabeth, Catholics, baptized at Mount Hope, [N. J.,] Sept. 15, by Rev. L. Graessl, sponsors Martin Bachman and Catharine Gobel.

NOTE.—The following eight baptisms were administered at Ringwood, N. J., by the same, on September 20.

Lebele, Catharine, born May 29, 1790, of William Lebele and his wife Mary, Catholics, sponsors William and Catharine Mullen.

Lebele, Margaret, born Apr. 25, 1788, of the same parents, sponsors Anthony and Margaret May.

Lebele, William, born Sept. 5, 1785, of the same parents, sponsors William and Eleanor Fitzgerald.

Lebele, Francis, born Feb. 19, 1793, of the same parents, sponsors James and Maydal [or Magdal] May.

McGinnis, Paul, born May 1, 1793, of Brian McGinnis and his wife Sarah, Catholics, sponsors John and Margaret Pelzer.

Bishop, Joseph, born Jan. 19, 1789, of James Bishop and his wife Priscilla, Protestants, sponsors Joseph and Sarah Parker.

McCord, [or McCard,] Margaret, born Aug. 10, 1793, of Benoni McCord and his wife Elizabeth, Catholics, sponsors Anthony and Margaret May.

Coffée, Patrick, born May 6, 1793, of Edmund Coffée and his wife Catharine, Catholics, sponsors John and Esperance Coffée.

Casey, Samuel, May 24, 1784, of John Casey and his wife Hannah, Catholics, baptized Sept. 29, by Rev. F. A. Fleming, sponsor Margaret Simmers, Catholic.

Needham, John, born Dec. 17, 1792, of Ezediciah [sic] Needham (Protestant) and his wife Mary (Catholic), baptized same day, by the same, sponsors James and Elizabeth Carroll, Catholics.

Boale, [*but should be Beale*] Anna Mary, born Sept. 24, 1793, of Henry Boale and his wife Mary, Catholics, baptized same day, by Rev. L. Graessl, sponsors Peter and Catharine Schade.

Barry, John, born Mar. 20, 1793, of James Barry (Protestant) and his wife Margaret (Catholic), baptized Oct. 1, by the same, sponsors the priest and Bridget Barry.

Lamourous, Mary, born Sept. 24, 1793, of Lawrence Lamourous and his wife Mary, Presbyterians, baptized same day, by the same, sponsors ——— Nuvelin and Mary Wineberg.

NOTE.—*The following baptism for October 12 was entered among those of the year 1794:*

Dupuy, Magdalen Amelia, born Aug. 10, 1790, of John Francis Dupuy and his wife Johnanna Elizabeth Duque, Catholics, baptized Oct. 12, by Rev. C. V. Keating, sponsors Le Breton de la perriere and Marie M. Ve Danilcourt.

[Thus the entry. The signatures, however both autographic, read: "R. S. Le Breton De Lapreirrier" and "Marie M. V^e DaniCourt."]

- Ennis, Anna, born Oct. 11, 1793, of John Ennis and his wife Sarah, Catholics, baptized Oct. 13, by Rev. C. V. Keating, sponsors the priest and Mary Clancy, Catholics.
- Elliot, Mary, born Oct. 12, 1793, of William Elliot (Protestant) and his wife Judith (Catholic), baptized Oct. —, by the same, sponsors John Risdell and Catharine McMahon, Catholics.
- Caignet, Armand Bernard, born Sept. 2, 1793, of Armand Jean Louis Caignet and his wife Mary Elizabeth, baptized Nov. 25, by Rev. ——— Cibot, Vice-prefect and curé of Cap [François?], in the Isle of San Domingo, sponsors Bernard Prieur [or Prieuret?] and Marie Annie Duperreis.
- Caignet, Louis, born June 12, 1785, of John Baptist Caignet and his wife Mary Elizabeth, baptized by the same, sponsors ——— Fer-rand and Mary Elizabeth Moynet.
- Stocker, George Louis Prosper, born Dec. 5, 1793, of George Louis Stocker and his wife Eulalia Bouellan [or Bonellan], baptized Dec. 12, by Rev. C. V. Keating, sponsors Bernard Waldkirch and Florenda Burger, Catholics.
- Courbe, Mary Agnes (de Saise jours), born ———, of Cyprian Courbe and his wife Adelaide Raymond de Saint Germain, baptized Dec. 18, by (Rev.) Cibot, Vice-prefect and Curé of Cap. François, San Domingo, sponsors Claude Thouin de Viviere and Madame Raymond.
- Farguy de lagarde, Helene Mathieu Emilée, born ———, of Mathew Farguy de lagarde and his wife Mary Frances Amelia Chatard, baptized Dec. 19, by the same, sponsors Jean Baptiste Chassaing and Marie Helene Jouellin Chatard.
- Lob, Catharine, born Nov. 10, 1793, of David Lob (Quaker) and Catharine (Catholic), baptized Dec. 24, by Rev. C. V. Keating, sponsors Elizabeth Wagner and John Hartnet, Catholics.
- Prince, Mary, born July —, 1788, of James Prince and his wife Flora, non-Catholics, baptized Dec. 29, by Rev. Leonard Neale, sponsor the priest.

Baptisms for the year: males, 147; females, 137—total 284.

CHEVERUS IN FRANCE.

(SECOND SERIES OF LETTERS)

A. D. 1823-1836.

TRANSLATED FROM THE ORIGINALS BY
ISABEL M. O'REILLY.

(Continued from page 366.)

THIRTY-FIRST LETTER.

The 22d of May finds Monseigneur Cheverus still at Paris, for on that day he writes thence to M. de Bonneuil. The opening paragraph of his letter contains touching words of sympathy for the father upon the death of one of his little children; in the next, the archbishop deplores the fact that he has been absent from Bordeaux for three months; he desires to go back there but does not yet know when he will be permitted to do so. He finds that the functions of an archbishop and the duties of a peer of the realm do not by any means accord with one another; he tries his best, he says, with an almost audible sigh, but the task is difficult. We are glad to know that others considered that he succeeded admirably in meeting the exacting requirements of both these honorable, yet withal onerous offices, as is amply testified by the respect and esteem in which he was held by his contemporaries and the enduring verdict of posterity.

Once again are the journals of the day referred to as sources of information in regard to current politics, and once again is expressed the assurance that, notwithstanding the critical condition of affairs, God will not abandon France. The archbishop mentions that he was sent to preside over a meeting at the electoral college at Mayenne; his mission proved a failure, but it gave him an opportunity to see his family, among whom, he says, M. de Bonneuil is assuredly not forgotten. This event was of sufficient importance to find a place in the biographer's chronicles. Dubourg shall be our informant. On pages 217 and 218 of his *Life of Cardinal de Cheverus* we get these details: ". . . If the archbishop of Bordeaux found some enjoyment during his residence in Paris, while attending the sessions of the Chamber, it was counterbalanced by many troubles. The first unpleasant circumstance that occurred was his being chosen by Charles the Tenth to preside over the electoral college of Mayenne. The king, in sending to the electors of that department a president so beloved and venerated, thought that their regard for his character, his person, and his wishes, would lead them to nominate a deputy friendly to the government; but Archbishop Cheverus, knowing the disposition of their minds, far from flattering himself with such success, despaired of being able to fulfil his mission to the satisfaction of the king; it was, therefore, with extreme reluctance that he accepted the appointment, and it required all his spirit of obedience and devotion to the person of Charles the Tenth to induce him to do so. He acquitted himself, however, of the duties of this commission with his wonted zeal, and described very forcibly to the electors the character of the deputy whom he desired to obtain from them. 'I do not pretend,' he said to them, 'to prescribe to you whom you ought to choose; I am here only to assure myself of your choice, and to proclaim it; but I should do violence to my own feelings,

and be unfaithful to you, if I did not say that I expect you to choose a deputy who is a friend to religion, to legitimacy, to monarchy, to the King and his august family—a deputy who is well persuaded that both the charter and our institutions, in view of security to our liberty and happiness, have especial need of a powerful, paternal, and protecting authority, to maintain and defend them against license; a deputy, in short, whose truly loyal heart thrills, in unison with ours, with love and gratitude at the very name of our beloved Charles the Tenth.’ Nothing could have been said more to the purpose; yet the archbishop, as he had foreseen, did not obtain what he desired, and the deputy elected went to take his seat, with many others, on the benches of the opposition. After the mortification of an unsuccessful mission, he returned to Paris. . . .” So much for this incident which gives us about the only picture of our churchman in his rôle of politician. Now let us turn again to the remaining contents of the letter under consideration. The writer goes on to tell that his nephew, Amédée, with whom we are already well acquainted, is to be ordained a deacon on the thirty-first of the month. His Grace occasionally sees M. Auguste Bébien, who is well, but ought to be in a more advantageous position wherein he could be of greater use—he is amiable and talented. The archbishop says he will write upon his return to Bordeaux, and it will be no fault of his if that be not soon. The present session of the Chambers is very long.

The note to Madame de Bonneuil is mainly devoted to expressions of sympathy and consolation for the loss she has sustained in the death of her baby. There are the usual messages of affection to the immediate family, as well as to M. and Madame de Bébien, and to Adèle and Sylphide, whom he loves, he says, as his children.

PARIS le 22 Mai 1828.

MON CHER FILS: Votre dernière reçue est du 30 Décembre & les dernières de notre Félicie des 30 9^{bre} & 26 x^{bre}. Je regrette avec vous votre cher enfant, mais il ne faut pas envier le bonheur du petit ange. Dieu dans sa miséricorde nous réunira à lui.

Je suis à Paris depuis trois mois. Il me tarde bien de retourner à Bordeaux, & j'ignore encore quand on me le permettra.

Mes fonctions comme Archevêque & mes devoirs comme Pair ne s'arrangent guères ensemble. Je fais de mon mieux mais la tâche est difficile. Vous verrez par les gazettes que nous sommes dans une situation critique. J'ai confiance néanmoins que le Bon-Dieu ne nous abandonnera pas.

On m'a envoyé présider un collège électoral à Mayenne. C'était une corvée, mais elle m'a fourni une occasion de voir ma famille ou assurément vous n'êtes pas oublié.

Amédée sera ordonné Diacre le 31 de ce mois. Lui & tous les autres m'ont chargé pour vous de tendres compliments.

. . . . Je vois quelquefois M. Auguste Bébien. Il se porte bien, mais je le voudrais dans une situation plus avantageuse & où il se rendroit plus utile. Il est aimable & a des talens.

Je vous écrirai à mon retour à Bordeaux, & il ne tiendra pas à moi que ce ne soit promptement. Cette session des chambres est bien longue.

+ JEAN, Archevêque de Bordeaux.

PARIS le 22 Mai 1828.

MA CHÈRE FÉLICIE: Sans doute il est cruel pour une tendre mère de (donner) le jour à un enfant & bientôt de la laisser dans la froideur du tombeau au lieu de le réchauffer dans son sein. Mais il faut qu'elle se rappelle que la chère petite âme est dans le sein du père céleste, dans ce sein qui nous sera aussi ouvert & qui nous réunira à ceux que nous sont chers. Votre enfant vous sourit du haut du ciel, il prie pour vous, il vous attend. Préparons nous d'aller le joindre & à partager

son bonheur. On . . . ce bonheur ineffable quand on songe qu'on (l'aimera) encore plus tendrement dans le ciel que sur la terre.

+JEAN.

Complimens a M. & Me. Bébian. J'embrasse Adèle & Sylphide et je les aime toujours comme mes enfans.

THIRTY-SECOND LETTER.

August the first, 1828, is the date of our next letter, and its writer, who in May was regretting his prolonged enforced absence from his see, has been back in Bordeaux only one week. For five months, he tells M. de Bonneuil, he was at Paris; tells him, too, that on the following Wednesday, the sixth of the month, Adèle is to make her First Communion, and the archbishop will confirm her on the same day; she has grown much and is now almost as tall as His Grace—at which they will probably smile, he says, but that height is not so bad for a young lady. Does this indicate that the former bishop of Boston was not only small of stature but also that he was a little sensitive on the subject? He now states that he had many annoyances, mortifications and anxieties to endure whilst at the capital, and that he is not free from them at Bordeaux; he is overwhelmed by business affairs, and it is unnecessary to say that some of them are not of an agreeable nature. He stands, he goes on to tell his correspondent, for moderation and for submission to the government, and he hopes that things are not so bad as some people think. This position of his, we learn from other sources, caused him to be the subject of much adverse criticism, which he bore without complaint or attempt at self-justification, merely remarking: "In the course of my life I have been praised so much beyond my deserts that I ought not to complain if I am now blamed." Charles X, as a conciliatory measure, determined to banish the Jesuits

from France and to reduce the number of lower (preparatory) seminaries. "At the first news of this determination," Dubourg comments, [p. 218 *et seq.*] "the whole body of bishops was in consternation; the archbishop of Bordeaux was himself as much concerned as any one. He must part with the Jesuits, who rendered the most important services in his diocese;" (they had charge of the seminary at Bordeaux); "he was about to lose one of his seminaries; in short, he foresaw the disastrous consequences which this measure would bring upon everything connected with religion in France." But when the inevitable had occurred, for, notwithstanding all protests, the king signed the two ordinances on June the 16th, 1828, Archbishop Chéverus was among those who considered it wiser to submit. The Jesuits, for whom he had always evinced the warmest regard, were not among those who blamed him. This esteem for members of their order dated back to American days, as we know. In a foot-note (on p. 222) Dubourg gives an extract from a letter written by Bishop Chéverus from Boston to Rome recommending that a Jesuit be appointed assistant bishop of Baltimore. It runs thus:

"*Patres societatis Jesu, quorum eximiae dotes, pietas in Deum, pro animarum salute zelus, et labores indefessi nunquam satis commendari possunt, catholicam fidem in his regionibus plantaverunt, sudoribus rigaverunt, hodieque fovent et propagant. . . . Quis non exoptet inter eosdem Patres unum eligi, qui praedecessorum vestigiis inhaerens eodemque spiritu afflatus ecclesiae Americanae exhibeat acceptissimum et utilissimum praesulem?"*

This early regard had never waned, so that "On their departure (from Bordeaux) he publicly expressed his grief at losing them; and that he might retain at least some of them, he offered them a house near his palace, and gave those who remained there six thousand francs [twelve hundred dollars] a year for their expenses. He did more; in order to preserve for them the seminary at Bordeaux, in

case any change of circumstances should allow them to resume the work of instruction, he removed to it at great expense, and despite many opposing reasons, all the students of the ecclesiastical institution established at Bazas. 'This removal costs a great deal,' said he, 'and it is a very sad thing for our young men; it has but one advantage, which is, to prove that I love the Jesuits.' '* After this investigation into the meaning of the archbishop's sentence about his political ideas, his letter may now claim our attention. The next item of interest relates to Father William Taylor, formerly administrator of the Boston diocese. We learn that he went with Bordeaux's archbishop to Paris; there Monseigneur Cheverus was obliged to leave him ill and scarcely hoping ever to see him again. "You know," adds the writer, "that he left America in order to live with me." Then we are told once more of the important mission in April when our clerical Peer was sent to preside over the electoral college at Mayenne, and that three weeks were

* It may, perhaps, not be considered wholly irrelevant to give the following extract from an English text-book:

An Introduction to the History of France. Burns and Lambert. London, 1860. It furnishes us with these succinct passages describing the complexion of affairs at this era: "His (Charles X.) reign is filled with the struggle of the self-styled liberals to destroy religion and overthrow the throne, or to set on it one who should hold it from them and not as a legacy from his ancestors. Every action, every word, of the king was misrepresented. . . . The order of Jesuits had been restored by Pius VII. soon after his return to Rome, and their very name was hateful to the revolution. The liberal party turned this hatred to their own advantage. The people were taught to see a Jesuit in every act of the government, in every priest, . . . the king was a Jesuit . . . the whole country lay prostrate in the grasp of Jesuits.

"Successive ministries tried various remedies, but the vacillation of the government only exasperated all parties. . . . Then it was vainly attempted to appease the liberals by negotiations with the Pope for the secularization of the Jesuits of France, and their colleges were subjected to the sway of the university then under the influence of the liberals and anti-Catholics. The ecclesiastical seminaries were revolutionized and the number of students limited, to the grief and desolation of all sincere Catholics, who saw in these decrees only an insult to religion and the degradation of the bishops. Some of these bishops submitted; one closed his seminary and dispersed his students; the reply of the Cardinal of Clement Tonnerre, archbishop of Toulouse, to the demand of the minister for religious affairs was repeated with enthusiasm: 'Monseigneur, the motto of my family, a motto given it by Pope Calixtus II. in 1120, is this: *etiam si omnes, ego non*. It is the motto of my conscience likewise.' No question had ever more deeply moved the episcopal body, and it failed to allay the fury of the liberals. It should be added that Charles X. signed these decrees with great reluctance."

spent in that city. Amédée, now a deacon, is with his uncle, having accompanied him from Paris. He and MM. de Tré-lissac, Carle and Guilleux, send their regards to M. de Bonneuil. The Mesdames Duplessis and les *Dames de la Foi* receive casual mention in connection with the care of Adé. It is the "Papa of Boston" who embraces his friend in conclusion.

Madame de Bonneuil is told that M. Lahens has just left the archbishop, having given him news of her up to the thirteenth of June; that the prelate's health remains good despite his labors and anxieties; that he often regrets the humble home in Boston. Adé, the mother hears, is large, pretty, graceful, and what is better still, good and pious. Would that "Félicie" could be at Bordeaux on the next Wednesday to mingle her tears of joy with those of her little daughter, who is to receive Communion from the archbishop's hand and to be confirmed by him! "Dear child!" he exclaims, "may she ever be your consolation!" The parting assurance is that the "Papa of Boston" is ever the same.

BORDEAUX, *le 1^{er} Août 1828.*

MON CHER FILS: J'ai passé 5 mois à Paris. Je vous ai écrit 2 fois pendant cet espee. Je suis de retour depuis huit jours. Notre chere Adé est bien portante, bonne & dans ce moment en retraite pour sa premiere communion qu'elle aura le bonheur de faire mercredi prochain 6 du courant. On a voulu m'attendre, & je la confirmerai aussi le même jour. Elle m'a dit vous avoir écrit pendant mon absence. Sa retraite l'empêche de le faire. . . . Elle a grandi beaucoup, elle arrive jusqu'à ma taille. Vous riez peut-être, mais pour une demoiselle ce n'est pas mal.

J'ai eu bien de l'ennui, du chagrin & de l'inquiétude à Paris & je n'en suis pas quitte ici. Je suis accablé d'affaires & il s'en faut qu'elles (ne) soient toutes d'une nature agréable.

Je suis pour la moderation & la soumission au Gouvernement

& j'espere que les choses ne sont pas si mal qu'elles le paroissent à certains esprits.

Le pauvre & cher Abbé Taylor m'a accompagné à Paris. J'ai été obligé de l'y laisser malade & presque sans espoir de le revoir. Vous savez qu'il avoit quitté l'Amérique pour vivre avec moi.

J'ai passé 3 semaines à Mayenne. J'y allai en Avril pour présider un collège électoral. Toute ma famille étoit en bonne santé. . . . Amédée qui est Diacre est venu avec moi de Paris. Il vous offre son tendre respect. MM. de Tréllissac, Charles & Guilleux me chargent de la même commission.

Je vous embrasse pour Adé. . . . Mesdames Duplessis veillent toujours sur elle avec tendresse, & les Dames de la Foi l'aiment & la soignent tendrement.

Mon fils bien-aimé, votre pere adoptif, votre ami, le Papa de Boston vous presse contre son coeur.

+ JEAN, *Archeve de Bordeaux.*

MA CHERE FÉLICIE : M. Lahens sort d'ici & me donne de vos cheres nouvelles jusqu'au 13 Juin. Ma santé se soutient malgré les travaux & les inquiétudes. Je regrette souvent cette humble demeure à Boston La chere Adé est grande, jolie & a tout-à-fait bonne grace, & ce qui vaut mieux elle est bonne et pieuse. Que n'êtes vous ici mercredi prochain? Vous mêleriez vos larmes de joie à celles de cette chere enfant. Elle recevra la communion de ma main & je la confirmerai. . . . Chere enfant! Puisse-t-elle faire toujours votre consolation!

Adieu, ma fille chérie, le Papa de Boston est toujours le même.

+ JEAN, *Archeve de Bordeaux.*

Respects à M. & Me. Bébian. Amitiés à toute la famille. J'embrasse Adèle & Sylphide & caresse sur mes genoux vos chers enfans.

THIRTY-THIRD LETTER.

On the self-same day that Monseigneur de Cheverus

penned the last letter, the friend of whose illness he therein spoke died. This intelligence goes to M. de Bonneuil from Bordeaux on September 27th, 1828. "The dear Mr. Taylor," writes the archbishop, "who joined me at Paris," (in the preceding letter he said he "accompanied" him) died there on the first of August, aged thirty-nine years. He succumbed to a dropsical affection and to general exhaustion. I regret him greatly. He was very devoted to me." Such was the end of this brilliant man! He was of Irish birth, a convert to Catholicity, a student of Trinity College and of Maynooth, learned, eloquent, and possessed of great personal magnetism. He played a prominent part in that woeful time of religious dissensions which so long disturbed the diocese of New York. We have spoken elsewhere of his career in Boston, where he exhibited fine executive ability during his two years' administration of the diocese after the departure of Bishop Cheverus for France. The friendship which led him to follow the bishop and to remain with him, endured, we see, to the end of his life.

Messrs. de Trélistac, Carle and Guilleux are mentioned in our letter as wishing to be remembered to M. de Bonneuil. Another paragraph imparts the information that next month the archbishop will occupy the mansion that the Messieurs Lahens restored to the government for an archiepiscopal palace; it will be of less worth to its occupant than was his simple home in Boston when he there received his friends. There is an anecdote related by an American essayist whose acquaintance we have already made,* that, although it belongs to a later period, we introduce here because of its appositeness. In "The Old Corner" (p. 213) we find this choice bit: "An American gentleman once called on the great and good Cardinal Cheverus, and while talking with him of his old friends in America, said that the contrast

*"Aguecheck," Shepard, Clark and Brown. Boston, 1859.

between the cardinal's position in the episcopal palace of Bordeaux and in his former humble residence when he was bishop of Boston was a very striking one. The humble and pious prelate smiled, and, taking his visitor by the arm, led him from the stately hall in which they were conversing, into a narrow room furnished in a style of austere simplicity: 'The palace,' said he, 'which you have seen and admired is the residence of the cardinal archbishop of Bordeaux; but this little chamber is where John Cheverus *lives!*' In that city, political and ecclesiastical affairs did not harmonize easily, and here (at Bordeaux) they present many difficulties and cause him much anxious solicitude; yet we must hope for the best, he says. The young deacon, Amédée, spent a portion of the vacation with his uncle, but is now at St. Denis; he is to receive priest's orders on Trinity Sunday of the following year. Madame de Marcilly (?) called on the archbishop the evening before. He will write again by the Colon, which is to sail shortly.

Our attention is attracted by but one phrase in Madame de Bonneuil's note; her venerable friend acknowledges that grandeur weighs heavily upon him and that he looks back wistfully to the United States, where they were so peaceful and so happy!

BORDEAUX *le 27 7bre 1828.*

MON CHER FILS: Vos dernieres lettres sont du 4 Juin. Notre chere Adé a eu plusieurs prix & m'adressa un discours le jour de la distribution.

Le cher M. Taylor qui étoit venu me joindre à Paris y est mort le 1^{er} Août agé de 39 ans. Il a succombé à une hydropisie & à un épuisement général. Je le regrette beaucoup. Il m'étoit bien dévoué.

MM. de Trélassac, Carle, Guilleux ne vous ont point oublié & me chargent de les rappeler à votre souvenir.

Je dois occuper le mois prochain l'hotel que MM. Lahens ont rendu au gouvernement pour en faire l'Archevêché. Cela ne

vaudra pas mon logement à Boston quand j'y reçois mes chers enfans. Là aussi les affaires politiques & ecclésiastiques s'arrangeoient péniblement & ici elles ont bien des difficultés & donnent bien des inquiétudes. Il faut espérer pour le mieux.

Amédée a passé ici une partie de ses vacances. Il est maintenant à St. Denis. Il sera prêtre à la Trinité prochaine.

Madame de Marcilly (?) étoit chez moi hier au soir. . . .
Je vous écrirai de nouveau par le Colon qui doit bientôt partir.

Vous savez, mon cher fils, tout ce que mon cœur paternel sent pour vous.

+ JEAN.

MA CHÈRE FÉLICIE :

Je (sens) le poids des grandeurs bien pesant & je regrette les Etats Unis. Nous y étions si tranquilles & si heureux!

+ JEAN.

THIRTY-FOURTH LETTER.

The effect of its long travels is evident in the appearance of this letter. The paper is so torn in places that many words are missing, but the meaning can generally be inferred from the context. The archbishop writes from Bordeaux on the twentieth of November, and expresses the hope that his note will reach M. de Bonneuil in time to greet him for New Year's; he wishes he could do it in person, but he looks forward to have that happiness during the course of the next year. His Grace is now occupying his new home, but its elegance is a matter of indifference to him; however, there is a garden into which he can go to get the fresh air, and that is healthful and pleasant. He fears

he will again be obliged to attend the sessions of the Chamber of Peers. He so wishes he were once more bishop of Boston; he tries to believe that it is the will of Providence for him to be where he is, but the position is full of troubles and vexations—one has to submit to them—they are the accompaniments of high station.

The warm-hearted Cheverus is still bemoaning the loss of the reverend William Taylor; he repeats that his friend followed him to Paris and died there the first of August, and at only thirty-nine years of age; he was an estimable man and a good friend, is the mourner's brief but comprehensive eulogium. The reverend gentlemen of the archiepiscopal household, Messieurs Carle, de Trélissac and Guilleux, send greeting to M. de Bonneuil, and will be glad to see him again. The archbishop's health continues good. He will say nothing, so he affirms, in regard to the political outlook, for he is far from seeing it with any clearness himself. He has considered from the beginning that it was his duty to submit to the ordinances of June 16th. (This was expatiated upon some pages back.) He cannot foretell what the next session has in store. Letters to the archbishop are to be addressed to Bordeaux, for they will be forwarded to him at the capital if he be there. Amédée is at St. Sulpice, Paris, and we again hear of his being a deacon and of the expectation that he will be ordained priest next Trinity.

The little Adé monopolizes the entire note to Madame de Bonneuil.

BORDEAUX *le 20 g'bre 1828.*

MON CHER FILS: J'imagine que cette lettre arrivera à temps pour vous souhaiter une bonne année. Il me seroit bien plus doux de vous la souhaiter en vous serrant dans mes bras. Ce n'est que dans le courant de l'année suivante que je puis espérer ce bonheur.

J'habite un très bel hotel, ce qui m'est bien indifférent, mais j'ai un jardin où prendre l'air, ce qui est sain & agréable.

Je crains bien d'être encore obligé de me rendre à la chambre des Pairs. Je voudrais bien être encore évêque de Boston. Je tâche de croire que la Providence m'a voulu ici.
(*torn*) des peines & des embarras. Il faut s'y soumettre . . .
. . . (*more words missing*) attributs des grandeurs.

J'ai eu le malheur de perdre le cher M. Taylor. Il est mort à Paris où il m'avoit suivi, le 1^{er} août. Je vous l'ai déjà mandé dans ma lettre du 27 7^{bre}. Il n'avoit que 39 ans. C'étoit un digne homme & un bon ami.

Mesdames Duplessis me chargent pour vous & pour Félicie de mille complimens tendres & respectueux ainsi que MM. Carle, de Trémissac & Guilleux. (Ils seront) tous bienheureux de vous revoir.

Ma santé se soutient. Dieu conserve les vôtres!

Je ne dis rien de notre situation politique. Je suis loin d'y voir clair. J'ai un devoir (or perhaps, *en devoir*) dès le principe me soumettre aux ordonnances du 16 Juin. Je ne sais ce que nous prépare la prochaine session.

Adressez-moi toujours vos lettres à Bordeaux. On me les fera passer à Paris, si j'y suis.

Toute ma famille est en bonne santé. Amédée est au Séminaire St. Sulpice à Paris. Il est Diacre & doit être ordonné Prêtre à la Trinité.

+ JEAN, *Archeve de Bordeaux.*

THIRTY-FIFTH LETTER.

The opening words of the next letter in our budget, dated December the twelfth, 1828, demonstrates the irksomeness of exalted position. His honors, Archbishop Cheverus makes plaint, weigh upon him, and he would almost say he is mortified and greatly embarrassed by them. Then he throws into juxtaposition with this feeling the pleasure he experiences in the title of "Father" bestowed upon him by his friends, a name which is, and always will be,

grateful and honorable in his estimation. He has heard that these friends have added a new little member to their already numerous flock, and he formulates a wish that it, as well as all their other children, may prove a consolation to the dear parents. God, he continues, blesses large families in a very special manner. The archbishop alludes to something that M. de Bonneuil had written to him about the colored people; he considers the suggestion wise and essential, and will communicate it to the minister. He goes on to speak of his fear that he will be obliged to leave for Paris the next month, but he will try to be excused until Easter. Adé and two of her companions dined with His Grace the week before. In a postscript we read of his pleasure upon learning that Henry is married. We find ourselves smiling as we surmise that this is the youth of lively temperament who *would* wear out his clothes so fast whilst at college in Montreal, as we were informed in the series of American Letters. The archbishop happened to meet the said Henry's brother-in-law, young Faudvas (?), on a steamboat when the latter was on his way to board a vessel for Guadeloupe. The monseigneur suspects that the junior M. Faudvas (?) was not aware of the state of his father's affairs; the archbishop's regards go to him and to a M. Andrau (?).

On the much frayed and torn third page of the above letter we decipher these words to Madame de Bonneuil; the prelate is, he tells her, ill at ease in the midst of all his dignities; to his great surprise the king has appointed him councillor of state; it would embarrass him greatly, he remarks, to proffer counsel, for he is far from having a clear insight into political affairs; we must put our trust in Providence. For further information about this royal nomination we scan the pages of Dubourg,* and are astonished to

* *Life of Cardinal Cheverus*, p. 230.

find only this one brief reference. Speaking of a subsequent period in the archbishop's career, the author says: "He" (Charles X.) "had already wished to make him minister of ecclesiastical affairs, and the archbishop had refused in the most decided manner, as well because his humility made him averse to high station, as because he heard the mutterings of the storm which was about to burst upon France, and despaired of being able to avert it. Already, in November, 1828, his Majesty had named him councillor of state, and authorized him to take part in the deliberations of the council and in the business of the various committees composing it." . . .

Coming back to our letter, we find the archbishop assuring his correspondent that he knew more tranquility and happiness in Boston than at Bordeaux, especially when his friends were there. It is really pathetic to notice how the thoughts and affections of this gifted ecclesiastic, upon whom honor after honor is bestowed, turn ever in regret and longing to the scenes of his early labors in the United States. This is forcibly exemplified in an incident told by "Aguecheek," an author who has contributed several quotations to our commentaries on the Cheverus Letters. In an essay entitled "Theatre Alley," [pp. 230-231] this non-Catholic writer discourses thus: "Years after that happy time, a worthy Protestant minister of this vicinity," (Boston) "who was blessed with few or none of those prejudices against 'Romanism' which are nowadays considered a necessary part of a minister's education, visited Cardinal Cheverus in his palace at Bordeaux, and found him keenly alive to everything that concerned his old associations and friends in Boston. He declared, with tears in his eyes, and with an air of sincerity that marked every word he spoke, that he would gladly lay down the burden of the honour and power that then weighed upon him to return to the care of his little New England flock." . . .

However, it is time to give the archbishop's own words.

BORDEAUX le 12 X^{bre} 1828.

MON CHER FILS: Les grandeurs me pésent & je dirois presque que j'en suis honteux & surtout bien embarrassé, mais le titre de Papa que me donne celui que mon coeur a adopté avec délices m'est & me sera toujours doux & honorable.

J'ai reçue le 3 du présent votre lettre du 20 7^{bre}. Le petit nouveau né que j'embrasse sera, je l'espere, ainsi que les autres la consolation de ses chers parens. Le Bon-Dieu bénit d'une maniere particuliere les nombreuses familles.

Ce que vous me mandez sur les gens de couleur me paroît bien sage & bien essentiel. Je le communiquerai au Ministre.

Je crains d'être obligé de partir pour Paris le mois prochain. Je tâcherai d'obtenir un congé jusqu'à Pâques.

Notre chere Adé est très bien & très bonne. Elle dina ici avec 2 de ses compagnes la semaine derniere & je la vis hier.

Les cheres Dames Duplessis, MM. de Tréllissac, Carle & Guilleux vous présentent leurs respects.

Vous savez, mon cher fils & excellent ami quels sont les vœux que je forme pour vous.

+ JEAN, *Archeve de Bordeaux.*

J'apprends avec plaisir qu'Henri est marié. Je me suis trouvé avec son beau-frere le jeune Faudvas (?) sur le bateau à Vapeur. Il se rendoit au vaisseau qui partoît pour la Guadeloupe. Faites lui mes complimens ainsi qu'à M. Andrau (?). Je crois que M. Faudvas (?) ignoroit l'état des affaires de son pere. Je vous ai écrit par cette occasion le 20 7^{bre}.

BORDEAUX le 12 X^{bre} 1828.

MA CHERE FÉLICIE:

Je me sens bien mal à mon aise au milieu de mes dignités. Le Roi vient encore, à ma grande surprise de me nommer Conseiller d'État. Je serois bien embarrassé de donner des conseils. Je suis loin d'y voir clair dans les affaires politiques.

Il faut nous fier à la bonne Providence. J'étais plus tranquille & plus heureux qu'ici à Boston, surtout quand vous y étiez.

—
+ JEAN.

THIRTY-SIXTH LETTER.

Not until the fifteenth of May in the following year, that is in 1829, do we have anything more from the pen of Bordeaux's archbishop. On that date he writes commiseratingly of a direful conflagration that has been experienced by the loved family at Guadeloupe, but we have no data from which to infer whether the calamity was personal or local. The archbishop has been unsuccessful, we find, in securing exemption from attendance at the sessions of the chambers until Eastertide, for he now writes that he returned to Bordeaux for that festival after having passed two months at Paris. He hopes they will not oblige him to go back there for the remainder of the session. The only members of his family whom he saw at the capital were Amédée and his brother; Amédée is to be ordained on the thirteenth of June, and will afterwards join his uncle at Bordeaux. The optimistic archbishop is trying not to see things in as dark colors as many others do, yet he finds his position difficult and painful, and he sighs for the time when at Boston he was *our dear little Bishop*. The writer sends messages *from* the Mesdames Duplessis, Messrs. de Trélissac, Carle, and Guilleux, and to Adele, Sylphide and Henri.

We single out two sentences from Madame de Bonneuil's badly-torn and in some places undecipherable note; the first indicates that the letter will be carried to Guadeloupe by a Madame Dupavillon (or Dupavillon); the other tells that the archbishop will write soon again, and that he has been very much occupied since his return from Paris and

is (rarely) at Bordeaux, as he is making a visitation of his diocese. In order to get some conception of the occupations of the archbishop of Bordeaux at this period, let us consult Dubourg: * "In the meantime," the author relates, "Archbishop Cheverus, amid the storms by which God tries and purifies the virtues of His elect, was actively engaged in the administration of his diocese, and neglected no opportunity of doing good therein. Zealous priests dispersed themselves at his desire among the least religious parishes, preached the gospel to the people with the charity of good shepherds, and taught that religion of which they had theretofore been ignorant, or which they had, at least, entirely forgotten. Ignorance being once dissipated, the love of virtue revived in their souls with the knowledge of truth, the archbishop repaired to the spot, and, by the power and unction of his preaching, finished the work which the missionaries had begun, and distributed to the renovated people the bread of heaven and the grace of confirmation.

"In other cases, the pastors themselves prepared their flocks for his visitation; and when, through their instructions and zealous efforts, the faithful were made ready, they gave him notice of it, and he immediately went to them." . . .

A few pages before Dubourg has described more accurately the first visitation of the diocese made by Monseigneur Cheverus shortly after he came to Bordeaux as its archbishop: ". . . he visited the various parts of the diocese; not only the principal cities, as Blaye, Libourne, Bazas, Lesparre, and La Réole, but a great many country parishes, informing himself of their wants, and of the character of the people in each; becoming acquainted with his priests, most of whom he saw at the different meetings that

* *Life of Cardinal Cheverus*, p. 223 et seq.

were held on occasion of his visits; and observing everything with his penetrating glance, his accurate and practised judgment, without permitting his object to be discovered. A conversation, a word, would often reveal to him the man.

“In these visits he was not satisfied merely to acquaint himself with his diocese, he did all the good he could at the same time; preached in each parish upon the irregularities and vices which the curé of the place pointed out to him; reconciled differences, everywhere proclaiming his favorite sentiment, whereby he fain would have united all men into one family, with one heart and one mind, *My brethren, my beloved, let us love one another.* He gave, in his own person, the best example of what he preached.” . . .

One of the after-results of his observations during this episcopal visitation was the establishment of a fund for the support of aged and infirm priests. He proposed a plan for the maintenance of this fund to his assembled clergy, and when an annual subscription from each was decided upon as the best means to create and maintain it, the archbishop himself headed the list with a subscription of a thousand francs, to be paid annually. Not satisfied with this, he invested twenty thousand francs, the interest of which was to be applied to secure in perpetuity the annual amount of his first subscription. His biographer has this to say anent the subject: * “To assist his priests in their need was his chosen work. ‘I do not know,’ said he, ‘any charity better bestowed than that which affords assistance to a priest who has grown gray in the labors of the ministry, and who is poor because he has been charitable.’ Thus all the clergy of Bordeaux recollect, and will long remember, with what tender interest, with what warmth of feeling, he recommended every year, in the ecclesiastical retreats, this good work, of which he had the honor of being practically the

* *Life of Cardinal Cheverus* (Stewart's translation), pp. 198-199.

founder in France, and which so many dioceses have since imitated."

A pardonable digression, we trust. Let us now return to the substance of the archbishop's letter.

BORDEAUX *le 15 Mai 1829.*

MON CHER FILS: J'ai reçu votre petit mot du 24 février à la suite de la lettre de notre chere Félicie, & M. Audrau (?) m'a depuis apporté sa lettre du 29. Je n'ai pas besoin de vous dire comme ce malheureux incendie m'a affligé, & avec quelle peine je vois le moment de notre réunion s'éloigner encore. .

J'ai passé deux mois à Paris. Je suis revenu ici pour Pâques & j'espere qu'on ne m'obligera pas à retourner à Paris pendant cette session. Je n'ai vu de ma famille qu'Amédée & son frere qui sont à Paris. Amédée sera ordonné Prêtre le 13 Juin & doit venir se fixer près de moi.

Je tâche de ne pas voir si en noir que beaucoup d'autres, mais je trouve ma situation bien difficile & bien pénible & je regrette le temps ou j'étois à Boston *our dear little Bishop.*
.

+ JEAN, *Archeve de Bordeaux.*

J'embrasse Adèle, Sylphide, Henri. . . MM. de Tréllissac, Carle & Guilleux me chargent de leurs respects & les cheres Dames Duplessis de leurs amitiés tendres & respectueuses pour vous & Félicie.

BORDEAUX *le 15 Mai 1829.*

MA CHERE FÉLICIE:

Madame Dupavillon . . . la présente. Elle a vu notre Adée qui fera toujours je n'en doute point la joie de ses chers & bons parens.

Je vous écrirai (de nouveau) très promptement. Depuis mon retour de Paris, je suis bien occupé & à Bordeaux. Je visite le diocèse.

+ JEAN, *Archeve de Bordeaux.*

Complimens respectueux à M. & Me. Bebian.

(*To be continued.*)

HISTORICAL PICTURE GALLERY.



WILLIAM KENNEDY,
1801-1873.
Engraving from painting about 1833.

HISTORICAL PICTURE GALLERY.



MISS ELLEN ANN CARRELL,
1795-1875.

From daguerreotype in possession of Mrs. Hutton.



MRS. ELEANOR BYRNE MAHER,
1783-1858.

From daguerreotype in possession of Mrs. Mary
Augusta Hutton, Montgomery Co., Md.



MRS. MARY ANN JENKINS KENNEDY,
1799-1873.

From painting by Sarah Peale, about 1832.

HISTORICAL PICTURE GALLERY.

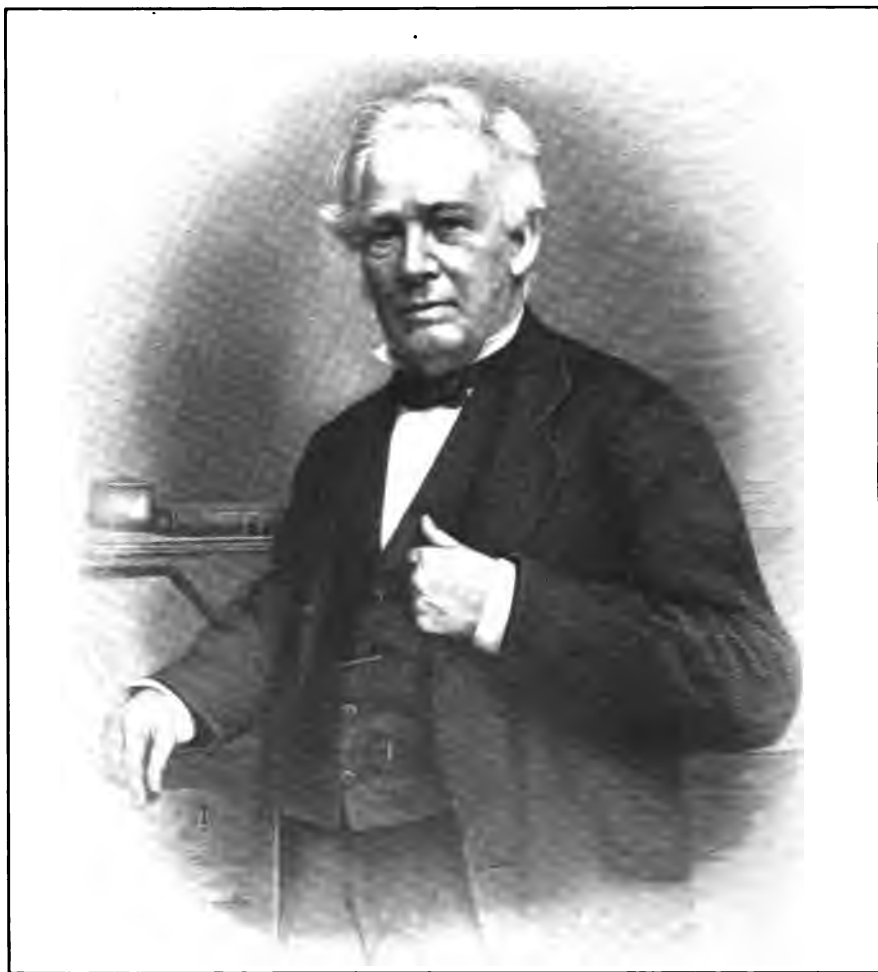


MISS GEORGINA DIAMOND]
1825-1875.
From daguerreotype in possession of Mrs. Hutton.



MRS. MARY BRACKETT WILLCOX,
[1796-1866.
[From daguerreotype taken about] 1848.

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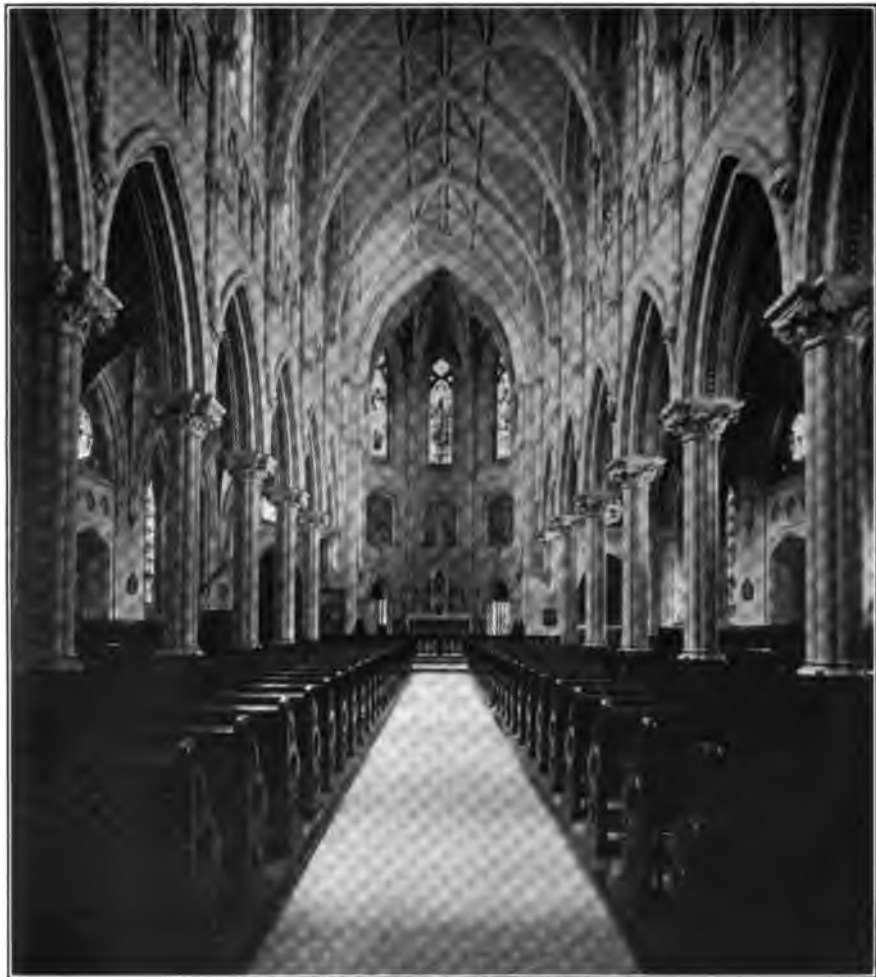
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CORPUS CHRISTI,
Jenkins Memorial Church, Baltimore, Md.
Consecrated January 1, 1891.

HISTORICAL PICTURE GALLERY.



**INTERIOR OF JENKINS MEMORIAL CHURCH,
Baltimore, Md.**

HISTORICAL PICTURE GALLERY.



ST. ANN'S CHURCH

Baltimore, Md.

Consecrated October 4, 1896.

Erected by Mr. and Mrs. Wm. Kennedy, transept afterwards built by bequest of their daughter, Sarah Boone.

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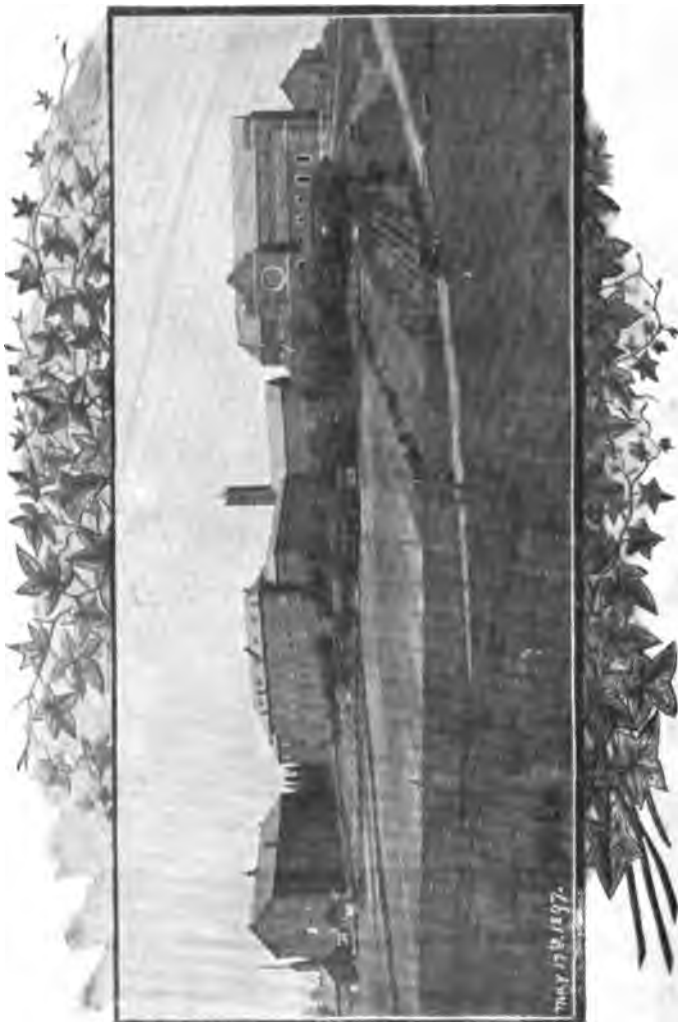
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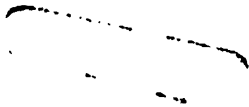
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