

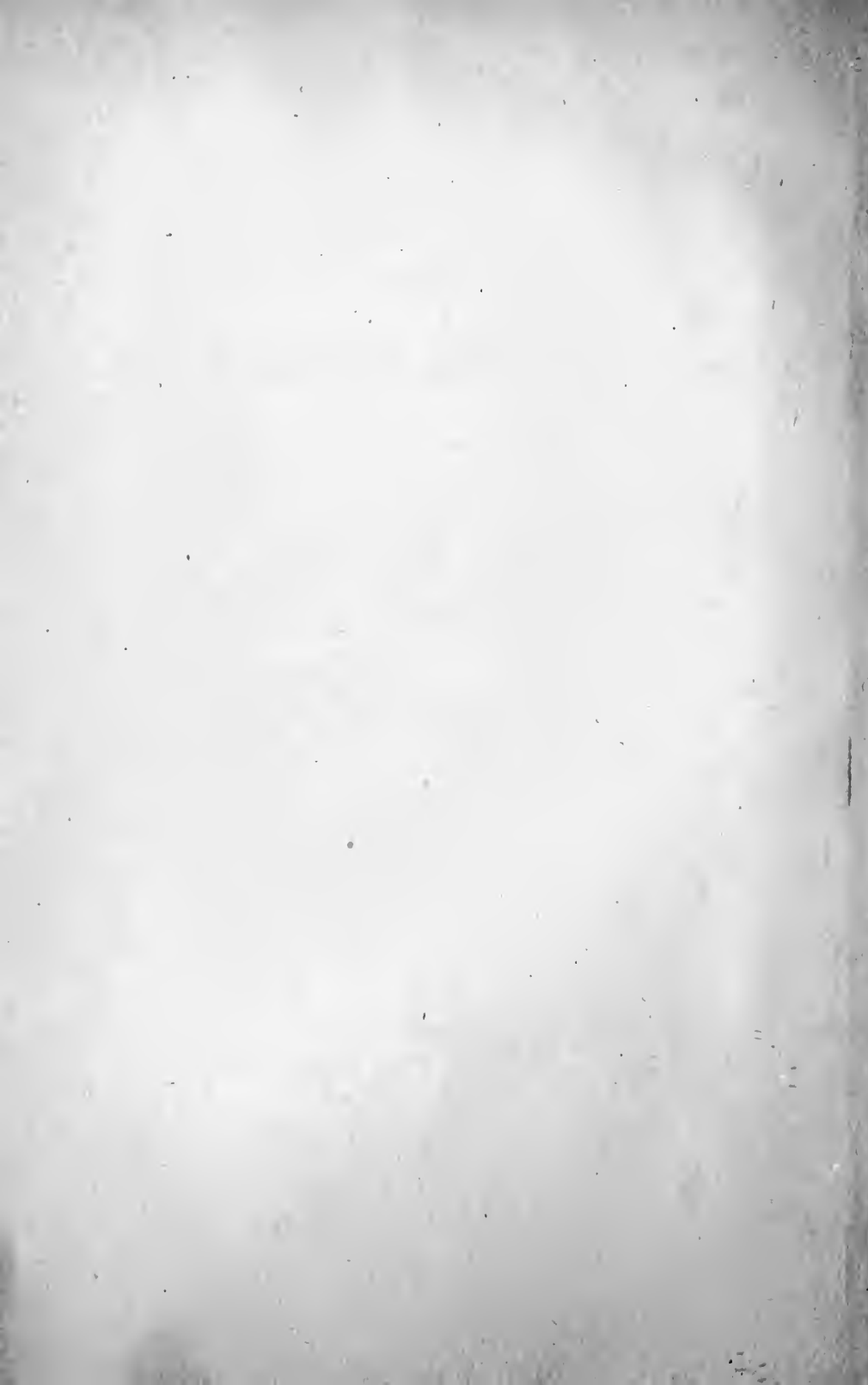
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RECORDS
OF THE
American Catholic Historical Society
OF
PHILADELPHIA

Volume XXVI



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THE AMERICAN CATHOLIC HISTORICAL SOCIETY
OF PHILADELPHIA

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

VOL. XXVI

MARCH, 1915

No. 1

ANNUAL ADDRESS OF THE PRESIDENT OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY, 1914

In a letter of Pope Leo XIII, one of the greatest of the Sovereign Pontiffs who have sat upon the throne of Peter, to the Cardinals of the Holy Roman Church, Antonine De Luca, John Baptist Pitri and Joseph Hergenroether, the Holy Father said: "The authentic records of history when considered with a mind calm and freed from prejudices are in themselves a magnificent and spontaneous defense of the Church and the Pontificate. In them may be seen the true nature and the true greatness of Christian institutions. . . . It is hard, however, to conceive how much harm may be done by the subservience of history to party ends and to the ambition of individuals, for it becomes, not the guide of life nor the light of truth as the ancients have rightly declared that it ought to be, but the accomplice of vice and the agent of corruption, especially for the young, whose minds it will fill with unsound opinions and whose hearts it will turn away from virtue and modesty. For history has great attractions for the precocious and ardent intellect of youth; the picture offered to it of ancient times and the images of

men whom the narrative invests with renewed life are eagerly welcomed by young men and retained deeply ingrained in their memories. When, therefore, the poison has been once imbibed in tender years a remedy is scarcely ever to be found. For it is an elusive hope that with the growth of years they will know better and will unlearn what they have learned in the beginning; because few give themselves to a thorough and careful study of history and in later years they will find in daily life more perhaps to confirm than to correct their errors.

“It is therefore of grave importance that so pressing a danger should be met and to see that historical studies be no longer suffered to remain in the channel of great public and private calamities. . . . Let bare assertions be replaced by the fruits of painful and patient research; judgments rashly formed by the outcome of serious study and frivolous opinions by the criticisms of wisdom. Strenuous efforts should be made to refute all falsehoods and untrue statements by ascending to the fountain heads of information, keeping vividly in mind that the first law of history is ‘To dread uttering falsehood; the next not to fear stating the truth; lastly that the historian’s writings should be open to no suspicion of partiality or animosity.’ . . . If the Church, then, has always deserved well of history, let her again do so to-day when the very state of the times in which we live constrains to that duty. For, as we have already said, since our enemies have recourse above all to history for their weapons the Church must needs be equally armed and where the attack is most violent there arm herself the more strongly for the assault.”

This letter was written in 1883 and published in English in various publications, among them *The Pastor*, a monthly journal for priests, where it appeared in October, 1883. It is from there that this abstract is taken. This clarion call of the Holy Father for greater interest in Catholic history

whilst it did not, in view of its importance, produce as much activity in historical research and publication as it should have done, was not unheeded. Although there is nothing on record to indicate any connection between it and the activity in historical work which sprung up in the United States shortly after its issuance the close sequence in time would lead one to believe that the one was the fruit of the other. Movements were started almost immediately in various places to gather together the data necessary for Catholic history and to publish them in the form of raw material and well written historical articles. In July, 1884, ten months after the Holy Father's letter had been given to the English-speaking world, our society was organized in Philadelphia under the name of the American Catholic Historical Society. It was the first concerted movement in the interest of Catholic history in North America, so far as we have any knowledge at the present time. In the same year, Reverend Doctor A. A. Lambing, of Scottdale, Pennsylvania, started an historical magazine which was mainly Catholic under the name of *Historical Researches*. Apparently this was the first Catholic historical publication. He issued two volumes of it and in 1886 transferred it to Mr. Martin I. J. Griffin, who thereafter issued it under the name of *American Catholic Historical Researches*. When Mr. Griffin died a few years ago his magazine was taken over by our society and combined with our own records. Shortly after the organization of our society, in December of the same year, a similar society was organized in New York City under the name of the United States Catholic Historical Society. Within a few years similar societies sprang up in other parts of the country.

Remarkable as is the fact that so little had been done for Catholic history in America before the Holy Father's letter, it is equally remarkable that such great activity in its behalf should suddenly spring up after the letter had ap-

peared. Prior to that time there had been no concerted effort to collect data and individual effort had failed to receive recognition. Here and there a man cried out in the wilderness but nothing came of it. Even so talented and zealous an historian as the late John Gilmary Shea although burning with an ardent zeal to do something for Catholic history was unable to accomplish much and except for the generous impulse of the Catholic hierarchy who came to his aid a few years before his death could have accomplished nothing. He devoted himself to gathering historical data in spite of the indifference of all those around about him, but received so little support that twice in his life time he was compelled to sell his collection of books and documents for bread and butter for himself and his family before he could use it for the purpose for which he had gathered it. Each time he started collecting again and with the recognition which he finally received he gave us the four volumes of American Catholic history which he has left us, writing it out of his last collection. This collection after his death went to the Society of Jesus and is now safely housed and preserved at Georgetown.

One's wonder grows at the indifference of Catholic Americans about Catholic history when one considers what a beautiful story can be written out of the planting of the faith in America and how edifying this story would be in comparison with the story of the loss of faith in Europe during the same time. From the landing of Columbus in 1492, to the present day there continuously have been deeds of children of the Church actuated by faith which measure up to the noblest acts of men of all times. The lifelong struggle of Las Casas for the prevention and extermination of slavery, the noble, heroic deeds of early missionaries who sacrificed their lives to bring the true faith to the untutored people of the New World, the sacrifices of the Catholic immigrants who came to America with little more than their

brawny arms, strong wills and burning faith to build their churches out of their scanty earnings, the wonderful development of our dioceses with the building of the beautiful cathedrals, the growth and development of our educational institutions and our eleemosynary institutions, each a wonder in itself, all remain to be unfolded to our people for their edification and intellectual development. Unfortunately, the long delay in this work has permitted many of the documents which would be necessary for writing these beautiful stories to be lost or to be gathered into collections under non-Catholic control. Most of the valuable manuscripts of the old missionary Fathers have found their way into private collections of wealthy men or into semi-public libraries. No doubt all will be available for any earnest student who may wish to use them, but they are scattered and it will be a difficult task to locate them and use them.

The greater part of the valuable Bancroft collection from which the Bancroft history was written, said to be worth at least \$100,000, was Catholic. Overtures were made to the American Catholic Historical Society some years ago for the purchase of this collection but the society was unable to raise the purchase money. Catholics should have bought the collection intact for the purpose of preserving that part of it which was Catholic as a nucleus of an American Catholic historical library, but unfortunately, no organization was strong enough to do it and there was not sufficient Catholic sentiment in support of such an undertaking to make it worth while to attempt it. The collection was again scattered and apparently Catholics got none of it. One may also get an idea of the richness of Catholic Americana from the original documents which are Catholic referred to in Windsor's history of America.

The activity in Catholic historical work for a few years after the Holy Father's letter appeared is truly noteworthy. The American Catholic Historical Society and the United

States Catholic Historical Society both did excellent work. In our own society the few men who organized it were enthusiasts and most of them were young enough to be able to do hard work. They began at once to gather historical documents and to write historical papers. For the purpose of stimulating public interest they held public meetings to which they invited distinguished Catholics. These meetings helped the cause in two ways (1) by stimulating individuals to prepare historical papers, thus bringing into existence what otherwise would not have been produced, and (2) by educating the people to an appreciation of Catholic history and making them think about the importance of it. Circulars were sent to members of the laity and of the clergy, soliciting books and documents for a library. Bequests of books were asked for and were received. A Catholic library which was for sale was purchased, although at the time there was practically no money in the treasury. The matter of raising the money was an afterthought, but it was raised and the library was paid for. An attempt was even made to purchase the library of the late John Gilmary Shea, and the only reason why it was not purchased was because Mr. Shea would not sell it. At the time the society had no money in the treasury, but there was a determination to raise the purchase money if the library could be gotten and there can be no doubt but what the money would have been raised had the library been purchasable.

The enthusiasm, zeal and courage of the founders of the society is shown by the publication of its first volume of records issued in 1887, three years after the organization of the society when it had a membership of only sixty-eight active members paying five dollars a year and twenty-one contributing members paying two dollars a year. The collection and preparation of the material for this volume was a formidable task for so few members and its publication entailed a heavy outlay of money most of which had to be

raised by advertisements. When this volume went to press in July, 1886, two years after the society's organization, the society had gathered together by purchase and donation two thousand eight hundred eighty-six items for its library, many of which were of considerable value.

The publication of the first volume of records evidently fanned the zeal of the members, for the society brought out its second volume in 1889. By this time its membership had grown to one hundred thirty-one, all told, inclusive of active and contributing members. This volume also was published by means of advertisements. The contents of this volume again show marvellous activity in the gathering of data and the writing of historical papers. When it was issued the number of items in the library and museum had been brought up to fifty-seven hundred, and the society had already outgrown the capacity of its second home in the Philopatrian institute building and had taken up larger quarters in the Athenaeum building, in March 1889. The first home of the society had been in the Catholic Temperance Hall.

The determination of the few enthusiasts to build up an organization so well exemplified by what they had accomplished brought still greater success, for in 1891, when the society issued its third volume of records its membership had reached three hundred seventy-five. This volume, like the preceding two contained much interesting matter and shows wonderful activity. It really marks the beginning of a most prosperous era for the society. Between its publication and the publication of the next volume the society reached its highwater mark of prosperity with a membership of two thousand.

This large membership was secured through a paid solicitor who gathered in members from all over the country and stirred up a good deal of enthusiasm in support of the society's undertaking. He drew a picture in his canvass

of what such a society could and ought to do which unfortunately in its youth and unorganized state the society could not live up to and many people who came in with good will soon dropped out again disappointed. The spurt of prosperity was followed by a decline. The society was able to hold its large membership for a few years only. A lesson may be drawn from this prosperity, however, namely that people would be willing to support a movement for the gathering of Catholic historical documents and the writing of Catholic history if it could be made strong enough to size up to their expectations.

During the time of its prosperity the society solicited funds for a home of its own. The large room in the Athenaeum building was becoming too small and besides was somewhat inaccessible being on the third floor of a building with very high ceilings where it could only be reached by a stairway. A fund of upwards of five thousand dollars was raised and with this sum and the resources from increased membership the present home of the society was bought. Improvements had to be made at an outlay nearly equal to the purchase money. The total amount expended for the home was about thirty thousand dollars, of which twenty thousand had been paid at the end of the fiscal year of 1896. For the rest of the outlay the society was compelled to go in debt. It is to be regretted that of this debt \$3500 still stands on mortgage.

At this time the society remodeled its by-laws on the experience which it had had so far. A new code was worked out and the system of government was somewhat modified. Inasmuch as the membership of the society was scattered over the country provision was made for sub-committees for historical research in other places than the home city each of which was made a miniature society for the real objects in view, namely, the collection of materials for Catholic history and the writing of historical papers.

This part of the machinery of the society has not been used much although it could be made a means of accomplishing great results if it were put into operation.

About this time too, a women's auxiliary committee was organized for the purpose of introducing social features into the society's activities and helping to raise revenue for it. This committee did excellent work for some years and aided the society very much financially and socially. The committee was appointed each year by the incoming president and served for the year. It subsequently was allowed to go out of existence. It should be reconstructed. For a work like that of the society social features are necessary to keep members in touch with one another and in sympathy with the work which they have in hand.

Of the society's thirty years of existence the first ten which came within the decade after the Holy Father's letter were the most fruitful. More was really done during those ten years than during the twenty years since. The other agencies which sprang up in the United States for the production of Catholic history went through the same strange experience, all reaching the height of their prosperity practically within that decade and then dying down to a state of indifference. This strange decadence of interest in so vital and important a subject is difficult to explain. It is true that for most people history is a dry subject and that the production of history is proverbially a profitless task. It likewise is true that only persons of means can afford to support an organized movement for the study and production of history and that only people of education can have the mental attitude to patronize such a work; but on the other hand it must be conceded that the number of prosperous, well-educated Catholics in America at the present day is vastly greater than it was thirty years ago, and that the Catholic population of the country has trebled in that time.

Here in Philadelphia, the home of the society, we have still other reasons for wondering at the stunted growth of the society during recent years, since the society has been a fostermother to every new movement of Catholic activity that has sprung up in the city and has placed its home at the disposal of such movements free of cost. Often even the nucleus of the new movement has been taken from the society's membership. Naturally one would think that this liberal policy would bring into enrollment of the society all of those who found a welcome under its roof, for the work in which they were engaged. Strange to say it has not done so. It may be that in this very policy of the society there has been a transgression of a psychological law militating against its own prosperity. There is a law in nature in living things that parasitism weakens and leads to decay and it is quite possible that this law applies equally to corporate life dependent upon psychological action.

Whatever the reason may be for the society's lack of support in recent years there can be no doubt about the importance of its work. The Holy Father's words were no idle prattle; they were carefully thought out and formally written to some of the most distinguished men in the Church for a very definite purpose namely, to stimulate the entire world into an active movement to place and keep before the world the true facts of history in matters in which the Church has taken part, for the edification of all. Catholics of the present day are confronted with the duty not only of weaving into history their own deeds so that the history of the present time may be correct, but of re-writing the history of the last four hundred years most of which has been a conspiracy against the truth so far as Catholics are concerned even according to the testimony of non-Catholic historians. Catholics are still laboring under the burdens which the misrepresentation of the truth has

placed upon them. The historical untruths which were written into history in the past for the purpose of justifying the deeds of unscrupulous men and quieting the scruples of those who have profited by those deeds are still written into current history and painted on the walls of public institutions revivifying the spirit of animosity which so intense at one time has softened down in the light of truth as revealed by non-Catholic historians themselves. Catholic Americans of education and of means surely have a duty to perform in this matter.

It is quite possible that many who have been appealed to for support of the work of the American Catholic Historical Society have failed to give it through misunderstanding. The work may not have been presented to them in its proper light. Perhaps they have regarded this work as purely local and have looked upon the society's objects as merely the gratification of the whims of a few people who are interested in history. This indeed would be a circumscribed, unattractive field of labor. The real task of the society is to write the history of the Church in America and to help rewrite the history of the Church throughout the world during the last four centuries. The constitution of the society is broad enough to take in the history of the Church throughout the world and to include secular history in so far as the deeds of Catholics enter into it.

Our society, in the height of its prosperity, maintained an archivist in Rome for one year. At that time it looked forward to a state of financial strength which would enable it to place archivists in all the centres of Europe. Unfortunately the project had to be abandoned from lack of financial support. The archivist in Rome did excellent work. The scheme of placing archivists in all the important historical centres of the world should be revived and provision should be made to carry it into effect. The cost of maintaining a research man in such centres would

not be prohibitive when we consider the large Catholic population from which financial support might be drawn and the maintenance of such a research staff would make the society's work worth the while of any Catholic who can afford to contribute to such a cause and who is well enough educated to realize what such a work would mean. In connection with such an enterprise the society ought to follow the suggestion which has been recently made by some of the members of the Board to broaden out its magazine so as to take in the entire English-speaking world and make of it an historical magazine which would command the attention of the world. With such a programme there undoubtedly would come more liberal support to the society.

• LAWRENCE F. FLICK.

**REPORT OF THE BOARD OF MANAGERS OF THE
AMERICAN CATHOLIC HISTORICAL SOCIETY
FOR THE YEAR 1914**

The report of the Board of Managers of the American Catholic Historical Society presents no startlingly unusual features, as it is by quiet, steady, unremitting effort that those entrusted by the Society with the management of its affairs, perform the duties devolving upon them, rather than by any spectacular lines of work.

As the Society knows, the Board of Managers meets monthly, and though the members are all exceedingly busy men and women, yet on the whole the attendance at the meetings of the Board and of the various Board committees has been satisfactory. As but natural, the President and Recording Secretary hold the record for attendance, each missing but one meeting, the one for absence from the city, the other for illness.

There is always much routine business transacted at each Board meeting, therefore it need not be enlarged upon, but attention may be directed to the special business which engaged the officers and managers during the year.

One important action taken was the appointment in July of a Librarian, at a salary of one hundred dollars per month, for a tentative period of three months, which appointment was extended to one year at the end of that time. The Librarian engaged, Miss Josephine O'Flynn, proved eminently satisfactory, and her retention as permanent Librarian was decided upon, as being of great benefit to the Society, which was much in need of a Librarian competent to fill an exacting position and perform faithfully and intelligently its duties. When it is considered that the duties in the case of the American Catholic Historical Society include arranging, indexing, filing, cataloguing and pre-

servicing the large accumulation of books, manuscripts, magazines, newspapers, relics, and all its other possessions, it will be perceived that a Librarian has no sinecure, and that to perform all such duties well, requires a high degree of mentality, an extensive knowledge and wide experience. It may be added that the Board is confident it has found these requisites in the new Librarian.

A few purchases of books have been made for the Library, but the Committee on Library under the able chairmanship of Mrs. Honor Walsh, not having a large sum of money at its disposal, could not secure all the books it desired, but those purchased were selected with care and discrimination and are valuable additions to our collection.

Every member of the Society receives a quarterly report of the work performed by the Committee on Historical Research and the Committee on Publication when the RECORDS, the magazine issued every three months by the Society, is received, and no report could be more gratifying or acceptable, for the reading matter on subjects of both general and particular historical Catholic interest prove how excellently well the Committee on Historical Research under its efficient chairman, Rev. William J. McCallen, performs the work of selecting and editing all such material, and the printing, attractive appearance, illustrations and timely issuing of the periodical tell their own favorable story concerning Mr. Galbally and his Committee on Publication. The twenty-five volumes of the RECORDS are to be indexed, which will be a great convenience to readers and students of history.

The Committee on Hall, under the guidance of Mrs. William J. Doyle, has had charge of such matters as purchasing coal for heating, repairing furniture, and looking after the general material well-being of the house.

The faithful Committee on Finance, of which Mr. Joseph M. Engel is Chairman, with the co-operation of the Treas-

urer of the Society, Mr. I. J. Dohan, has struggled with the finances of the Society, and it may be said now that these finances are in a fairly satisfactory condition. The financial statement will be printed in the RECORDS, along with the usual reports and it is hoped every member will examine it carefully and so obtain a clear and definite idea of the resources of the Society, and the manner in which the funds are disbursed. When it is seen how carefully and wisely every dollar is spent, it will be understood that with increased resources to draw upon, much, much more could be accomplished in the furtherance of our legitimate work — American Catholic research and preservation in durable form of the records of American Catholic history.

The Board decided at the October meeting to create from the income derived from the one-fourth part of the de la Roche estate which had been bequeathed to the Society, a fund to be called the de la Roche Memorial Care Fund, and to deposit it in the Saving Fund for accumulation with interest.

An interesting and important activity of the Society was the holding of a Spring Carnival or Fête, the "Fête de Printemps" in the early Summer in the ball room of the Bellevue-Stratford Hotel, consisting of dances, tableaux and music which were participated in by a large number of young Catholic ladies and gentlemen, under the capable management of Mrs. Honor Walsh, Miss Jane M. McHugh and others interested in the festival. The Fête was a brilliant success and brought a considerable sum into the Treasury.

An aftermath was a reception given to the participants and some invited guests in the garden of the Society, in June.

Among the gifts received by the Society, one of special interest was that of a doll dressed in a fac-simile of the garb of the Sisters of Loretto. This year certain changes

had been made in the dress of the Sisters of the Order, and Mother Praxedes of the Loretto Mother House in Kentucky had a doll dressed in the new costume and sent to the Society, with two tags, dated 1896 for the doll of the Order already owned by the Society, and the other dated 1914, for the new doll—sending word that the name of the 1896 doll was Sister Mary Joseph and that of the 1914 doll, Sister Mary Amata-Loretto. This new acquisition can be seen in one of the cases on the upper floor—and is a valued addition to our collection.

To represent the Society in the Federation of Catholic Societies, the Board appointed Walter George Smith, Esq., and John W. Speckman, Esq., and to represent the Society at the annual meeting of the Pennsylvania Federation of Historical Societies, Miss Jane Campbell was appointed.

During the year the following named new members were elected:

Miss Josephine L. Borie,
Mr. Thomas James Meagher,
Dr. William T. Dempsey,
Mr. Charles B. Connolly,
Mrs. John S. Newbold,
Mr. Patrick Martin,
Dr. Francis J. Arnold,
Mr. W. A. Amberg,
Mr. Joseph A. McNamee,
Mr. John P. Hopkins,
Rev. Michael A. Bennett,
Mr. Emile Albrecht,
Rev. Joseph L. Wolfe,
Miss Helen F. Greaney,

Mrs. Lydia B. Taft,
Miss Catherine Fitzpatrick,
Miss Josephine O'Flynn,
Mr. John D. Crimmins,
Mr. M. Hubert O'Brien,
Mr. Thomas M. Fitzgerald,
Mr. Hugh J. Fagen,
Mr. Richard M. Connolly,
Mr. David J. Finn,
Mr. Jeremiah Dwyer,
Mr. John J. Cassidy,
Mrs. Adele Campau-Thompson,
Mr. Charles W. Casgrain,
Mrs. W. H. Field.

It is to be hoped that the Society will be largely increased in membership during the coming year. A large and constantly increasing membership is a sure method of increasing the activities of the Society.

Deaths

Rev. D. I. McGlinchey,
Mrs. Hugh McCaffrey,
Mr. Peter H. Doyle,

Mr. Francis Gallagher,
Miss Sophie M. Koecker,
Mr. Edgar H. Gans.

In the death of Mrs. Hugh McCaffrey, the Society lost a valuable member and the Entertainment Committee an honored and beloved associate, who had endeared herself to all by her unfailing kindness, and who did so much to make the entertainments at our meetings successful in every respect.

The Society has been helpful to many seekers for historical data, and has received invitations from associations and other historical societies to attend meetings of various kinds—such as a request to send delegates and a report to the thirtieth annual meeting of the American Historical Association held in Chicago in December; an invitation to be present at the Centennial celebration of the Battle of New Orleans and the One Hundred Years of Peace, in New Orleans, beginning on January 8, 1915, sent by the Louisiana Historical Society, and the most interesting of all, an invitation to be present at the First Solemn Mass to be celebrated in St. Mary's Church, Odanah, Wisconsin, by Rev. Philip B. Gordon, a Chippewa Indian whose Indian name is Ti-bish-ko-gi-jik.

In concluding the report of the Board of Managers, I must add a word regarding the efficient and untiring service rendered by Miss McGowan, who aids every committee, every chairman, and indeed every one connected with the Society, with an intelligence, a kindness and a courtesy that are beyond praise.

As a last word, the year just closing has brought much that is good to the Society in membership, aid, service, sympathy and good will, and it is to be hoped that the coming year will bring even more, and that every member will try to add something to the general state of prosperous achievement.

JANE CAMPBELL, *Secretary.*

December 15, 1914.

OFFICERS OF THE SOCIETY FOR 1915.

President—THE REV. WILLIAM J. LALLOU.*Vice-President*—MR. JAMES M. WILLCOX.*Recording Secretary*—MISS JOSEPHINE O'FLYNN.*Corresponding Secretary*—MISS JANE CAMPBELL.*Treasurer*—MR. IGNATIUS J. DOHAN.

MANAGERS.

The Right Rev. Monsignor P. R. McDevitt.

The Very Rev. H. T. Drumgoole, LL.D.

The Rev. Francis P. Siegfried.

Mr. Samuel Castner, Jr.

Mr. M. F. Hanson.

Dr. Lawrence F. Flick.

The Rev. J. L. J. Kirlin.

Mr. Joseph M. Engel.

Mr. Edward J. Galbally.

Mrs. William J. Doyle.

COMMITTEES.

*Committee on Library and Cabinet.*Dr. L. F. Flick, *Chairman*.The Rev. Joseph J. Murphy, D.D., *Secretary*.

Dr. E. J. Nolan.

The Rev. Francis P. Siegfried.

Mr. T. M. Daly.

*Committee on Historical Research.*The Rev. J. L. J. Kirlin, *Chairman*.The Rev. E. J. Curran, *Secretary*.

The Rev. F. J. Hertkorn.

The Rev. Stephen P. Dever, D.D.

The Right Rev. Monsignor P. R. McDevitt.

Mr. P. A. Kinsley.

The Rev. Joseph A. Whitaker.

Dr. Joseph Walsh.
Mr. L. F. Flick, Jr.

Committee on Finance.

Mr. Joseph M. Engel, *Chairman.*
Mr. Jeremiah J. Sullivan, Jr., *Secretary.*
Mr. John F. Skelly.

Committee on Publication.

Mr. Edward J. Galbally, *Chairman.*
Mr. James P. Considine.
Mr. Joseph P. Gaffney.

Committee on Hall.

Mrs. William J. Doyle, *Chairman.*
Rev. John E. Flood.
Mrs. John J. McKenna.
Mr. Herman G. Vetterlein.
Mr. John J. Coyle.

STATEMENT OF RECEIPTS AND EXPENSES FOR THE YEAR ENDING
NOVEMBER, 1914.

Receipts.

Dues from active members	\$1682 50	
Dues from life members	150 00	
Dues from contributing members	20 00	
		————— \$1852 50
Advertisements in RECORDS	\$926 25	
Subscriptions to RECORDS	714 25	
Sale of RECORDS	35 50	
		————— \$1676 00
Sale of duplicates	1 40	
Ward lecture, additional	13 50	
Proceeds of Fête de Printemps ..	1470 25	
From de la Roche estate	751 27	
		————— \$5764 92
Interest on deposit, 1913	50 39	
Interest on bonds, 1914 ..	190 00	
		————— \$6005 31
Balance, Dec. 1, 1913		1528 67
		————— \$7533 98

Expenses.

Interest on mortgage	\$154 00	
Transfer of mortgage	10 00	
Taxes	75 00	
Water rate	28 00	
Gas	55 70	
Coal	142 50	
Painting house	455 00	
Hauling furniture	4 50	
Repairs, extra cleaning, hauling newspapers, furnishings	105 14	
	<hr/>	\$1029 84
Printing RECORDS	\$880 28	
Wrappers, cuts, postage	28 00	
Commissions on advertisements ..	454 27	
	<hr/>	\$1362 55
Books	\$32 03	
Card case and supplies	33 70	
Book-plates	4 75	
Expense of trip from Boston for applicant for position of librarian	16 50	
	<hr/>	\$86 98
Postage, printing, stationery	\$359 82	
Rent and repair of typewriter	17 00	
Federation of Catholic societies ..	15 00	
Federation of Penn. Historical Soc.	2 00	
Salaries, Librarian	500 00	
Editor	150 00	
Clerks	683 00	
Collateral inheritance tax	17 30	
Ward lecture, additional	49 55	
Expenses of Fête and lawn party	960 37	
	<hr/>	\$2754 04
		\$5233 41
Transfer to Life membership fund	850 00	
Transfer to Memorial care fund	400 00	
Balance, petty cash	82 42	
	<hr/>	\$6565 83
Balance, general fund, Nov. 30, 1914	\$968 15	
Life membership fund	\$850 00	
Endowment fund, Bonds,	\$3900 00	
Deposit in Beneficial Saving Fund	223 17	
	<hr/>	\$4123 17
The de la Roche Memorial Care Fund	\$400 00	

IN MEMORIAM FATHER PARDOW

BY THE REV. J. HARDING FISHER, S.J.

The one sentence that sums up the life of Father Pardow of the Society of Jesus is "he was a strong man of God". For this Father Pardow was above all else. Some found him cold, lacking in the quick tactful sympathy that is the language of heart to heart; others found him hard in his outlining and exacting of heroic ideals; but no one ever found him wanting in love for God, especially, as expressed in devotion to the person of Jesus Christ; no one could accuse him of being faint-hearted, or faltering or inconstant in his following of his King. He had ardent desires but all for Christ; indomitable resolution that no difficulty could daunt; and great success, in which, however, he did not glory as if it were his own. He was heroically faithful to high ideals and most of all to his special mission as the ambassador of Christ.

From his entrance into the Society of Jesus until his death with Christian courage in St. Vincent's hospital, this was evident; and no less in the works that were hidden in God than in those that were open to the public eye. As an example we take his struggles in the matter of his preaching, for herein his courage was singularly striking.

Somewhere in his communings with the Holy Spirit, he had learned the particular form his service was to take. He has not told us whether this conviction was a sudden inspiration or a growth; but early in his religious life he seems

to have realized that he was called to the ministry of the Word. To make Christ better known and loved, this was the "greater glory of God" for which he felt that he had been set apart. The mission was a glorious one, but it was a mission that demanded long-continued sacrifice. If he would be a preacher, he must have learning. A protracted period of close and assiduous study would be required if he was to influence profoundly his generation. And yet violent headaches made the prospect, which is never easy, for him doubly hard. Father Pardow did not quail. He took his burning, throbbing temples between his hands, and by grim courage held himself to his desk; and this not for hours or days or months but for years. There were other disabilities also which at first sight seemed to shut him out from the career to which all his longings urged him. He was small, inclined to be awkward and frail; his voice was thin, high-pitched, without resonance, and not under control—defects enough surely to dampen any man's hope of more than ordinary success in the pulpit. They did not discourage Father Pardow. For although nature had not been kind, and had even refused to smile upon his aspirations, God had given him a will of iron, and he set out to acquire what nature had denied. It took years of frightening fidelity to exercise of physical development, years of pitiless profiting by drastic criticism before he won the victory, but he did triumph in the end; so that in the last fifteen years of his life there was scarcely in all the United States, a more obedient and more serviceable voice, or a pulpit orator of greater forcefulness and dignity.

In the beginning he adopted the formal kind of preaching once so popular with the great French orators, but he soon abandoned it for the more popular though always dignified style for which he was so well known. He himself said that he was incapable of the more exalted flights of impassioned eloquence; this was probably not altogether true, because he

could and did stir the emotions when he wished. Apparently he deliberately set aside the more brilliant kind of preaching as being less effective, and of set purpose chose what was sometimes criticised as excessive simplicity of thought and language and illustration. Indeed a favorite part of the preparation of his sermons was to walk along the crowded streets, looking into the faces of the hurrying throngs and from their expressions learning the figures and the imagery with which to enforce his lesson. In all this, however, he cared for one thing only. He wanted to get people to translate into their daily practice the message he had been commissioned by his friend, Jesus Christ, to teach; and as a consequence he subordinated every consideration of glorification of self to the accomplishment of this purpose. How fully he succeeded is a matter of common knowledge. Wherever and whenever he preached crowds flocked to hear him, and if he did not always thrill his audience through and through, he seldom failed to produce a deep and lasting impression. To hear Father Pardow was to receive two or three resistless convictions which may or may not have made the heart glow—for this indeed he cared very little—but which almost invariably roused the will from lethargy into action. If the convents and chapels and churches and cathedrals up and down the land could speak, what a tale they would tell of permanent conversions from bad to good and from good to better, all wrought by the influence of his strong love for God!

The constantly growing insistence of his desire to spread the good tidings came to control almost every detail of life. His penance was regulated by it and the routine of his ordinary day, his rules of prudence also, his distractions and his interests. An instance in point was the principle that guided his choice of reading. Newspapers, magazines and books had for him but one recommendation. Unless they promised help for retreats or sermons they were cast aside unopened.

The attractive side of literature no doubt appealed to him as to others, but he had a work to do and could not afford to turn aside even into innocent fields of pleasure. If he was tempted, he was too strong to yield. He held important offices in the Society and might easily have allowed himself to be absorbed in the work of government. He did not do so. Whatever obedience assigned to him, he did with all his strength; but his life work continued to the end to be the work of preaching; other occupations were rather incidents, interrupting but never obscuring his work of predilection.

Father Pardow's ministry of the Word has been dwelt on because it is the best known of the many phases of his life, and at the same time the aptest illustration of the spirit that vivified all that he did. In his meditation, at his Mass, in his interior and exterior life, he was always the same. He never counted the cost. He was a generous giver. In everything and at all times he was the courageous, the dauntless, the strong man of God.

WHAT WAS THE ORIGIN OF THE NAME OF OUR TOWN?

BY JAMES F. BRENNAN

I have read the sketch of the romantic life of the Earl of Peterborough, given in the *Transcript* of May 17, 1906, which is of especial interest to our people from the fact of it having been stated that our town was named in honor of this English "nobleman," who died Oct. 25, 1745.

It is a somewhat singular fact that but little positive historical data exists as to the derivation of the name of our town; the brief mention given in the town history is based on tradition merely, made the more uncertain by two very different statements; the one (page 51), that it was said to have been named after Charles Mordaunt, Earl of Peterborough, and the other (page 261), that it was said to have taken its name from Peter Prescott of Concord, Mass. Which of these statements is correct? This is an interesting inquiry and must be worked out in the light of relative facts and circumstances, rather than positive record.

All references to the origin of the name of our town, found in our own state papers and those of Massachusetts, are in every instance merely the briefest notes of the editors, copying one or both of the above statements and referring for their authority to our town history published thirty years ago, hence an examination of those papers aids us in no way, simply bringing us back to these two conflicting statements.

I am satisfied, after a careful investigation of available historical data, that our town was named after Peter Pres-

cott, who was one of the proprietors and actively engaged in 1738 in directing the survey and laying out the town lots, under the grant of the Massachusetts legislature and encouraging settlers to locate here; he was the most prominent member of the committee having charge of the prudential affairs of the town,¹ being the proprietors' clerk from July 25, 1738, to Dec. 21, 1744. While thus engaged, the township was known as "Peter Prescott's Burrow;" certain it is that the first record of a name given to it is to be found in the Massachusetts Archives when, in 1739, the township was called

¹ Of the sixty original grantees only four (Peter Prescott, Jeremiah Gridley, John Hill and John Fowle) were practically concerned in the settlement of the new township. Peter Prescott was the only one to live here for any length of time; he became the owner of a large number of lots; he was elected to the important office of proprietors' clerk, their only active officer; during his term of office he managed all the prudential and other affairs of the township; under his administration the first and second surveys of the township were effected and the first division of lots made; during his term of office the main highways were laid out, including the principal one from New Ipswich; during his term also the petition for incorporation of the town was filed; he held this office from the time the township was first surveyed until the location of such permanent settlers as William McNee, John Taggart, William Ritchie, Capt. Thomas Morrison and others; it was during this period that the first germ of life was infused into the new settlement, from which it permanently set out on its path as an incorporated town; a period of inception and permanent establishment, when some guiding hand was absolutely essential; in the recorded proceedings of those days Peter Prescott appears in nearly all the transactions, indicating the important part he took while here in the establishment of the town.

John Hill, another one of our proprietors, became interested also as one of the proprietors of the township named in his honor and since known as Hillsborough. He, like Peter Prescott of Peterborough, became the proprietors' clerk and hence active manager of the affairs of Hillsborough; each had their respective town named after them, while holding a similar office, in precisely the same way; ours might perhaps have been called Prescottborough, were it not for the fact that there were two proprietors of the name of Prescott, Peter the active promoter and Jonathan empowered simply to call the first meeting in 1738 to elect a proprietors' clerk and transact other business.

“Peters Burrer,” this being contemporaneous with this man’s practical management and control as agent of the proprietors.

There is a city by the name of Peterborough in England, but none of the settlers came from there nor indeed from any part of England; these Irish settlers were in fact intensely anti-English long before that sentiment found violent expression in the War of the Revolution, in which they participated with such zeal and self-sacrifice; (as recorded in our town history) it was the attempts to establish the Church of England and to destroy the prevailing religious systems, so dear to the people, together with the oppressive land laws, that created in these Irish Presbyterians a hatred for the form of government under which they lived; they were—as stated on page 34—made by that church, the objects “of persecutions as mean, cruel, and savage as any which have disgraced the annals of religious bigotry and crime. ‘Many were treacherously and ruthlessly butchered, and the ministers prohibited, under severe penalties, from preaching, baptizing, or ministering in any way for their flocks.’” And it is further stated (page 35) that the “government of that day, never wise in their commercial relations or their governmental affairs, began to recognize them only in the shape of taxes and embarrassing regulations upon their industry and trade. In addition to these restrictions, the landlords—for the people, then as now, did not own land, they only rented it—whose long leases had now expired, occasioned much distress by an extravagant advance upon the rents, which brought the people to a degrading subjection to England, and many of them were reduced to comparative poverty.” They would no longer submit to these wrongs and (page 36) “animated by the same spirit that moved the American mind in the days of the Revolution, resolved to submit to these oppressive measures no longer; and, sought a freer field for the exercise of their industry, and for the enjoyment of their religion.”

These Irish Presbyterians were no worshipers at the shrine of optimacy, with its coterie of landlords, earls, and other, so-called, noblemen; it was in fact to be forever rid of this entire system that they faced the dangers and hardships of the voyage to and settlement of this new country; their immigration was a bitter protest against the English ruling classes and the reign of autocracy under which that system thrived. Was there anything in the sentiments of these settlers to lead a person to believe they would select an English earl as their hero? ²

² A few towns in this vicinity which were incorporated during the English regime—as an inducement to receiving their charter—submitted to the naming of the town after resident English loyalists; thus Frances Deering, the beautiful wife of Gov. John Wentworth, the last royal governor of New Hampshire, paid all the expenses and used her potent influence in obtaining the charter of both Francestown and Deering in 1774, on condition that the towns be named from her maiden name (Vol. 24 State Papers, pages 67, 679); Temple was named in honor of Sir John Temple, (Vol. 25 State Papers, page 571) who, although born in Boston became lieutenant governor, (afterwards baronet) hence second personage in the province in 1768 when the town was chartered through his aid and influence; Jaffrey was named after George Jaffrey, (Vol. 25, State Papers, page 158), one of the Masonian proprietors, who, in 1773, when the town was incorporated, was a member of the governor's council and used his influence to obtain the charter. A few towns submitted to a change from the names first adopted by them, in order to insure the obtaining of their charters; thus when John Taggart and others from Peterborough in 1769 settled in what is now Stoddard, they named it Limerick and it was thus known (Vol. 9, State Papers, page 829) up to the time of incorporation in 1774, when its present name was adopted in honor of Col. Sampson Stoddard of Chelmsford, one of the original grantees; the name of the township of Boyle was changed (Vol. 25, State Papers, page 21, 25) to Gilsum when incorporated in 1763, taking the first syllables of the two grantees' names, Gilbert and Sumner; other similar changes were made under English regime and through English influences. When however these Irish settlers themselves selected names for their towns—as was the case in Peterborough—no English influence obtained, for it must be remembered that the present English and Scotch sentiments, we now hear so much about, did not possess that sturdy, loyal Irish people; the modernly invented name of "Scotch-Irish", for instance—so far as we have any history, tradition or in-

Again, it is impossible to believe that a christian people, as were these settlers—even if they wished to honor some nobleman—could have selected, as a person in whose honor to name their town, a professed atheist like the Earl of Peterborough, of whom it was said in the sketch of his life given on page one of the *Transcript* of May 17, 1906: “He was vain, passionate, and inconstant; a mocker of christianity, and had, according to his own voluntary confession, committed three capital crimes before he was the age of twenty.” Bishop Gilbert Burnet of the Church of England, the eminent divine and historian, describes him as, “a man with little true judgment and no virtue.” Indeed the history of the Earl—as recorded in all the books I have read—was such as would shock the sensibilities of the good people who were the establishers of this town; his character was at such variance with their sentiments that the possibility of their naming the town in his honor, it would seem to me, must be precluded.

It cannot be said that these intelligent settlers might have been ignorant, as were many of the subsequent generations, of the Earl’s character; he was in tottering old age and his notorious reputation—now happily almost obliterated—had long been the theme of song and story in the books and news-

formation—was unknown, unspoken and unrecorded by any of them at any time, the originators and promoters of this strange and peculiar “Scotch-Irishism” being strictly products of our own time and of our own country; there was, for example, no such names as London, Liverpool, Leeds, Sheffield, Edinburg, Glasgow, Aberdeen, given to towns where these settlers located, but the selection of names was from their own people, or from their own Ireland which they loved so well, where they and their ancestors for three and four generations were born, where their kinsman and their descendants remaining are found to-day resenting this modern “Scotch-Irish” appellation, as these settlers would undoubtedly do themselves if living; it was in Ireland their sympathies centered and found expression in their selection of distinctively Irish names for the towns they settled, such as Dublin, Belfast, Colerain, Boyle, Limerick, Derry, Kilkenny, Antrim and many other purely Irish names.

papers of the day before these settlers left Ireland, a part of the world which had been the center of the theatre of his profligacy and crime.

Ordinarily the question of the origin of the town's name would be of no great moment, and would not warrant the attention here given it, but when, as in this instance, an erroneous claim would do the christian founders of the town violent injustice, the matter becomes highly important and the error should be corrected.

Ours is the only town or other municipality of our name in the United States. In the town of Smithfield, Madison county, New York, there is a village and post office called Peterborough. In answer to an inquiry, the town clerk of Smithfield, who resides in the village of Peterborough, writes: "This village took its name from Peter Smith, who settled here about 1800; he was a great land owner, having at one time about 60,000 acres in this vicinity—the village (Peterborough) took its name from his given name and the township (Smithfield) from his surname—he was the father of Gerrit Smith, the great abolitionist, who did so much to free the slaves." The township of Smithfield has a population of 875, the village of Peterborough about 300.

There is a small city, Peterborough, in Ontario, Canada, the county seat of Peterborough county, 76 miles northeast of Toronto; this and our own town being the only municipalities of the name in North America. In answer to an inquiry, the historian of this prosperous young Canadian city, writes: "The name of our town, Peterborough—which was proclaimed a city July 1, 1905—is derived from the christian name of Peter Robinson, who, in the twenties, brought a large immigration, some 2,000, to it. This is the origin of the name. We have a population of 14,500."

Thus it will be seen that the other places in America, taking the name of Peterborough, derived it not from the disreputable Earl of Peterborough, but from the given name of

some proprietor or benefactor of the place. There can be but little doubt that our town derived its name in precisely the same way from Peter Prescott, who was such an important factor in the early history of the town at the time it received its name more than six years prior to the Earl's death and while yet an unincorporated township.

The town history states (page 51): "It is significant that in a certain deed to Lieut. John Gregg, of the farm C, by John Hill, Dec. 6, 1743, it is described as in 'East Monadnick.' It may be that this was at first the designation of the town, which it so well represents in location, till near 1750. Previous to this the proprietors had called it the 'township.' It is first recognized in their records by the name of Peterborough, at their meeting held in Peterborough, Sept. 22, 1753." The interesting history of the "Home of the Smith Family," by Jonathan Smith, (page 30) in giving a certain petition, dated Oct. 4th, 1750, in which the name of the town appears, states: "It shows that the town was already called Peterborough, and is the earliest known mention of the fact."

This is an error; the first mention of the name Peterborough in the proprietor's records was in 1750, but the name of our town, in the different forms of spelling, can be found in the Massachusetts Archives, in many documents antedating the year 1750; these are copied — with the dates and forms of spelling given — on the following pages of the New Hampshire State Papers: September, 1739, Peters Burrer, Vol. 24, page 309; June, 1740, Peterborough, Vol. 24, page 137; May 13, 1747, Petersborough, Vol. 9, page 8; Jan. 26, 1748, Peterborough, Vol. 28, page 186; 1748, Peters Borough, Vol. 29, page 231; Dec. 3, 1748, Peterborow, Vol. 29, page 246; June 16, 1749, Petersburrough, Vol. 28, page 447; June 30, 1750, Petersburrough, Vol. 28, page 339; Dec. 3, 1750, Peterbourrow, Vol. 29, page 439, and in the years between that

and 1760—the year the town's present name was finally and definitely fixed by incorporation—it was in most instances, spelled with the letter “s” following the prefix Peter.

Thus the first mention of the name of our town, with the original spelling, which we have been able to find anywhere, is on page 309, Vol. 24 of the State Papers, in an act of confirmation by the Massachusetts House of Representatives to Jeremiah Allen; dated September, 1739, of a 500 acre tract of land, in what is now Sharon and which was surveyed the July previous, described as “adjoining to a new township called Peters Burrer.”

It will be seen that the early spelling of the name of the town was, generally, inconsistent with the name of the Earl of Peterborough, and the suggestion that it was probably named in his honor, as stated in the town history (page 51) must in the light of certain facts, be classed as an error. The town was called “Peters Burrer” (1739) six years before the Earl's death (1745).

From pages 75 and 76 of Sawtelle's History of Townsend, Mass., I copy the following:

“Among the inhabitants of Concord, were some of the leading men of this province, at the time of the settlement of Townsend, and onward. December 6, 1737, ‘a township east of Monadnock hills, on the southern branch of Contoocook river,’ was granted to Samuel Hayward, and others, of Concord. This township was afterward principally owned by Peter Prescott of Concord, who was a large landholder and speculator. Tradition says that Peter Prescott, during the time he passed at Peterborough, lived in a semi-subterranean cave, snugly ensconced in an abrupt hillside with a sunny outlook; and that his Concord friends; and the land speculators, would talk about ‘Peter's burrow,’ of ‘going up to Peter's burrow’—hence Peterborough or the name of the town.”³

³ This abode of Peter Prescott—the first white man's dwelling place

Dr. Albert Smith, the learned author of our town history, stated (page 51) that he knew "nothing in what manner Peterborough received its name," depending entirely upon what he heard his father say. The error might very naturally and gradually have crept in—before the elder Smith's time—as the Earl of Peterborough, like Capt. Kidd, was the subject of many stories of startling adventure; he was indeed a more romantic, if not attractive character than plain Peter Prescott who was in the enterprise with the mercenary purpose of settling the town for what money there was in it, finally selling his interest, when it suited his purpose, but not, however, until the township had, by common consent, been named after him, over twenty years before its charter. The statement made by Rev. John H. Morison, in his centennial address, delivered Oct. 24, 1839 (town history, page 261) that, "the town is said to have taken its name from Peter Prescott, of Concord, Mass.," does not appear to have been controverted. Dr. Morison was a very exact and scholarly man, well versed in the town's history, and this public statement, thus made, at this early date, of what was said to have been the origin of the name of the town, will carry with it great weight; presumably he would not have made the statement and thus given currency to it in his valuable and carefully prepared centennial address, if he had considered it

in town, the site of which should be permanently marked—was, according to record and tradition, on the land now owned by Mrs. B. P. Cheney, some distance southeasterly from her fine dwelling house on the hill and two or three rods northeasterly from the present granite watering trough on the north side of Cheney Avenue. The first of the several lots Prescott drew were Nos. 7 and 70, fifty acres each, together making a double lot; the records show that the first was drawn as his home-lot and it comports with tradition that it was on a hill sloping to the south and near a spring. The record of deeds also shows that Prescott sold both of these lots to William Scott, but on account of threatened Indian raids, Scott did not settle there until about 1749, when he came, with his newly wedded wife, and built a house on or near the site of Prescott's former abode: this house was standing within the memory of those now (1906) living.

erroneous, or having made it, would have added a correction if he had considered it wrong.

The able historian, F. B. Sanborn, of Concord, Mass., made the following interesting suggestion in a recent letter:

“ I think both stories of the origin of the name are correct. Peter Prescott ⁴—to whom among others the Massachusetts Legislature granted Peterborough in 1738 was an important person, born in Concord, but living in Boston after graduating at Harvard in 1730. He removed to Nova Scotia before the Revolution, and died there in 1784, no doubt a Tory. He was a descendant of two Peter Bulkleys, the founder of Concord, and his grandson of the same name. It was quite natural that colloquially the settlement should be called ‘ Peter’s Borough.’ But when it was incorporated by the Wentworths and the N. H. Legislature, some time after 1759 and before 1767, the fashion had set in of naming towns and counties for English nobleman, and probably the Wentworths and Atkinsons transferred the honor of the name to the Earl of Peterborough in England. It does not seem to have been fully incorporated in 1762, (see page 836 of Vol. 6 of Provincial Papers), but by 1767 it had been made a town. The petitioners of 1759 call it ‘ the Township of Peterborough; ’ but the Massachusetts grants did not hold

⁴ There is but meager record of Peter Prescott; a letter of inquiry to the librarian of Harvard College library, brought the following data: “ Peter Prescott was graduated from Harvard in the class of 1730. Our college records of graduates of that period are very fragmentary, and give no information about him. From other sources I learn that he was born April 17, 1709, son of Dr. Jonathan Prescott and Rebecca Bulkley of Concord, Mass. He was a lawyer residing at Concord and Boston before the Revolution; he dealt extensively in wild lands; he was out in the service of his country several times during the French war and commanded a company at Crown Point in 1758; he removed to Annapolis, Nova Scotia, where he was appointed clerk of one of the courts and where he died in 1784. In 1746 or '47 (?) he married Elizabeth ———, who died Feb. 14, 1804. I am not able to give you any information more than the above details, which were taken from ‘ Shattuck’s History of Concord,’ and the ‘ Prescott Memorial.’ ”

after 1741, except for the protection of private property, and many towns were renamed when granted by the Wentworths."

But this suggestion, that the honor might have been transferred to the disreputable Earl of Peterborough, is at best mere conjecture. What was in the minds of the Wentworths and Atkinsons is of course unknown, and if known would really be of no consequence in discussing the origin of the name. The name, which originated from Peter Prescott soon after the settlement was established, was fully adopted and by long usage universally accepted over twenty years prior to incorporation; we find it, among other places, in conveyances (1739), in quitclaim of the Masonian proprietors (1748); in the proprietary records (1750), in the petition to Gov. Wentworth for a fort (1755 or 1756), and in the petition to Gov. Wentworth for incorporation (Oct. 31, 1759), when the township was referred to as "commonly called and known by the name of Peterborough;" it so remained to the date of incorporation and down to the present time. Nothing can change that origin; it is not recorded, indeed, that such a change was ever attempted, suggested or desired by any one.

OLD-TIME READING BOOKS

BY THE RIGHT REV. MONSIGNOR PHILIP R. McDEVITT.

The primary purpose of school text-books is to help pupils in the acquiring of information concerning a particular branch of study. Aside from this purpose, text-books exercise indirectly, and sometimes directly, an influence in forming the views of children in regard to religious, moral, political and social questions. This is true in a particular way of geographies, histories and readers. An article, "How Bigotry was kept alive by old-time Text-Books" (RECORDS, September, 1913), pointed out that it is not at all improbable that the statements, or misstatements, of the geographies and histories used in the schools of the United States, in the first quarter of the nineteenth century, concerning the Catholic Church and Catholic countries, have had no little part in keeping alive the anti-Catholic prejudice which has been, and is, one of the strange inconsistencies and contradictions in the life of the American people. School text-books show also the literary taste of the time, the current views concerning the principles and methods of education and the relative value that is placed upon the various elements which are found in an educational system. For instance a brief examination of a number of readers which were used in the elementary schools of the United States between 1800 and 1840 proves conclusively that religion and morality were considered as vital parts in the education, such as it was, during that time. Furthermore these readers, when compared with the readers in use in the public

schools to-day, show very plainly how religion has been slowly but surely, either totally eliminated from our system of public education or assigned a minor and unimportant place. Indeed no other evidence than these elementary readers is necessary to prove that education in America, in times gone by, made religion and morality prominent factors in the training of children. They seem more like sermon books than the text-books for the day schools of the country. Almost every author of these reading books announces, in a pretentious and lengthy preface, that his special purpose is to write a book that will affect deeply the moral and religious character of those who may use it.

The author of *The Western Reader*, a Series of Useful Lessons,¹ is very emphatic on this point. He says: "In preparing this book great care has been taken that all the lessons shall be of an instructive character. No sentiment has been admitted which could be pernicious to the young mind, nor any in which serious things are treated with unbecoming levity. A considerable portion of the lessons are of a moral, and some of a decidedly religious character." The following titles of a number of selections leave no doubt that the author carried out his purpose: "Ingratitude towards the Deity," "On the Advantages of Learning," "Absurdities in Dress," "Domestic Life," "Danger of Delay in Religion," "The Miracles of Christ," "Motives of the Gospel," "Effects of Persevering Industry."

A curious and interesting combination of sermon and reading book is found in "*The American Moralist* containing a variety of moral and religious lessons together with humorous and entertaining pieces. Designed principally for the use of schools," by George Chipman, Wrentham (Mass.), 1801.

It would appear from the author's preface that the youth

¹ James Hall, Cincinnati, 1833.

of his time were like the youth of to-day, of deep concern to their guides and teachers. "Sensible of the depravity of the human heart, and of the vitiated morals of too many of the rising generation, the compiler has endeavored to cull and extract moral and religious beauties, that, if possible, they may be tasted and cherished in the susceptible minds of the rising generation, and have a happy influence over their hearts, lives and conversation. . . . Being convinced of the evils and mischiefs from a wrong education and vicious habits, the compiler entreats each child and youth, from every tender and friendly consideration, to attend their best interest early in life, that, by that means, they may shun all the misery and wretchedness, which is ever attendant on a vicious course of life, and secure to themselves all that happiness which God bestowes on a virtuous life here, and that celestial crown of glory which awaits the humble followers of Jesus in a better world" (pp. V, VI). If we are to believe the announcement on the title page, "nearly a million copies" were sold of this reader.

"*The American Preceptor Improved*, Being a new Selection of Lessons for Reading and Speaking Designed for the Use of Schools, by Caleb Bingham, A.M., Boston, 1837," reads the title-page of a text-book, the character of which is sufficiently indicated in the following selections: "A Hint to Parents," "Parable against Religious Persecution," "History of Joseph, Abridged," "Ingenious Villany Finally Punished," "Parental Tenderness," "St. Paul's Speech before King Agrippa," "The House of Sloth," "Fashionable Education Misapplied," "On Profane Swearing," "The Revenge of a Great Soul," "Female Industry."

No better type of the readers of those early days can be found than "*The North American Reader* containing a great variety of piéces in Prose and Poetry from very highly esteemed American and English writers; also, Ob-

servations on Good Reading; The Declaration of Independence; The Constitution of the United States; Political Definitions; Variable Orthography; Concise Principles of Pronunciation; Rules for the Division of Words; and the Rules for Spelling the Plurals of Nouns; Participles, Present Tense, and Preterit of Verbs, and the Comparative and Superlative Degrees of Adjectives. Designed for the use of the Highest Classes in Schools and Academies, by Lyman Cobb, A.M., New York, 1835."

The preface of the book is characteristic of the times: "In making this selection, the author has been strictly rigid in selecting such pieces only as shall have a direct tendency to lead scholars in the paths of virtue and religion, as well as to improve their taste in reading. Such improvement he has hoped to promote by furnishing a book embracing selections of various character, written in a chaste and pure style by eminent statesmen, pious divines, profound philosophers, and the most approved poets of this and other countries. It is well known that the influence of school exercises in the formation of young minds is very great. Chastity of thought, and purity of diction have, therefore, been objects of peculiar attention in the compilation of this work."

"*The Young Gentleman and Lady's Monitor* and English Teacher's Assistant, being a Collection of Select Pieces from our Best Modern Writers, calculated to eradicate Vulgar Prejudices and Rusticity of Manners; improve the Understanding, rectify the Will; purify the Passions; direct the Minds of Youth to the Pursuit of Proper objects and to facilitate their Reading, Writing and Speaking the English Language with Elegance and Propriety; particularly adapted for the use of our eminent Schools and Academies, as well as private persons, who have not an opportunity of perusing the Works of those celebrated Authors, from whence the collection is made. Divided into small portions for the Ease of Reading in Classes."

It would be interesting to learn the judgment which the girls of a modern high school would form of the following reader after they had looked at the table of contents. "*The Young Ladies Class Book*, a selection for Lessons for Reading by Ebenezer Bailey," Boston, 1833. Titles of various selections are: Instability of Character, Government of the Temper, Intemperate love of Praise, Influence of Christianity in elevating the Character of Females, Portrait of a Worldly-Minded Woman, Baneful Effects of Intemperance, The God of Universal Nature, Fashionable Follies.

Messrs. Abbott, New York, 1836, published "*The Mount Vernon Reader*, A course of Reading Lessons selected with reference to their moral influence on the hearts and lives of the young. Designed for Middle Classes." The table of contents is like that of the other readers: Exact Obedience, The Way to be Happy, Temptation, Real Courage, Delirium Tremens, The Drunkard's Death Bed, Sin Against God.

The Rev. J. L. Blake, A.M., the author of "*The Historical Reader*, designed for the use of schools and families, on new plan," Concord, N. H., 1831, was, as is evidenced by his preface, fearful that his book might be condemned, because a book that contains "accounts of battles, massacres, and other tragical scenes will cause young persons, especially, to place a false estimate on human conduct, that, in the same degree as they thence fail duly to appreciate real goodness, they will become the less inclined to it; and in the same degree as they become familiarized with vice, they will view it with less abhorrence, and will consequently be less secured against temptations to it."

"*The American First Class Book on Exercises in Reading and Recitation*, designed for the Use of the Highest Classes in Public and Private Schools, by John Pierpont," Boston, 1839. The author of this book hopes that it will enable those who use it "better to understand and discharge their duties in life, and lead them to contemplate with pleasure and

religious reverence, the Character of the Great Author of their being, as discovered in His works, His providence, and His word, and thus help them to attain the end of their Christian faith—the salvation of their souls.”

“*The Juvenile Mentor* or Select Readings; being American School Class Book, No. 3. By A. Pickett, New York, 1820.” Some of its selections are: The Cruel Boy, Old Age Made Happy, Disinterested Humanity, Idleness and Resolution, Joseph and his Brethren, The Supreme Ruler of the World, Charity, Health, Gratitude, Mortality, The Wisdom of Providence, Slander and Slanderers.

Lindley Murray published in Newark, N. J., in 1830, “*The English Reader* or Pieces in Prose and Verse from the Best Writers designed to assist young persons to read with propriety and effect, improve their language and sentiments, and to inculcate the most important principles of Piety and Virtue with a few preliminary observations on the Principle of Good Reading. That the collection may also serve the purpose of promoting piety and virtue, the Compiler has introduced many extracts which place religion in the most amiable light. The Compiler has been careful to avoid every expression and sentiment that might gratify a corrupt mind, or, in the least degree offend the eye or ear of innocence.”

Among these interesting reading books is one entitled: “*Lessons for Children*; in four parts. By Mrs. Barbauld, Philadelphia, 1818.” The authoress states in the preface that “This little publication was made for a particular child, but the public is welcome to the use of it. It was found that amidst the multitude of books professedly written for children, there is not one adapted to the comprehension of a child two or three years old. To supply these deficiencies is the object of this book. The task is humble, but not mean; for to lay the first stone of a noble building, and to plant the first idea in a human mind, can be no dishonor to any hand.”

The characteristics of this effort to do for very young children what had never been done before may be learned from one of the lessons provided for a child two or three years old: "When Spring comes again there will be green leaves and flowers; daisies and pinks, and violets and roses; and there will be young lambs, and warm weather. Come again, Spring." Within a year the two-year-old who had mastered the above selection was thought to be ready for the following: "February is very cold too, but the days are longer, and there is a yellow crocus coming up, and the mezeon tree is in blossom, and there are some white snowdrops peeping up their little heads. Pretty white snowdrop with a green stalk." Perhaps this little book was highly successful. In the absence of any proof thereof a suspicion may be harbored that Mrs. Barbould, like many other educators, had more zeal than discretion in her effort to provide for the educational needs of children two and three years old.

"*Cobb's New Juvenile Reader No. III, or Third Reading Book, containing interesting historical, moral and instructive reading lessons,*" was published in New York in 1830. In the preface the author says: "The practice of giving children dialogues between wolves and sheep, cats and mice, etc., often met with in elementary reading books, containing statements and details of things *which never did, and which never can take place*, is as destructive of truth and morality, as it is contrary to the principles of nature and philosophy." According to this educational theory the present day primers and first readers in which "the joys of happy childhood at play in the open—with the birds, the animals, the flowers, the wind, the snow and rain—the joys of childhood imagination, are presented in the language of Childhood, and from the child's point of view," ought to change their pedagogy and morality. The following titles of selections in the New Juvenile Reader show how fully and loyally Mr. Cobb carried out his notion of the material that ought to be found

in a reading book: The Diligent Scholar, Filial Sensibility, Tenderness of Mind and the Fair Lady's Wish, Filial Affection.

Like many another author of school books, Daniel Adams, M.B., professes to have produced the book and the system which will forever solve the question of the right method of teaching certain subjects in the school curriculum. He published "*The Understanding Reader* or Knowledge before Oratory," in Leominster, Mass., in 1805. "There is in my opinion," says Mr. Adams, "as much difference between a *Learned Reader* and an *Understanding Reader* as there is between a *Learned Pig*, which tells the exact hour and minute of the day and Pope Gregory XIII who ascertained the exact number of hours and minutes in a Solar year." "The Pig," he continues, "knows nothing of time nor of those measures (hours and minutes) by which we reckon its progression; as do many of our school boys, who pass for good readers, know or understand of those subjects which they read." He submits his book "to the candor and discernment of an enlightened public. Happy if it should be found upon examination and by experience to hold forth any improvement by which the understanding and faculties of youth may be more effectually called forth into operation."

In the examination of these early readers we find not only the book that is presented as the solvent of all difficulties in the teaching of young children to read, but the book that is somewhat different from every other that has gone before it. At least the author says that it is. The lapse of a century evidently shows little change in human nature, for the very same claims, sometimes diffidently, sometimes confidently made, are to be read in the prefaces of our modern text-books.

"*The School Exercise*, containing a Course of Lessons in which the various branches of education are introduced

as subjects for reading in schools,"² is a book in which the plan "is somewhat different from that of any preceding publication". Because of this difference, and of the favorable reception that was accorded to the first edition of the reader, the author feels very confident "that those persons generally, who are engaged in the instruction of youth will at least give it (the book) a fair trial."

The titles of the selections show the radical difference between these early readers and those that are used in the public schools to-day. The early readers were plainly and unmistakably religious and moral in matter and purpose. That they were such was often adduced by their authors as one of the strongest recommendations to the patronage of the public. The modern readers, while providing selections which may inculcate natural virtues, practically exclude all that are religious. The modern readers are written for the prime purpose of helping the child to master the art of reading: "to make the difficult art of learning to read a delight and an inspiration". "Dry didactic selections introduced simply for the sake of conveying information have no place in a school reading book," is the opinion expressed in a recently published series of readers. The selections therein, it is declared, should be "uniformly inspirational rather than merely informational."

"This is a book," says the preface of a modern primer, "for the little ones who are just beginning the struggle with word forms; and who need, therefore, to have the paths of learning made as smooth and straight as possible." "In reading as in all other branches of study," says the preface to a second reader, "the pupil must follow the natural order: first observation, then thought, and then expression. The teacher must lead the pupil to observe accurately, think clearly, and express his thoughts correctly."

² By Charles Mead, Philadelphia, 1823.

The change that has been made during the past few generations in the character and purpose of school readers is due partly to the teaching that as morality and religion are wholly separate, morality alone is to be taught in the day schools, and religion is to be relegated to the home and the Sunday-school. But perhaps the principal cause for the change has been the illogical contention that the secular education provided by the State can be made acceptable to all citizens only by the elimination from the schools of everything of a distinctly religious character.

This belief has been carried to the point that, though the name of God may be found in some of the modern reading books, yet a careful searching is necessary in order to find it. The secularists in education have been so insistent upon their point of view that they have succeeded in making the day schools of the State in teaching, in text-books and in spirit totally free from the influence of religion. They have so confused principles that the majority of the people of the country are unwilling to see that non-sectarianism is as much a religious belief as the so-called "sectarianism" of those who contend that religion is the vital element in all education, and that the State by providing, from a taxation upon all citizens, a school that suits the educational theories of secularists actually penalizes the positive religious belief of one class of citizens and favors the negative religious belief of another class, though all classes are absolutely equal before the law.

The hardship which the support of the so-called non-sectarian school system of public schools imposes upon those citizens who believe that all education should rest upon a religious basis might be borne with patient forbearance, if the results from such a system were purely indifferent. Unfortunately such is not the truth.

But the existing state of affairs whereby the ever present opportunities—such as are afforded by the school reading

books — of making known the great moral and religious truths are lost, is all the more lamentable, because through the neglect of parents and the failure of the Sunday-school the day-school is the only place where many children can acquire training in religion and morality. The atrophying of the spiritual sense of great masses of the children of the country is inevitable in the carrying out of the principles of a purely secular system of education. The school readers, colorless and lifeless as far as religion is concerned, afford perhaps the surest evidences of the impending danger. Who can forecast the conditions in the social, political, moral and religious life of the people of the United States when the present educational policy has reached its final and logical development?

ARCHBISHOP RIORDAN

BY THE REV. THOMAS J. BRENNAN

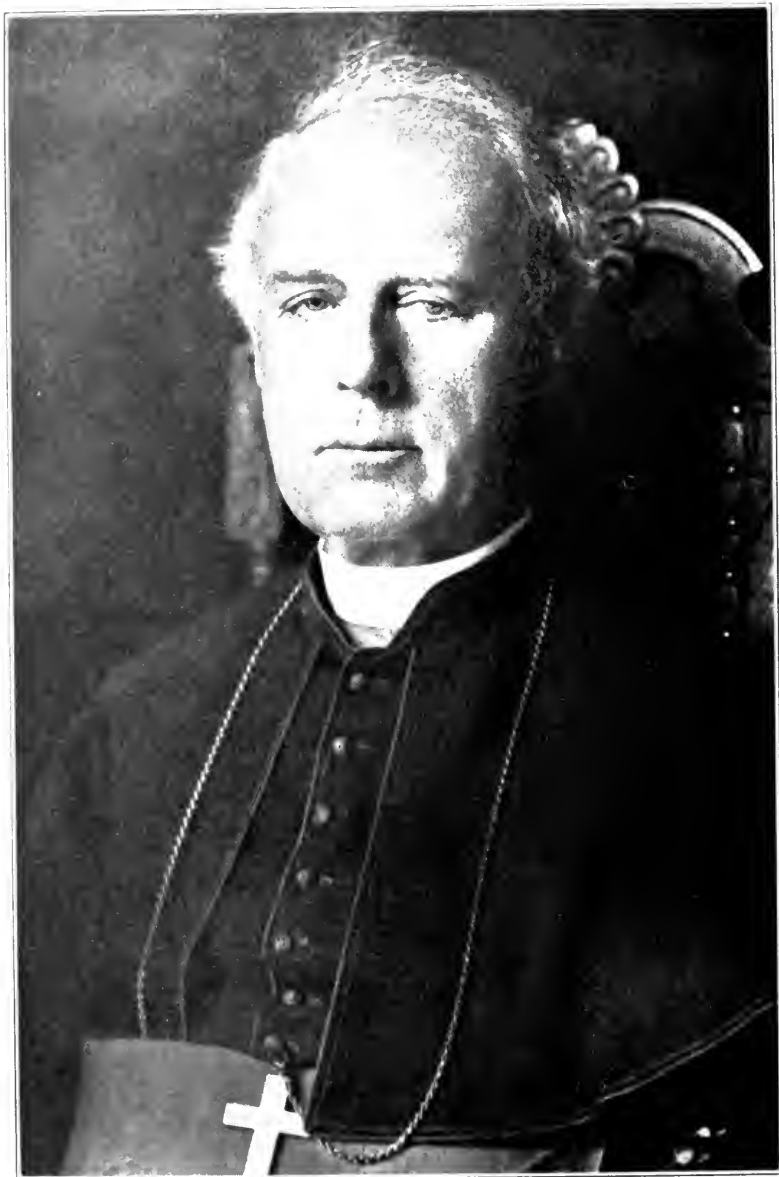
His Grace, the late Most Rev. Patrick William Riordan, Archbishop of San Francisco, was born at Chatham, N. B., August 27th, 1841. He studied at Notre Dame University, at Paris, Louvain and Rome. He was ordained priest, June 10th, 1865, at Mechlin, Belgium.

One who was present in the great hall of the University of Louvain when Father Riordan, then only in his twenty-fifth year, won and received his degree, has often told how the young priest bore himself as he stood in the tribune, ready to defend his thesis; how he faced and surveyed the learned audience which surrounded him. That audience was composed of the doctors and professors of that great University, of old and deep-brained Jesuits and Dominicans, of the best theologians, scripturists and philosophers of all the colleges, besides the students who came to witness the intellectual contest, the triumph or defeat of the young American. Few laymen have any idea of the intellectual battle that must be fought by the candidate for a degree in theology in the University of Louvain. For hours he is subjected to the attacks of any and all who dare to strike him. Not only must he parry each thrust; he must put each opponent to rout and remain in possession of the field when all have yielded. All or most of the best men in Louvain attacked the young American; men renowned in Europe, whose names are on the title pages of Latin tomes held as authority in the schools of theology and in the disputations

of the philosophers, but none of them pierced his mail; each proposition of his thesis was defended by him successfully, and the Hall never rang with finer Latin eloquence than Father Riordan's on that day.

Returning to the United States he became one of the faculty of the Theological Seminary of St. Mary's of the Lake, Chicago, as professor of ecclesiastical history and canon law. Somewhat later he gave instruction in dogmatic theology. He was pastor at Woodstock, Illinois, in 1868, and the same year removed to Joliet, in the same State, where he remained until 1871, when he assumed the rectorship of St. James's Church in the City of Chicago. In 1883 he was appointed Bishop of Cabela and Coadjutor with the right of succession to the See of San Francisco. He received the episcopal consecration at Chicago, September 16th, 1883, from Archbishop Feehan, who was assisted by Bishop McCloskey of Louisville and Bishop Chatard of Vincennes. A touching incident of his consecration was the presence of his venerable mother, who was the first to receive the blessing of the new bishop. From the *Monitor* of September 26th, 1883, we quote the following paragraph, telling of the memorable incident:

"As soon as the ceremony was over, Bishop Riordan advanced to one of the front pews, where sat his mother, whose tear-stained face showed the deepness of her emotion. Tenderly laying his hand upon her he bent down and kissed her. She softly spoke a prayer for his weal, and then buried her face in her hands. His Grace stood for a moment irresolute, and then compressing his lips turned away. Two other old ladies there received especial attention, one a weakly creature sixty or so, but firm in the faith of the Church, whose means of subsistence are furnished through charity, the other a bluff, vigorous scrub-woman. Though, by direction of his Grace himself, they had two of the best seats in the church, in the aisle beside them stood a lady



THE MOST REV. PATRICK W. RIORDAN, D. D.
Archbishop of San Francisco
Died December 27, 1914



elegantly attired and adorned with various jewels, whose husband is said to be worth hundreds of thousands. The gathering was most democratic."

Within a few weeks after his consecration, Archbishop Riordan left for his new and vast field of endeavor in the West. On Sunday, November 3rd, 1883, His Grace arrived in Ogden, where he was met by Archbishop Alemany, who had gone that far to meet his Coadjutor. In the evening of November 6th the two prelates arrived in San Francisco.

The young Archbishop took up his duties at once. What a help and inspiration he was to his venerable senior is best shown in the love and esteem that saintly man cherished for the youthful prelate. His presence and activity made the declining days of Archbishop Alemany most happy and bright with the promise of future security for the charge they both loved so well—the Church in California.

On December 28th, 1884, Archbishop Alemany formally resigned the See of San Francisco, bade an affectionate farewell to the loyal people among whom he had labored for thirty-four years, and retired to the meditative seclusion of a monastery of his white-robed order in the land of his birth. Archbishop Riordan, with whom his correspondence, at once fatherly and brotherly, was interrupted only by death, knew the warm affection of the dead apostle for his native town of Vich, in Catalonia. There, as his personal meed of honor to the dead, he provided a resting-place, and an appropriate monument for him who was responsible for the faith of California in her early American career. Though his remains are not in our midst, his name and deeds commemorated by the tablet in the Cathedral sanctuary, will live forever as a precious heritage of his children in the faith.

What might be considered the first distinctive feature of the regime of Archbishop Riordan was the effort to bring the priesthood and laity in ever closer touch with each other.

A marked evidence of this was in the subdivision of parishes as fast as circumstances would allow. The wide areas formerly constituting pastoral charges, even in the city and large towns, had a tendency to keep priests and people apart. The success of the Church comes to a great extent as it did in the earliest days of the Archdiocese from the personal knowledge the clergy and laity had of each other, and the warm co-operation for good resulting therefrom.

Conversions to the faith were another distinguishing feature of Archbishop Riordan's episcopate. They grew more numerous every year. During the earlier years of the archdiocese many of the most prominent builders of the Commonwealth of California sought that peace of soul that possession of the truth alone confers. The very first baptism registered in the pioneer church of St. Francis was that of a convert, Dr. Tennant. The first Governor of California under American rule, Hon. Peter Burnett, entered the Church of God, and later gave the reason of the change in an excellent work, "Paths that led a Protestant Lawyer to the Catholic Church". Judge McKinstry of the State Supreme Bench likewise became a Catholic. So, too, did certain literary men of the early seventies, among them Charles Warren Stoddard, the famous poet and essayist, and numerous others of like prominence.

During the episcopate of Archbishop Riordan the centripetal attraction of the faith has been equally active. Teachers, lawyers, doctors, in short, all the professions, are represented in the inflow, not to speak of the vast multitudes whose coming is unheralded. Catholic priests and people have been equally responsible for these excellent results, for Archbishop Riordan was ever a constant and consistent promoter of the apostolic mission of the laity.

The priesthood of the diocese was naturally a constant object of His Grace's interest. Both during their formative period in the Seminary and after their ordination he

was the father as well as the bishop of the priests of his jurisdiction. His plans for the relief of those prostrated by sickness in their service of the archdiocese are well known. To keep alive the love of study and to render the clergy of his jurisdiction at least as learned and cultured a body of men as any other profession he organized the monthly conferences, to which come the assistant pastors of all the diocese.

In June, 1890, the Archbishop celebrated the Silver Jubilee of his Ordination. The gorgeous crozier presented him as the mark of their affection by the priests of the diocese on that occasion he would not use until he dedicated the new Cathedral in the year following. He esteemed the love of his priests as thus manifested too much to use it before that time.

The Diocesan Seminary—"His Crowning Work"—was the embodiment of his long thought-out plans for supplying a pious and learned clergy for the future. He, himself, ranked its establishment as far more important than the building of the magnificent Cathedral of the archdiocese, for as he said in his address at its opening: "It begins the most important chapter in the history of the Church on the Pacific Coast."

The erection of the new Cathedral was an achievement fit to test the life time of the ablest man, yet it was begun and done by Archbishop Riordan in a few years, and with a success that could be only the fruition of an apostolic zeal. And the same energy displayed in erecting the Cathedral was evidenced in the constant creation of new parishes, and the erection of new churches to meet the needs of a growing population. Not only have many new churches thus arisen where they were not before, but the old have been replaced by better structures, or, at least, remodeled. There is hardly a parish in the whole diocese existing in 1883, which has not in the interval since seen some great church-building operations.

It was when the great disaster of 1906 came upon us that the Archbishop proved his metal. He faced then the greatest catastrophe that has ever happened in the history of the world—the greatest destruction any single province of the Church has ever suffered. A total loss of over \$2,000,000; a dozen parishes with their churches and schools practically wiped out; many churches damaged so heavily that they must needs be virtually rebuilt; the heart of one of the richest fields possessed by the Catholic Church shattered and devoured by quake and fire—this is the picture that confronted him when he returned post-haste, to the city, news of the calamity having intercepted him on his way East. He had left San Francisco a great city, one of the greatest Catholic cities in the country, smiling in the western sun by her Golden Gate; he returned to find a desert of destruction and suffering. Relief work and the removal of debris were started at once by him while the city was hot from its smoking ashes; a complete organization was almost immediately perfected whereby the spiritual wants of the people were attended to. For weeks afterward the open-air mass was a customary sight. Tents and the canopy of the skies were the only shelters the altar had in those trying days, while an automobile served as a portable pulpit for the Archbishop and his late devoted and saintly coadjutor Archbishop Montgomery, as they went from one camp to another preaching and encouraging the people.

It is difficult to give the reader as comprehensive an idea as he should have of the rebuilding of the Catholic Church in San Francisco after the great disaster, and of the work accomplished by Archbishop Riordan. One must keep always in mind the fact that, not only were churches, schools, etc., destroyed, but entire parishes, acres of homes, wiped out, and their people scattered to the four winds. Imagine then the task of marshaling all this rehabilitation, of re-gathering these people, and of beginning the erection, not

simply of church edifices, but of vast parishes in a waste of ashes. Indeed, the Catholic Church in this city presents a wonderful spectacle to-day; and the center and heart of the picture is the man who generated all this vast work, our beloved, lamented Archbishop.

While studiously avoiding anything which might be interpreted, even in the faintest way, as mixing in politics, the Archbishop always took a fearless open stand on all questions—religious, social and moral. When he came before the public, he came with the respect of all. From his commanding presence, tall, dignified, stately, one knew at a glance that he was a ruler of men. Courageous with the consciousness of right, he never faltered in denouncing wrong and applying its remedy, and the public always waited on his word. In this way he brought to the attention of the people that California held the anomalous position of being the only State in the Union which taxed houses of divine worship, a fact which led Bryce in his *American Commonwealth* to declare that California must in consequence be the most irreligious State in the Union. It was not always so, but the strange New Constitution adopted by this State in 1878 made it the law. In half a dozen particulars that Constitution had already been proved by the citations in Bryce's work, contrary to the Constitution of the United States and had to be changed. Other amendments had been made for matters of necessity. Why not in this? Should the Church be taxed when it was doing more good for the State than all other agencies? Archbishop Riordan's argument prevailed, and the Legislature submitted the amendment to the people. They accepted it November 6th, 1900, from which day the taxation of churches and the ground whereon located ceased. This was a service done not only to the Catholic church, but of benefit to all churches, and it was a service deeply appreciated by the Protestant bodies of California.

Another great achievement of Archbishop Riordan's was the settlement of the Pious Fund. This famous case attracted the attention of the civilized world to San Francisco and her able Archbishop.

Archbishop Riordan will be remembered as a man of brilliant achievements. Monumental works offered him no difficulties. His plans were always vast, providing not only for to-day, but for the future. His administration was one succession of great undertakings, in which he was ever successful. Friends among the laity came to his aid in these projects with sums that were princely, and the results in building alone have been extraordinary. Well, indeed, did he manage his stewardship.

The Archbishop exercised more territorial jurisdiction than any civil governor. There is a Governor for every State in the Union, but there are only fourteen Archbishops for the entire United States, and the Archbishop of this Province of San Francisco, the late Most Rev. P. W. Riordan, will be numbered in our ecclesiastical annals among the great ones of the age. He died after a brief illness on Sunday, Dec. 27, 1914. He had been in active work up to a few days before, and his death came as a great shock to all. Ecclesiastical, municipal and state organizations united in lamenting a common loss, and his funeral was an eloquent tribute to the esteem and love in which he was held by all who knew him.

THE LATE MONSIGNOR ROBERT HUGH BENSON

BY THE REV. JOSEPH H. MC MAHON, PH. D.

Had Monsignor Benson lived until November 18, 1914, he would have been forty-three years old. But in the early morning of October 20 the great summons came to him: the flame that had blazed so fiercely for two decades of his active life, burned low and gently ceased, leaving myriads of hearts to mourn his passing, and the world poorer by his loss.

The circumstances of his death are, perhaps, well known. They have been recorded by his friend Canon Sharrock. In September, while not feeling as well as usual, Mgr. Benson had written to the Canon to say that the latter should not be surprised if he were unable to fulfill his engagement to preach at the Salford Cathedral on the Sundays in October. Punctiliousness in keeping his engagements was characteristic. The writer can testify from personal knowledge how sacredly Mgr. Benson regarded this duty, declining absolutely to relinquish an engagement in the poorest of provincial churches in favor of an invitation to a fashionable metropolitan church. His letter to the Canon, therefore, was an indication that he regarded his condition as serious. Nevertheless he went to Salford and preached on October 4. It was noticed, however, that he lacked his wonted vigor. The next day he insisted on going to a convent, in an adjacent town, where he spent the week, preaching a retreat.

The second sermon of the series at Salford was preached

on October 11. Two things were unusual. He could not mount the steps without difficulty, although usually he ran up. After his sermon he sank exhausted into a chair in the sacristy, and remained motionless for some time. Next day he started for London, but on the way to the railroad station he experienced such a piercing attack of pain in his chest that he was hurried back to Bishop's House and there put to bed, a doctor being summoned. The diagnosis was "simulated *angina pectoris*." From the fact that pneumonia quickly supervened and in view of the disagreement of doctors as to the existence of "simulated *angina pectoris*," it would seem that the initial symptoms were really those of pneumonia. At any rate it was to this that Mgr. Benson succumbed. When the announcement was made to him that it was deemed prudent to administer the last sacraments, he bore himself with the most edifying fortitude, personally making the responses and evincing the keenest interest in everything connected with the solemn rites. Characteristically he humbly asked how he should comport himself in this new experience. Just prior to his death he interrupted the prayers for the dying occasionally to make some request or send some message. Retaining his consciousness wonderfully up to within a few minutes of the end, he gave an example of piety and confidence in God that was most impressive to those who surrounded his bedside, among whom was his brother A. C. Benson.

In accordance with his written instructions, his body was taken to Hare Street House, near Buntingford. In the tiny chapel, upon which he had expended so much labor and affectionate care, his obsequies were celebrated in the presence of the Cardinal Archbishop of Westminster, his immediate relatives and closest friends, while hundreds waited without on the soft velvet lawns upon



MONSIGNOR ROBERT HUGH BENSON
Died October 20, 1914



which he had worked so often. A sextette of the beautifully trained choristers of England's great Catholic Cathedral exquisitely sang the sublime requiem, under the personal direction of Mr. Terry. And so he was laid to rest at the foot of the great cross in his beloved garden. It is understood that the estate is now the property of the Diocese of Westminster to be used as summer residence for the Ordinary, and so its character will be preserved.

By happy choice his dear friend, the Rev. Cyril Martindale, the cultured Jesuit, has been selected as his biographer. Sympathy, intimacy, congenial literary tastes, eloquence of style, distinction, will characterize the tale of this life so barren of deeds in one sense, so simple and yet so intricate by reason of its relation to others. Until the eagerly awaited biography appears, it would be inappropriate to venture upon biographical details. But now is the fitting time to record impressions.

Without irreverence I may be allowed to accommodate to Robert Hugh Benson the phrase which Holy Writ uses to describe the Presence of God—"a flame of fire." Intensity, all-absorbing, all-consuming was the dominant characteristic of his life. Theologians define God as simple act. In due measure the Scholastics describe the perfection of human activity, *totus in eo*. The pagan poet pithily put the rule of perfect action: *Age quod agis*. Whatever Robert Hugh Benson did he did mightily, with all his energy, with his entire self. This was true whether the occupation was what he deemed highest—preaching, or simplest, the amusing of his little boy friend, whether "*Jim*" of *Initiation*, or the sweet-voiced choristers of Westminster, of whom he was very fond. That intensity showed itself in every relation of his life and in all its variety. For instance, at the breakfast table he would be practically oblivious of the food he was

mechanically eating, so absorbed would he become in the perusal of his enormous correspondence. His interest in the table talk, at other times, made him unconscious of the viands, whether they were the simple repast of a clergy house, or the sumptuous table of a millionaire. Abstemiousness was the rule of eating for him.

His attitude towards his voluminous correspondence revealed the same intensity. He was consulted on cases of conscience by numbers of people from different parts of the world. Many of those never exchanged a spoken word with him; many more knew him only through his books; but most of them had been his auditors in the wonderful sermons he preached in two hemispheres; while many others had personally consulted him. His mail was a spiritual clinic. From consultations he had with me I gathered its varied character. Strangely enough, though he had no regular confessional, the weirdest and most revolting crimes of degraded human nature came before him for judgment. His interest in the poor victims of sin and crime was at once pathetic and intense. Between him and his correspondents there was established at once a perfect understanding. His wonderful insight into human nature stood him in good stead. Many were the journeys undertaken, and the strange interviews given, sometimes in one hemisphere to help a soul struggling to what was right in another. Unanswered letters were a constant obsession to him. When illness confined him to his bed, I have had to bring in a stenographer to take his dictation. His mind would not rest if he thought that some poor soul was awaiting the needed word of advice or comfort, sometimes of stern reproof.

In the details of his work that same intensity prevailed. Oftentimes when journeying in various conveyances, whether the ordinary crowded sub-way or trolley car, or the luxurious motor of some considerate friend, as soon

as we had fairly started he would ask indulgence to read his office, which unless under the stress of actual physical impossibility, he insisted on reading daily in spite of the enormous pressure of work that included sometimes five sermons or addresses a day at widely distant points. So intense was his concentration that he became at once oblivious of all his surroundings. The result of such wonderful power was that he read very quickly. Challenged one day after a tremendous feat of getting through a difficult book in a few hours, Benson responded by showing his willingness to be quizzed on the entire book and then and there expounded its salient features.

In the preparation of his sermons the same characteristic was noticeable. The rapidity of utterance, and the vehemence with which he poured out the torrent of well chosen, albeit simple, words that set before the hearer word-pictures, drove home striking truths, delighted with graceful phrase, stimulated by unusual angles of vision, all seemed so easy and natural as to mislead the listener as to the effort of production demanded. In familiar conversation Benson was wont to say that for three years he had carefully written out every sermon he had given. He considered these lost years. By experience he was led to adopt a system involving tremendous labor, but productive of splendid results. Before putting a word on paper, the entire sermon had been thought out in its general outline. Then it was analysed into its chief divisions, and then into subdivisions. All this was set forth neatly and accurately on a page in his wonderful notebooks (no sermon analysis ever exceeded a page). Under each heading were jotted the hints of some striking illustration, the catch-word of some picturesque phrase. Many of these were written in long after the sermon had been preached. All was grist that came to his mill. Consequently his notebooks present a fasci-

nating picture of his personal life and experience. When speaking, that notebook page hung before his mental vision as a picture. If aught occurred to disturb it, he was embarrassed, sometimes hopelessly lost. He could not extemporize, much less could he do anything impromptu. Any disturbance in the congregation was apt to prove fatal. It broke through the intensity of his concentration on the mental picture of his sermon. This fact accounts for his halting and stammering utterance when speaking in a small room or to a small number of hearers. He was conscious of them in a more individual sense than when he addressed a crowd. The vague perception of large numbers stimulated without disturbing. The consciousness of fewness embarrassed and broke in upon his concentration. All this demanded patient, persistent labor. I have heard him deliver the same sermon several times under very different circumstances. With the exception of the changes necessitated by adaptation to these circumstances, there was not the slightest variation, yet the immediate preparation required hours of work. He used to say that he would undertake to make a preacher out of any man who would come to follow his plan. Few, I think, would undertake it if they knew the toil, sometimes so repugnant, of going over and over again, the intricateness of those skeletons, not to speak of the trying intellectual effort needed to think it all out beforehand *in vacuo* as it were.

The same flaming intensity showed in his religious life. He was a most ardent and persistent searcher for truth. Even in ordinary conversation he insisted upon accuracy to a remarkable degree. When it came to religious truth his mind was unsatisfied until it had threshed questions out to their ultimate basis. When through those very slight occurrences he has mentioned in his *Confessions of a Convert*, his convictions as an Ang-

lican were disturbed, the inevitable had to follow. Fortunately for him, his deep religious feeling and his strain of mysticism led him to the Catholic view of revelation and authority. With his mind at last and permanently at ease concerning the stupendous fundamentals of religious belief, his passion became his personal love for the Catholic Church. To him beyond most men was given the vision of the Church as the mystical body of Christ; and his personal love of Christ inflamed him with love of her with whom He has so mystically identified Himself. He could neither understand nor sympathize with what I may venture to call the practical attitude of so many Catholics towards the Church. His love was a flame of fire. Hence the inspiration of his preaching, hence also the bewildering variety of his work. By voice, in personal contact, through the novel, on the stage, by sermon, novel, play, he sought to make men know and love as he did, the mystical body of the Lord.

Any one who ever heard him preach the sermon on the parable of the net, will know what I mean. The beautiful, in some cases ravishing description of the Mass, notably in *By What Authority*, will also illustrate the point. The sermon so often preached as a charity sermon after the English fashion is likewise illuminating. No one who ever heard it can forget his passionate answer to the sordid objection that we lavish too much money on the beauty of our churches, ritual, etc. His withering contrast of the use of precious stones for the adornment of women, and the flash of invective with which in conclusion he almost shrieked the answer that if they would not crown the Saviour with gold and jewels, He still could wear the Crown of Thorns.

While very few of the hundreds of thousands who heard him preach during the short decade of his Catholic life ever realized the intensity of work bound up in those

fascinating discourses, yet each auditor recognized the intense energy of their delivery. Apparently Mgr. Benson had every handicap. Of slight figure, and below the average height, with a face and features that while striking were not at once attractive, a voice that was raucous and unmodulated, and a stuttering utterance that in private conversation sometimes became painful, a poverty of gesture that was noticeable, the professional elocutionist could have pointed out every reason why Benson should have been a failure as a preacher. But when one became accustomed to the harsh voice that mellowed as his theme developed, to the slight figure that quivered in vibrant response to the feelings that thrilled throughout his entire being, recognized the pent-up vehemence and nervous vigor that caused that lithe body to sway up and down, to one side and the other, to balance itself ludicrously on its toes, threatening constantly to lose its equilibrium, but always reestablishing it, to tie the flowing bands of the purple soprano into impossible knots and then proceed nervously to untie them, while the mind was dazzled, the taste soothed, the heart moved, the will aroused by the torrent of words that as some crystal river bore on its bosom visions of glory, revelations of beauty, manifestations of power, one realized the spell of the divine gift, the power of the word of God reflected in the word of the human being in action.

Mgr. Benson's effort was to reach the average man. When one saw, as I so often did, great crowds hang breathless on his words, and knew that the highest truths were finding recognition and lodgment in the humblest minds and hearts, one could realize the effect of the intense flame that, burning hot in the crucible of his own mind and heart all of truth he had so laboriously assimilated and made his own, launched it to its resting-place in human hearts and brains that henceforth would live

on it as the "word that proceedeth from the mouth of God."

We are left to lament his loss. He did not regret his early death. When, as frequently happened, his intimate friends, or may I qualify it by saying friends at the beginning of intimacy, would remonstrate at the incessant activity, the continual tension that seemed opposed to ordinary human prudence, the deprecating answer invariably was: "It is better so: I know myself: it is better to let me lead my life as I know it." And so the flame of fire burned brightly to the unexpected end, and by its ceasing has made the darkness tell how brightly it had burned.

LIFE OF BISHOP CONWELL

BY MARTIN I. J. GRIFFIN

CHAPTER XV

EARLY PART OF 1823.

CATHOLICS OF BALTIMORE AND NEW YORK EXPRESS THEIR SYMPATHY WITH THE BISHOP'S CAUSE. THE "CATHOLIC BILL" IS PASSED BY THE LEGISLATURE. VETOED BY THE GOVERNOR. ITS BEARINGS ON POLITICS IN PENNSYLVANIA. [ANOTHER ELECTION FOR TRUSTEES. SEIZURE OF THE CHURCH BY THE BISHOP'S PARTY. ROBBERY AT ST. JOSEPH'S. FINANCES OF ST. MARY'S. NATURALIZATION OF BISHOP CONWELL.

AT a meeting of Catholics in Baltimore Cathedral, January 21, 1823, the following resolutions were approved and adopted:

1st. Resolved, That the members of this meeting deeply lament the unhappy schism which has for some time prevailed in St. Mary's Church, in the city of Philadelphia.

2d. Resolved, That it is the opinion of this meeting, that the effects of this schism are alike disgraceful to the promoters of it, both as members of civil society, and as Christians.

3d. Resolved, That it is the opinion of this meeting, that the said schism is alone attributable to the anti-catholics and rebellious conduct of the pretended pastor of said church, and the blind infatuation of his followers.

4th, Resolved, That it is opinion of the members of this meeting, that the conduct of the Rt. Rev. Bishop Conwell, in relation to the Rev. William Hogan, is in strict conformity with the canon law, and the established usage and discipline of the Catholic Church throughout the world.

5th, Resolved, That this meeting look upon the petition of the lay Trustees of St. Mary's Church in Philadelphia, to the Legislature of Pennsylvania, for power to appoint their pastors, as subversive of a fundamental principle of the Catholic Church, because it belongs to the Bishops alone, as successors of the Apostles, to appoint and institute the pastors of the various congregations in their respective diocese, and that a priest appointed pastor by laymen, without the assent and institution of the diocesan Bishop, is not a lawful minister of the Catholic Church, but must be looked upon by all good Catholics as an intruder and profaner of his sacred character and ministry.

6th, Resolved, That it is the opinion of this meeting that the Rev. William Hogan, who presumes to exercise pastoral functions in St. Mary's Church without faculties from his Bishop, and in direct opposition to his authority, and who, for his sacrilegious usurpation and other offences, has been excommunicated by his diocesan, with the approbation of all the Catholic Bishops of the United States, and of the Sovereign Pontiff himself, is no longer a Catholic Clergyman, and that no Catholic can hold communion with him, or assist at his ministrations.

7th, Resolved, That it is the opinion of this meeting, that so long as the said Rev. William Hogan continues to officiate in St. Mary's Church the Catholics of Philadelphia are deprived of the use of said Church, and that the pious intentions of the founders thereof are thereby defeated.

(Signers:) Luke Tiernan, Thomas C. Jenkins, Thomas Hillen, John Scott, John Parsons.

It was also resolved that a copy of these proceedings be transmitted to Bishop Conwell, and that the original be deposited in the archives of Baltimore Cathedral. In

fact, a spontaneous popular Catholic demonstration like this at Baltimore, and the one at New York to be noted below, very forcibly refute Hogan's bold assumption of a warrant for his insubordination in Catholic practice everywhere.

Still substantiating these Baltimore resolutions, we have the following letter, dated Baltimore, January 22, 1822 :

Right Reverend Father in God,

This letter will be delivered to you by sundry resolutions passed unanimously at a meeting of the Roman Catholics of this city, held yesterday at the Cathedral. The meeting being late in the evening, my age prevented me from attending it. Messrs. Barry and Laurensen politely called on me at Mr. Caton's, my present residence, and read the resolutions, which I cordially approve, and hope they will have considerable influence over your legislature, and tend to repress the turbulence and schism prevailing so unhappily in your Church. With sentiments of great respect and esteem, I remain Right Reverend Sir,

Your most obedient humble servant,

CHARLES CARROLL,
of Carrollton.

To the Right Reverend Doctor Conwell, Bishop of Philadelphia.

To the same intent, but presenting the matter in still wider bearings, were the New York resolutions, passed in February, 1823. Our documents, in both instances, are excerpts from the contemporary pamphlet *Concatenation, &c.*, published in 1824. The New York document is prefaced with the note: "The declarations appertaining to Faith, recorded among the Resolutions at the New York Meeting, were sanctioned by the Right Rev. Dr. Connolly, Roman Catholic Bishop of New York, as consonant to the Doctrine of the Church."

CATHOLIC MEETING.

At a numerous and respectable Meeting of Roman Catholics, held in the Chapel of St. Patrick's Cathedral, on Wednesday, February 26th, 1823, Robert P. O'Donohoe was called to the chair, and J. M'Loughlin appointed secretary. After the meeting had agreed as to the propriety of expressing, in a public manner, their sentiments relative to the schism in Philadelphia, the following resolutions, on motion, were read :

1st. *Resolved*, That this meeting sympathize with the Roman Catholics of Philadelphia, for the existence of the unhappy schism of St. Mary's ; a schism which is equally disgraceful to its abettors, as members of society, as it is scandalous to them, as professors of any religious creed.

2d. That the Rev. William Hogan, being excommunicated by his Bishop, is no longer a Catholic Pastor, and that any of his hearers could, with equal right, presume to preach and teach.

3d. That the Trustees of St. Mary's, with their adherents, in holding communion with said Rev. William Hogan, have ceased to be Catholics, and that they now unjustly retain possession of St. Mary's Church, the said church being Catholic property.

4th. That any portion of our separated brethren could, with equal right, petition the honourable the Legislature of this state for leave to possess and occupy our churches, as the present Trustees of St. Mary's have petitioned the honourable the Legislature of Pennsylvania to retain St. Mary's.

5th. That if the petition of the Trustees of St. Mary's were granted, we would look on it as a dangerous precedent, rendering the tenure of all church property insecure to its founders.

6th. That six millions of Catholics would be admitted to the freedom of the British Constitution, if their consciences would suffer them to cede to the British Government, much less than what is demanded by the Trustees of St. Mary's.

7th. That the spiritual jurisdiction of the Pope cannot affect our civil liberties; for, whilst we acknowledge him to be the successor of St. Peter, &c., &c., like our Divine Master, his kingdom is not of this world.

8th. That it is of Catholic faith to believe, that the Laity cannot impart to a priest any spiritual power, but that the clergyman must necessarily receive the power of preaching and teaching, &c., from the Bishop or Ordinary of the Diocese wherein he resides, who must be in communion with the Holy See.

This meeting duly adjourned in favor of a "General Meeting", which was convened by public notice and held in St. Patrick's Cathedral on the morrow, February 27, 1823. "The minutes of the former meeting being read, it was unanimously resolved, that the resolutions of the preceding meeting contain the true sentiments of the Catholic body of this city, and, as such, that the same be adopted by this meeting. It was then resolved, that the chairman be requested to transmit a copy of the said resolutions to the Right Rev. Dr. Conwell. *Resolved*, That the foregoing proceedings be published in the American, Evening Post, and Shamrock newspapers.

ROBERT P. O'DONOHOO, *Chairman*.

J. M'LOUGHLIN, *Secretary*."

To recur to the proposed amendment of St. Mary's charter, which the Supreme Court had decided could be amended only with the consent of the Legislature, we find that much animated discussion attended the consideration of this matter before that body. Mr. Duncan, a Protestant, opposed the Catholic Bill on the following grounds in chief, which also fairly uphold the rights of the Church in a case of contention with civil powers.

Mr. Duncan objected: "The constitution prohibits the Legislature from becoming the political reformer of religion. The subject strikes me as worthy of consideration in two points of view. First, as the proposed alterations of the charter affect the religious rights of

the members in unity with the Catholic Church, worshipping in St. Mary's, guaranteed to them by the constitution, and as they may impair the right of having 'pastors duly appointed', recognized and secured to them by the act of incorporation: and secondly, as those alterations affect the civil rights of the corporation, vested in them by the charter". After quoting the aforesaid *prohibition*, he continued: "In the application of this provision of the constitution to the principles contained in the bill, it will be necessary to make it appear to the satisfaction of the committee, that agreeably to the doctrine of the Roman Catholic religion, the appointment by the Bishop of the Diocese is essential to confer the qualification of Pastorship; that this right of appointment by the Bishop and the privilege of the members in unity with the Catholic Church worshipping in St. Mary's, to have 'pastors duly appointed', are secured to them by their charter; and that the provision of the first section of the bill to blot out of the charter 'pastors duly appointed', must necessarily impair the right and privilege secured by it, and cannot be done without giving a preference to some other religious establishment or mode of worship, which is positively prohibited by the Constitution." He holds that the petitioners were bound to establish the competency of the Legislature to grant their petition, by showing that the appointment of pastors by the Bishop was "not an essential tenet of the Catholic religion. Whereas, far from having established this proposition, the contrary seems to have been proved." Among other authoritative witnesses to this intent, he cited a pastoral letter of Archbishop Carroll to the congregation of Trinity Church in Philadelphia, dated in 1797, when a similar schism prevailed.

"After this, the intruder received from the same Trus-

tees a pretended appointment to the pastoral office, that is, the power of loosing and binding; of administering the Holy Eucharist to the Faithful of God's Church; of teaching and preaching and performing all these duties, which, being in their nature entirely spiritual, can never be within the jurisdiction of, or subject to the disposition of the laity, but were committed by Christ to the Apostles alone and to their successors in the Government of their respective churches. When therefore you now hear it asserted, that clergymen may be clothed by the laity with spiritual powers to officiate at the altar, administer the sacraments and perform all pastoral functions: be assured, dear brethern, that though these scandals are not unprecedented in the history of the Church, yet they always have been reprobated as destructive of her divine economy, and leading to all the evils of a schismatical separation from her." Mr. Duncan corroborated this quotation with a letter of like import from Archbishop Maréchal to the Catholics of Norfolk, Virginia, and he also cited a decree of the Council of Trent.

To the objection "seriously raised by the petitioners and dinned into our ears by their representatives, that in conceding the point of the power of the Bishop to appoint pastors, we are admitting the existence of the exercise of a foreign Jurisdiction by the Pope, incompatible with the freedom of our political institutions, and derogatory to the character of our republican government," he retorted both eloquently and scornfully. His argument was, that since the Bishop's right of appointment is a matter of Catholic doctrine and since the State has created a trust for the purpose of maintaining a church of that religion, it has no right to amend the charter in such terms as would contradict its fundamental purpose. "It is a principle inherent in these characters to have perpetual succession, and the general duties of all bodies

politic, considered in their corporate capacities, may, like those of neutral persons, be reduced to this single one: that of *acting up to the end and design, whatever it be, for which they were created by their founder.* (1 Blac. 479). There is in every act of incorporation an implied condition, that the property held under it, shall be and remain subservient to the purposes to which it was originally appropriated; in many acts of incorporation of religious societies, in addition to this implied condition, there is an express stipulation, "that the lands, tenements, rents, annuities, liberties, franchises, and other hereditaments are hereby vested and established in the corporation and their successors for ever, according to their *original use and intention.*" In addition to the securities of an implied or express condition, other security is frequently provided in acts incorporating religious establishments; particularly of the Lutheran and Episcopal Churches. In the charter of those churches, the minister or rector, "duly appointed and approved," is made a Trustee *ex officio*, as if placed there as a guardian angel, to watch over the property of the Church, and secure its application to the purposes to which it was consecrated. It appears then from documents submitted to us, that so long ago as the year 1760, the lot on which St. Mary's Church now stands, was purchased by private contributions of the members of the society, and by the deeds of trust it was declared, to have been purchased by private contributions of the members of the society, and by donations from the Roman Catholic clergymen who were then pastors of the society, and by the deeds of trust it was declared, to have been purchased, and to be held in trust, for the members *in unity with* the Roman Catholic Church. And from the deed of trust, read by my colleague, it appears, that provision is made to guard against the very event which has ac-

tually occurred; it being therein provided, that those who do not remain in unity with the Roman Catholic Church, shall forfeit their rights to, and interest in, the property. In 1788, the members of St. Mary's Society obtained their charter, by which it was provided, that the lot on which the Church was built, should for ever remain the property of the said society, and consequently to be held in succession for the uses and trusts for which it was originally purchased. The members of St. Mary's Church might have been satisfied with the condition implied in their charters, that the property should be held in succession for the original uses and trusts declared in the deeds, or they might have introduced an express stipulation to this effect. They required as an additional safeguard, that their pastors, duly appointed, and their successors, should be made trustees; and on these terms the members of St. Mary's Church were incorporated, and the state became a party to the contract. The Roman Catholics have been taught by sad experience, the necessity of providing every possible barrier against innovation on the doctrine of the Church. From the peculiar character of their religious institution, they are led to repose a more than ordinary confidence in their pastors, who are considered by them the vicegerents of the successor of St. Peter, and the depositories of a divine commission. The making of the 'pastors duly appointed,' and their successors, trustees of the Church, can be viewed in no other light than that of an important security provided in the charter. I cannot conceive of a free exercise and enjoyment of religious rights, inseparable from the right of enjoying the property, consecrated and secured to the uses of religion: and when a religious society has obtained from the Legislature, securities for the enjoyment of property consecrated to the uses of their religion, they cannot be taken from them, or in the least

degree impaired, without a violation of religious rights ; and more particularly in a case like the present, where an alleged obnoxious principle of that religion is made the pretext to interfere with their religious rights. But in order to understand fully the operation of the alteration in the charter, proposed by the first section of this bill, it will be necessary to take into consideration the circumstances under which these alterations are demanded. It is well known that the petitioners have already taken possession of St. Mary's Church, to the exclusion of the remonstrants, and have assumed the power of electing their pastor: a priest excommunicated agreeably to the canons of the Roman Catholic Church. What more do they want? If they have the right, it requires no legislative confirmation. If they have not the right, can the legislature directly or indirectly give it to them? I know it is said, that the bill does not give to the laity a positive power to elect a pastor; but by striking out of the charter "pastors duly appointed," excluding them from the trust, it does not certainly remove one obstacle in the way of the petitioners, and impair one security provided in the charter. By the exclusion of the clerics from the trust, the majority will have it in their power to elect Trustees, favorable to the existing state of things in the Church, and thus be enabled to preserve their present vantage ground, by having a perfect control over its funds. So long as the Trustees have this control, so long must those in unity with the Church of Rome be excluded from the privilege of worshiping in St Mary's, agreeably to the dictates of their consciences secured to them by their present act of incorporation."

Mr. Duncan closes with an appeal for justice to the Catholics, who came to this country by invitation, and "contributed their labor to the improvement of the state." One should not forget that the great allurements

held out to them, especially to the oppressed subjects of Ireland, "was the security which our constitution and laws afforded to the enjoyment of their indefeasible and natural rights to worship God agreeably to the dictates of their consciences. They all now claim the exercise of the rights and privileges of American citizens; they claim the protection of the laws and constitution of the State, in the enjoyment of their religion; they claim exemption from any control of, or interference with the dictates of conscience. They view this bill as a signal of persecution, a prelude to what is to follow; and with that prudent jealousy which so peculiarly distinguishes the American character and forms its noblest feature, they will not wait until assumed authority has strengthened itself by exercise, and entangled the question in the dangerous maze of equivocal precedent. They view all the consequences of the principle, and they wish to avoid the consequences by denying the principle. On the first assault, they, therefore, fly to the sanctuary of the Constitution; and if they do not find protection there, they have been allured by a Siren's voice, and the Constitution is to them an empty sound, signifying nothing. Nay worse, if the Constitution does not prove to them a sanctuary, it is a shuffling, prevaricating, boasting, lying instrument

'That palters to them in a double sense;
That keeps the word of promise to their ear,
And breaks it to their hope.'

Mr. Duncan's logic is unimpeachable, and he draws the true distinction between recognized Catholics before the law and schismatics nowise contemplated in the given charter. Nevertheless, a modified form of the bill was passed in favor of amending the charter of 1788; the House voting 47 ayes to 37 nays; whilst the Senate, on March 23, 1823, passed the act by majority of one.

We are told that politics played their part in the handling of this "Catholic Bill"; at any rate, it underwent some "trimming" that failed to satisfy its original framers. That the measure was passed at all, was owing largely to speeches of Augustine Fagan, "whose eloquence (at Harrisburg) operated so forcibly as to procure a majority in the Senate. None among the schismatics could write or speak so well. He spoke with fluency bordering on eloquence and arrayed his ideas on paper with accuracy." It appears that "Mr. Fagan's descendants were, and are, Protestants." (The latter predicate strikes one as a little vague, to be sure, because the *past* tense of Protestant, which stood for certain more or less definite offshoots of the sixteenth century defection, tends presently to nondescript higher psychics, too impalpable to focus upon any tenable platform from one day's novelty to the next day's arrival at the end of mystery.)

When the proposed legislative Act, however, was referred to the Attorney General, he reported to the Governor that the provisions of the bill were unconstitutional. For the importance attaching to the matter in Bishop Conwell's time, we quote the full text of Attorney General Thomas Elder's letter to Governor Joseph Hiester.

(*Dear Sir:*) The Act of Assembly of the 13th of September 1788 confirmed certain corporate powers upon, and secured to the members of the Religious Society of Roman Catholics belonging to the Church of St. Mary's of Philadelphia certain rights and privileges. These rights, powers and privileges so secured by a deliberate act of legislation, became sacred to the members of the corporation and received the pledge protection of the Constitution and laws of the Commonwealth. Therefore, for any branch of the government to take away, prostrate, annul, disturb, or in any manner to alter these legalized rights and powers, without the consent of

the Society expressly given according to the provisions of the Act of Incorporation, would be an unauthorized interference and unconstitutional act. The case Your Excellency submits to my consideration involves this inquiry: Does the Act now passed by the Legislature contain any provisions or principles which alter, increase or diminish the powers, the rights and the privileges, ceded by the Act of 1788? If it does, and without the consent of the Society, it is in this particular unconstitutional. In examining the present law, I see much that to me appears objectionable. Yet the same having been passed by both branches of the Legislature is entitled to great respect and should be duly considered before it receives constitutional rejection, and it is with serious regret that after maturely considering the principles and features of the bill, I am compelled from a sense of imperious duty to pronounce its unconstitutionality. Almost everything valuable to this corporation depends upon the election of Trustees, yet we see the qualifications of voters made materially different in the present from the former act. This alteration is in its most essential character so evident, and its importance so manifest that I cannot hesitate in declaring it an infringement of the constitution as tending to impair a solemn contract between the government and the members of the corporation, and we must remember that it was made in the absence of any evidence that it was obtained at the request of the Society or with their legitimate consent. I wish to avoid going into the details of the Bill, but must however notice the extraordinary privilege given to unmarried females: they are prohibited from voting in person, yet they have the right to vote by proxy. Here we observe a feature altogether irreconcilable to morals, to law or to reason. And this is not the worst view I take of this strange provision: the proxy is not restricted to members of the same Society. This power is improperly exercised and it opens the door to temptation wide and wanton, which may possibly destroy the peace, the order and good government of the Church of St. Mary's, subvert her most valuable rights and inflict incurable wounds upon the Roman Catholic persuasion. Nay I would go fur-

ther: this power may go to authorize a course of election which might prove to stain this Act as unconstitutional; an infraction of chartered rights, sanctioned by the Act of 1788.

From the information received I am at a loss to discover the reason why a distinction is made in the qualifications of voters. The qualifications prescribed in the third section of the Act are strikingly different from those of the second. So it is, and why I cannot pretend to say, but the circumstance is calculated to create distrust and jealousy where harmony, peace and brotherly love should be inculcated, encouraged and promoted. I must also observe, that the powers conferred on the Trustees by the fifth section of the Act are pregnant with danger to the well-being of the society, and essentially repugnant to the true intent and meaning of the Act of 1788.

Your Excellency's

Respectful and obt. Servt.

THOMAS ELDER.

Harrisburg, March 26, 1823.

His Excellency,

JOSEPH HIESTER,

Governor of the Commonwealth.

(To be continued.)

AN ENGLISH BENEFACTOR OF COLONIAL TIMES

BY THE REV. J. L. J. KIRLIN

The smooth-running, machine-like regularity of our church organization in these days when an abundance of churches and splendid steam and electrical apparatus make church attendance far from difficult even in sparsely settled localities, is in striking contrast to the condition of priests and people here in Philadelphia in the first half of the 18th century, when church attendance was an heroic act.

St. Joseph's at 4th & Walnut Sts., the only church in the Colonies, was on the outskirts of the then city, whose boundaries were the two rivers and South and Vine Sts. There were flourishing villages at Frankford and Germantown and between these and the city proper, and west and south of the city, were small settlements that afterwards developed into the Districts which in 1854 were merged into the city as it is today. There were Catholics in these hamlets and a journey to the parish church was for them an act of real religion.

The passenger who is whirled by electricity in a few minutes north and south and west from 4th & Walnut Sts. to the suburbs of the city, cannot appreciate the weary journey it meant for one who had to walk or drive that distance over primitive roads which in bad weather became impassable.

Father Greaton, the first pastor, and until 1741 the only priest at St. Joseph's, had the care not only of the Catholics in the city and its environs, but also of those of all in southeastern Pennsylvania and New Jersey. For 21 years he had fulfilled, alone, all the duties of his office as pastor to the scattered Catholics. What a novel could be written of these years! The long dangerous rides on

horseback to distant parts; the miracles of grace that accompanied the ministrations of the faithful pastor; the flame of faith kept burning by his zeal in adverse winds; the joy of the Holy Mass that was an event in the lives of the lonely Catholics at a distance from the Church, The great adventure it was when such a one came to the city and heard Mass and made his devotions in a real church. What if it measured only 28 and 18 feet, it took on cathedral-like proportions in the eyes of the Catholics who saw it on the hill at 4th & Walnut as they crossed the fields and passed the apple orchards on the west side of 4th St.

Again and again, Father Greaton petitioned his superiors for another priest for the English-speaking Catholics of his flock, and at least two German priests for the faithful from the Fatherland. It was no easy matter to comply with Fr. Greaton's petition. The anti-Catholic laws of William and Mary were still in force in England, and everywhere in the English possessions, excepting Pennsylvania. The Jesuit priests were living in seclusion, saying Mass by stealth and too few in number to supply the needs of the Catholics in the mother country. Even if priests were found heroic enough to undertake the dangerous mission, they would have to look elsewhere than to the Catholics of Pennsylvania for their support.

Moreover, the political situation was in a state of upheaval. England and Spain were quarreling over the former's interpretation of the treaty of Utrecht, in the matter of commercial privileges granted England by that treaty, in the West Indies. The outcome of the friction was open war, declared in 1739 by England against Spain.

It seemed hopeless that assistance could be given Father Greaton. It was needed very much indeed, for

the Catholics of the Colonies, even in Pennsylvania, were looked on with suspicion by those who feared that their religion would make them friendly to Catholic Spain and disloyal to England. The Quakers who refused to take measures of defense came under the same suspicion.

The Providence of God opened a way and all that Father Greaton had asked was granted despite war and prejudice.

At Chrishall, Essex, England, lived Sir John James, Baronet, who through his friendship with Bishop Chaloner, the Vicar Apostolic of London, was converted to the Catholic Church. The Baronet took as his patron, St. Francis Xavier, and burned to emulate the zeal of that great missionary Saint. He could not go to foreign lands to convert the heathen, but out of his wealth he could supply the means of support to priests who would extend the Kingdom of God on earth. This he did in most generous manner and when applied to by the Superior of the Jesuits to aid the Pennsylvania mission, which stood in such need of priests, he saw at once a most fruitful spot in which to exercise his zeal. He accordingly arranged, with the Superior for the support of a priest here who would assist Father Greaton in the Pennsylvania mission. This was the Rev. Henry Neall, a young English priest of the Society of Jesus, who arrived in Philadelphia, March 21, 1741. That Sir John James was most generous and gracious in his agreement and was not niggardly in the amount of money that would be required is shown by the letter sent by Father Neal to the Baronet a month after his arrival in Philadelphia.

Honoured Sir :

You will be surprised to understand I arrived at Philadelphia only ye 21st of last month. I was from ye 10th of June till ye latter end of November on shipboard ; And presently

after my arrival in Maryland was hindered from prosecuting my journey by one of ye most severe Winters that was ever known in these parts; I might have safely rid over all ye Rivers, had not ye Snow been so very deep as to render ye journey in a manner impracticable, till ye Month of March. Since my arrival, I've made it my business to inform myself of ye situation of affairs in these parts, as far as may be worthy your attention: an am sorry to find things otherwise than represented in England; I mean as to what regards competent maintenance of one in my station: For an annuity of £20 only will not absolutely suffice. I was told this by our Gentlemen in Maryland, & I find it so in effect. Most necessarys of Life are here as dear, & several dearer, than at London itself. The Gentleman, who proposed £10 as a tolerable sufficiency, says he only meant it in regard of a German, who, he supposed would spend ye greatest part of his time among his Countrymen, & meet with assistance from them, being to be but now & then in town. But for one, who is to have his abode in Town, as I must, he himself declares it will no wise suffice. Among other expenses I must of necessity keep a horse in order to assist poor People up and down ye country, Some twenty miles, some sixty, some farther off. For at present he alone is sufficient for ye service of ye town, (tho tis a growing Congregation, & will in all likelyhood soon require both more hands, an a larger House.) Now traveling expenses in my regard will be considerable, since little or nothing can be expected from ye Country Catholiks, who, tho very numerous, are most of them servants, or poor tradesmen, & more in need oftentimes of charity themselves, than capable of assisting others. To be short, Sir, I wish I could make £30 do, tho every Body I advise with, assures me £40 Annuity is as little as I can reasonably propose to live and act with. The Gentleman who lives here, tho he has made a thousand shifts in order to assist this poor Congregation, has never made things meet under thirty pounds sterling a year, including ye Charitys he was obliged to; tho he never was at ye expenses of keeping ye horse. The rising of our Country Currency, which is now within a trifle of $33\frac{1}{3}$ per cent. from

sterling, contributes not a little to render a sterling annuity less valuable.

I have spent no little pains in considering myself and consulting Friends, about ye most advantageous methods of making a settlement according to your proposals. And as things are at present a purchase of Land seems evidently the best and securest establishment yt can be made for present and future views. Several Tracts of Land have been lately sold for double ye price they were bought for a few years ago. And a valuable tract may now be purchased for eight hundred or a thousand pounds, yet in a few years will in all probability be held at two or three thousand. Nor is there any difficulty of our purchasing now, tho there may be afterward. If this proposal of a land establishment seem suitable to yr inclination, I shall make it my business with ye advice of Friends to seek out a place yt may be answerable to ye end you propose: and begg you'll acquaint me yr sentiments hereupon as soon as possible; as also what summ you think proper to advance, and on whom we may draw for ye same, in case we shou'd light upon a place to advantage.

We have at present all liberty imaginable in ye exercise of our business, and are not only esteem'd, but reverenc'd as I may say, by ye better sort of People. The Lawyer is in all appearance, and has always been our particular friend. The Politician has almost entirely laid aside publick business, and lives very retired.

The German Gentlemen are not yet arriv'd. Their presence is very much wanted: My heart has yearn'd when I've met with some poor Germans desirous of performing their Duties, but whom I have not been able to assist for want of Language. I hope in a short time I shall be able to give you a more ample acct. of many particulars, being as yet almost a stranger in these parts. In ye interim my best wishes, and constant Prayers attend you.

I am, Honour'd Sir, your obliged and humble servant

HENRY NEALE.

Philadelphia, April ye 25th, 1741.

Sir John James was not content with this provision

made for one priest. He arranged for the support of the other needed missionaries in Philadelphia, the German Gentlemen mentioned by Father Neall in his letter. These were Father Woeppler and Father Snyder, who arrived in the same year, the former taking up his residence in Conewago and the latter at Goshenhoppen (now Bally, near Reading).

Permanency was secured by Sir John James for his benefaction by leaving in his will to his friend, James Calthorpe, the sum of £4,000. To have mentioned the purpose for which this money was left, and which was known to the mind of James Calthorpe, his friend, would have meant the breaking of the will and the deflecting of the money from his purpose. The event showed his wisdom.

Sir John James died in the latter part of 1741, and being unmarried, the Baronetcy became extinct at his death. The will, which was made May 15th, was probated Dec. 9th, 1741. In March of the following year, Haestrech James, who declared himself cousin and heir of Sir John James began Chancery proceedings, charging "that the said Sir John James made no such will, or if he did, he was at the time of executing it, out of sound mind." The chief contention was against the following clause of the will:

Item. I give and bequeath to James Calthorpe the sum of £4,000 of lawful money of Great Britain.

Concerning this bequest the contestant averred :

And your petitioner expressly charges that although the said £4,000 legacy given to James Calthorpe is not mentioned in the said will to be given to charitable purpose, yet that the said legacy of £4,000 is so devised to the defendant Calthorpe for some charitable end or design and not for his own use or benefit, and that Sir John James, the testator accordingly gave, wrote or sent some directions to Calthorpe signifying to

what charity the legacy was to be applied or else Calthorpe well knowing the intention of Sir John James in devising the legacy to him gave Sir John James some assurance that he would apply the same according to his desire and that indeed, since Sir John's death, Calthorpe has often declared that the legacy was devised to him in trust for charity . . . further . . . that the said defendant James Calthorpe refuses to discover the charitable purposes for which the aforesaid sum of £4,000 is devised to him by the will, . . . and insists that he is not a trustee as to the sum, but is entitled to the legacy in his own right, though he well knows to the contrary. . . . And further your petitioner desires that the defendant James Calthorpe may set forth whether he insists upon the payment of the aforesaid legacy of £4,020, and whether he does not know and has some, and what reason to believe that . . . the legacy was devised to him in trust for some charitable or other and what purpose, . . . and whether the said Sir John James . . . did not, as he the said defendant knows and believes, give, write, send or show to him the defendant, or leave behind him some note or memorandum touching the end or purpose for which he would have the said legacy of £4,000 given . . . and what was the purport and contents thereof as near as knows or can remember, . . . and whether he, the defendant Calthorpe, has not since Sir John's death acknowledged that the said legacy was devised to him upon trust for some charitable purpose.

To this remarkable and significant petition, James Calthorpe replies as follows :

14 Nov., 1744. James Calthorpe believes that Sir John James was at the time of making his will of sound and disposing mind and memory . . . and further that the legacy of £4,000 devised to him (Calthorpe) was not given for any charitable end or design, nor did Sir John James give write or send any direction to the defendant directing to what charity the said legacy was to be applied, nor hath this defendant at any time declared that the legacy was devised to him in trust for charity. . . . Wherefore as the complainant

doth not pretend to have any right to call in question the said legacy of £4,000 given to this defendant, but upon supposition that the same was given in trust for some charity, whereas the defendant positively says that the same was not given in trust for any charity whatsoever. . . . Therefore this defendant humbly insists that he ought not to be obliged to acquaint the complainant for what use the £4,000 legacy was given to this defendant, the complainant not being in any ways concerned therein, and it being only matter of curiosity in complainant, this defendant hopes he shall not be compelled to discover for what use, intent or purpose the said legacy was devised to this defendant!

The chancery suit was at length decided against Haestrecht James, and the bequest to James Calthorpe sustained. In the decrease of the Court of Chancery of 1784 and 1849, after noting that on 5 February, 1745, the Court had "declared that the will of Sir John James was well proved, and ought to be established and the trusts therefore performed," except as to the devise of the surplus of testator's real estate which was contrary to the Act of Mortmain of 9 Geo. II, added that "James Calthorpe was willing to accept of a mortgage on part of the testator's estate for the money due on his legacy."

Having thus secured the bequest of £4,000 James Calthorpe at once proceeded to place it according to the secret instructions of Sir John James which has been not indeed for a charity, but a work of religion. The Ledger of Bishop Challoner shows an account opened 28 September, 1749, wherein is set forth the receipt of the \$4,000 as a fund the income of which was to be applied "£40 (a year) for two priests in London to assist ye poor, the rest for ye Jesuits for missionaries in Pennsylvania, not comprising him that was before established in Philadelphia." A note of the Bishop's adds "Mr. C." the executor, kept back all the income till Michaelmas, 1748." This was no doubt to cover the expense of the chan-

cery suit. The careful account of Bishop Challoner shows that he invested the money in East India $3\frac{1}{2}$ per cent. Annuities; and succeeding entries record sales and more advantageous reinvestments, until at the close of Bishop Challoner's account in 1780 the capital consisted of £1600 East India 3 per cent. bearing £48 a year and 17 French Actions, the interest of which in 1789 was £79. 10s. About £80 was sent each year to the Jesuit missions of Pennsylvania by the English Provincial. In an interesting document designed to arrange the financial relations between the English Provincial and the American Missions, and signed by Henry Corbie, Provincial and George Hunter, Superior, 2 April, 1759, couched in the cautious language made necessary at the time, the English Provincial is authorized to except the Sir John James Fund income:

6. Miss Mary —d, by timely draughts or otherwise, will empower Mrs. Provincial to receive £80 per an. Sir John James's foundation for Pennsylvania to answer Life Rents, or other contracts, charging herself with the payment of the same sum in Pennsylvania. (Jesuit Records.)

In the report of the Rev. George Hunter, S. J., 1765, to the Rev. James Dennett, the English Provincial, the income of the Sir John James Fund is set down at £80 distributed in equal amounts to St. Mary's Mission, Philadelphia; the Mission of St. John Nepomucene, Lancaster; the Mission of St. Francis Regis, Conewago, and the Mission of St. Paul at Goshenhoppen.

A letter from Bishop Douglas of London, dated 3 February, 1793, explains the reason for a great depreciation in the Sir John James Fund as due to the French Revolution, two thirds of the Fund having been invested in French securities. The depression of the French values and the increased market-price of English Funds, together with the difficulty of exchange, had reduced

the capital so that the annual interest was only £99 10s 8d.; and, as £40 were specified as the London Mission share, the amount sent to Pennsylvania was £59 10s 8d. On 17 September, 1823, Bishop Poynter of London wrote to Archbishop Mareschal a letter, which is preserved in the archives at Baltimore, and in which he states that the annuity from the Sir John James Fund, about £59 10s 8d., had been paid by his predecessor previously to the Jesuits while there were missionaries in Pennsylvania and then to Archbishop Carroll to be applied to its proper purpose. In 1839, however, the capital was divided to insure the twofold purpose of its founder. The sum of £1333 6s 8d. of the £1700, reduced 3 per cent., was set apart to provide the £40 for two priests of London and the remainder of the Fund, £366 13s 4d., reduced 3 per cent., and £1213 18s 3d. reduced 3½ per cent., the joint interest of which was £53 9s 8d. a year, was reserved as capital of the Special Fund called "Sir John James' Fund (1748) for the support of Missioners in Pennsylvania." The English securities were sold afterwards and reinvested in Russian Bonds bearing higher interest, and in 1874 the capital consisted of £1110 Russian 5 per cents. of 1822; £300 Russian 4½ per cents. of 1850; and £200 Moscow-Jaraslaw 5 per cents. yielding a total interest of £79 a year. The then Bishop of Philadelphia, the Right Rev. James Frederick Wood, gave his approval for the sale of these securities, as the founder's purpose could be carried out more conveniently by American investments, and the following letter from the Secretary of Archbishop Manning, of Westminster, explains the exchanging of the fund which for 126 years had been held by the Ordinary of London:

My Dear Lord:

I have the pleasure of enclosing a draft payable to your order of £1790. 3. 4. the value (capital and interest) of what

is entered on our Ledger as "Sir John James' Fund (1748) for the support of the Missions in Pennsylvania."

When I gave your Lordship a statement of the Fund in March last it had of the Moscow-Jaroslaw 5 per cents. only £100, but afterwards another £100 was purchased out of the accumulated interest.

All the stock has been sold out now for the sum of £1596. 16. 3. and I enclose the stock broker's certificate. The balance of the draft (£193. 7. 1.) is for the interest that has accumulated.

It is not necessary that your Lordship should draw up any formal document; a few lines will suffice, acknowledging the receipt of the money, and stating that you will have it so invested as safely and in perpetuity to fulfill the Founder's object. I speak of investment, because with regard to our own funds we are most careful—whenever it is not expressly stated that the capital may be spent—to keep up the capital and to spend only the interest.

I am leaving London to-day for 5 weeks. Probably about the time of my return I shall have the pleasure of knowing that the draft has been received.

I was glad to find, by your Lordship's letter of June 3rd, that my letter of May 4th, had given you complete satisfaction with regard to previous payments. Asking your blessing, I remain, My Dear Lord,

Your very faithful servant,

W. A. JOHNSON, *Sec.*

Bishop Wood acknowledged the receipt of the draft 31 July, 1874, and gave an assurance that the Fund "would be invested as to secure in perpetuity the application of the interest to the object intended by Sir John James". The present Archbishop, the Most. Rev. Edmond F. Prendergast, received this Fund as part of his trust as Archbishop of Philadelphia, and has devoted it, like his predecessors, to the religious purpose and intention of the old Baronet. Thus after 174 years, the good deed of Sir James bears fruit.

BOOK REVIEWS

HISTORY OF MEXICO. By Hubert Howe Bancroft, published by the Bancroft Company.

In this "history of the Mexican people from the earliest primitive civilization to the present time," Hubert Howe Bancroft tells in condensed form much of the story of Mexico that is comprised in his earlier work, "A Popular History of the Mexican People."

Mr. Bancroft has given to his work six divisions: Aboriginal, the origin of the Indians, the culture of the Toltecs, the Chichimecs, and the Aztecs, their traditions, laws, literature, government and industries; the Spanish Conquest by Cortes and his associates, their adventures, their dealings with Montezuma and the Spanish occupation of the capital; Viceregal Rule, embracing the colonial period of 300 years; the Revolution which resulted in Mexico's independence from Spain; the revolutions, and several attempts at self-government, which resulted in foreign intervention; the régime of several presidents, with Diaz as the dominating force for upwards of thirty years, and the internal troubles of the torn country succeeding Diaz' fall. There is a survey of the brief administrations of Madero, and Huerta, and the operations of Villa, Carranza, Zapata, and the American intervention.

The distractions of the present have had their counterparts in the history of Mexico. During the period 1821-57 Mexico had various forms of government with at least fifty different administrations.

This history of Mexico, as are others by non-catholics whose scholarship is not sufficient to remove bias and intolerance, is marked by unjust animadversions upon the Church, which have long since been shorn of potency. There is an element of the ridiculous in the statement that the Church was responsible for the attempt to establish the empire of Maximilian.

Diaz, in the opinion of the author, as president showed "remarkable administrative ability," a clear head, and will-power to enforce the law. His policy was for peace. "And truly there was peace throughout the land, and friendly relations existed with nearly all foreign powers, the only question of serious import being a frontier difficulty with the United States and a boundary dispute with Guatemala, both of which were amicably settled."

Among the proofs cited to show the progress of Mexico under Porfirio Diaz are the deliverance of the country from anarchy; the breaking-up of large holdings, and a more general distribution of land; school extension and the education and elevation of the masses; the building of railroads, the establishment of postal and telegraph lines, the drainage canals, the fostering of agriculture, mining and manufacturing.

Adverting upon the troubles of the present, Mr. Bancroft gives a summary of the many insurrections which have occurred since Diaz quit the presidency. He describes the progress of Carranza and "his arch-executioner, Pancho Villa," in looting and laying waste the land in the name of constitutional republicanism. "Theirs was a quality of patriotism differing from that of the Huerta school, in that they robbed and murdered by the book, though it is said that Zapata while acting independently was of the same persuasion."

The concluding chapters treat of the seizure of Vera Cruz by the United States, and the incidents which preceded that occupation. At this point Mr. Bancroft ceases to be the historian and becomes a fervid and adverse critic of President Wilson's method of dealing with Huerta and the de facto Mexican government.

THE BRITISH EMPIRE AND THE UNITED STATES. By William Archibald Dunning. Published by Charles Scribner's Sons.

A review of the relations of the British Empire and the United States during the century of peace following the treaty of Ghent is presented by William A. Dunning, Lieber Pro-

fessor of History and Political Philosophy in Columbia University and sometime President of the American Historical Association. There is an introduction by the Right Honorable Viscount Bryce, O. M., and a preface by Nicholas Murray Butler, president of Columbia University.

Except for the war with Spain in 1898, the United States has been at peace, and on very friendly terms, with Germany, France, Russia, Italy and other countries in Continental Europe. There have been many differences, over various international problems, between the United States and Great Britain, but since 1812 there has been no open rupture, and the several matters at dispute have been settled by conferences, to the avoidance of armed conflicts.

It is to remind us of this hundred years of peace that Professor Dunning has written his book, which is a careful, discriminating and impartial review of the merits of the controversies in which the two nations have been from time to time engaged.

Professor Dunning considers the period immediately succeeding the signing of the treaty of Ghent, which brought to a close the war of 1812. Trouble was threatened by the rivalry in fleet-building on the great lakes, but the two countries agreed to abandon the cause of the contention. Problems relating to fisheries, the Oregon boundary, the execution of Arbuthnot and Ambrister and commerce on the seas came up to irritate the diplomats, but all were peacefully solved.

While the United States in the '40's was expanding in the South and the West, there arose disputes over the African slave trade, the boundary between Maine and New Brunswick, and the annexation of Texas. From the time Martin Van Buren became President, "the relations among the English-speaking peoples lost the tone of cordiality that had characterized them for a decade, and entered upon a protracted period of hostility and tension, approaching more than once to the verge of war."

Professor Dunning treats with sympathy "O'Connell's tremendous agitation" for the restoration of an Irish parliament such as had existed before 1800. This movement, says the

author, "won sympathy in America on various grounds other than that unthinking joy which greeted every situation producing trouble for the British government."

The democracy of England became self-conscious when Lord John Russell assumed the governmental power. "For the first two years of its life the Russell administration was absorbed in dealing with the terrible conditions due to the potato blight. Famine effectually solved the problems of over-population in Ireland. At the same time it brought confusion into the whole social and political situation of the United Kingdom. American interest in British conditions received a great stimulus from the disaster in Ireland. Generous sums of money and whole fleets of food-laden ships testified to the impression made by the pitiable sufferings of the afflicted people. Then came the great movement of the stricken Irish to the land of plenty." The author declares that "full half a century was destined to elapse before the impulse first given by the famine in Ireland ceased to be easily distinguishable among the factors determining Anglo-American relations."

Professor Dunning traces the growth of democracy and the recognition by English-speaking peoples, in the treaty of Washington of 1871, "that the American Republic was a new and permanent species of political organism. The treaty signified the acceptance of democracy as a respectable mode of national existence."

The work is an appeal for justice in the arbitrament of international problems and for the abandonment of force in the government of the world. There is in its pages no rancor, and the spirit that shines through the narrative is that of the impartial judge, not the censorious critic.

CALIFORNIA, AN INTIMATE HISTORY. By Gertrude Atherton; published by Harper and Brothers.

Had Gertrude Atherton been imbued with a desire to give the world a history, even "an intimate history," of California, instead of a series of vague and unsatisfying impressions of

that wonderful state, the reader might have found it possible to forgive the explanatory subtitle. As the very nature of the work precludes it from being a "confidential" communication, we are free to judge that it is "intimate" in the author's "familiarity" with the subject, a "familiarity" which sometimes takes her to the borderland of "contempt" for facts, and oftentimes hurls her much beyond the borderland. One reason may be "intimate" with another and still be ignorant of his or her soul, and Mrs. Atherton, who was born in California, and has spent much of her time there, does not prove by her book that she has grasped the meaning of the big affairs which have marked the rise and development of that Commonwealth.

The reader will be interested in Mrs. Atherton's account of the Mission Padres of the old days, but may not be convinced of the author's appreciation of their spirit, their exalted purpose, and their achievements. She does give enthusiastic praise to Padre Junipero Serra, the founder of the California Missions, who was "hailed as the most remarkable man of his order since it was founded by his prototype, Francis of Assisi." Mrs. Atherton says "no name shines in the brief history of California with a brighter and more persistent lustre." It is further said of him that he was "the born pioneer, resourceful, practical, indomitable; he knew no obstacle where the glory of the Church was concerned. . . . Father Junipera Serra may have failed to reap the great harvest of Indian souls he had baptised with such gratitude and exultation, and that consoled him for all his afflictions, but he lifted California from the unread pages of geological history and placed it on the modern map."

One of California's first romantic dramas is told by Mrs. Atherton, who endeavors to elevate the story of Concha Arguello, and Baron Nicolai Petrovich Rezanov, first Russian Ambassador to Japan, and circumnavigator of the globe, to the first rank of world romances, not with entire success. Concha was the daughter of a commandante of various posts. Rezanov wanted to wed Concha, but there was an obstacle in his affiliation with the Greek church; therefore to have that

obstacle, or impediment, removed, he set out for Rome to obtain a dispensation. But he lingered on the way, and succumbed to fever in Siberia. Concha entered a convent and became Mother Superior. The material for a "romance" of the first class seems lacking, but Mrs. Atherton's facility in adapting facts to purposes of fiction does not fail her here.

Fremont's Bear-Flag Revolution, an episode of the movement of the United States, or of some of its citizens, to make California a part of the Republic, the discovery of gold, and the consequent operations of the vast army of wealth-seekers, the vigilance committee of 1856, and California's adherence to the Union in the Civil war are matters that claim the attention of Mrs. Atherton.

THE SECRET OF POCOMOKE. By Mary T. Waggaman. Ave Maria Press.

All who are interested in good juvenile literature will welcome Mrs. Waggaman's new volume, *The Secret of Pocomoke*. In most vivacious and readable style it tells the story of a little southern girl (inheriting from her grandmother the gift of Faith and from her grandfather a most servicable militancy), and of her mission in a worldly northern home. "Pat," otherwise Miss Patricia Peyton of Pocomoke, might well be a cheery younger sister of the already famous "Peg O' My Heart." Her character is vividly drawn, as are Father John, the good "nigger folk" contingent and even the slighter sketches of the story. The little book should make a most acceptable Christmas gift for young readers.

THE SOCIETY'S NEUTRALITY.

The following letter from one of our members makes it necessary to state, on behalf of the American Catholic Historical Society, that it is espousing neither side in the European war. With a membership whose individual leanings are doubtless some toward this side and some toward that side of the warring nations, it would be unpardonable for the officers of the Society to seek to commit it in any wise. The Catholic Historical Society as such is therefore neutral in its attitude toward the war, and hopes that peace with honor for all participants will be the early outcome of the struggle.

DECEMBER 31st, 1914.

DR. LAWRENCE F. FLICK,
732 Pine Street, Philadelphia, Pa.

Dear Doctor:—Pardon me for addressing this letter to you, but as you have caused me to become a member of the American Catholic Historical Society, and knowing the great interest you are taking in the same, I think it best to call your attention to an article appearing in the last issue of the RECORDS of the American Catholic Historical Society in which some of the assertions made are such absurd falsehoods that I could hardly believe my eyes when I read them. I refer you to the review of the book entitled: "*English Catholic Refugees on the Continent—1558-1795*, (Vol. I. The English Colleges and Convents in the Catholic Low Countries", by the Rev. Peter Guilday, etc.), where it reads among others as follows: "So since this book was published, have the hapless refugees of glorious devastated Belgium poured into England to escape from a peril even more relentless, more resistless, more awful than that of Elizabeth."

How the writer or writers can compare the present conditions with the conditions prevailing at the time of Elizabeth, is more than I can conceive. Refugees from England were persecuted for their religious belief; tortures and death were awaiting them if caught in England; if present conditions are more awful than those, I would like to know.

Wishing you a happy and prosperous New Year, I remain

Very truly yours,

HERMAN F. VOSS.

It is deeply regretted that any expressions which can be construed to convey unneutral thought or sentiment have inadvertently been allowed to appear upon the pages of the RECORDS.

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

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No. 2

PRESERVATION OF CATHOLIC DOCUMENTS

BY LAWRENCE F. FLICK, M. D.

CONTEMPORARY documents are necessary for the writing of history. They also are necessary for the production of literature, except for such as can be written out of one's own experience in life. They are necessary for giving people of to-day some idea of the views, experiences, and doings of people of the past.

Memory is short and fallacious. It is so in its nature and remains so even when cultivated. The best memory brings things back reconstructed, revamped, remodeled, and retouched by the mental bias of the individual. Occurrences come back to one in altered form partly because the original impression of them was faint from preoccupation of the mind or distorted by passage through a screen of sympathy; and partly because during the time of dormancy in the mind it has taken its coloring from the desires and interests of the person in whom it has lain buried.

The faultiness of memory is daily illustrated in courts of justice where good people of honest purpose call God

to witness to diametrically opposite statements of what purports to be the same fact, This happens even when the occurrence under investigation has been recent. When one hears such statements one wonders how it is possible for two people to get different impressions of the same occurrence. The truth lies between the opposing statements and has to be gotten at by comparison. It does not follow that the witnesses perjure themselves because their statements do not agree. Each believes what he says to be true and the wise judge studies each witness's character and temperament and all of the circumstances and influences which may subconsciously color his statements in his search for the truth.

When memory is further weakened and changed by time its usefulness for arriving at the truth is even less. Not only has the original impression, defective as it may have been, grown fainter, but the prejudices of the individual have made an almost entirely new thing of it. So great may this change be that when used for a basis of conclusions it leads to conclusions almost opposite to what would have been formed from it when it was first made. If any one doubts this let him try it out by writing down his conclusions from memory of occurrences of which he has kept a record and then lock up the record and see how far the record will support the conclusions which he has reached. The matter is well illustrated in everyone's experience and disappointment when, upon visiting the scenes of his childhood, he suddenly discovers that all his life he has been speaking in hyperbole about them.

A contemporary document may be defined as a material evidence or manifestation of an occurrence made at the time of the occurrence. It may be in any form which can depict a human act. It may be in writing, printing, picture-making, in short in any alteration of a material thing through the handicraft of man. Indeed it may

even be any disturbance in the order of nature caused by an act of man.

Contemporary documents in themselves are not absolutely accurate. Like memory they are often colored by the bias of the individual making them. They are either more accurate or less accurate than memory because usually they are an act of the will guided by both memory and judgment. They are less accurate when they are deliberately falsified, and they are more accurate when they are honestly made. When one writes a thing down, puts it in print or expresses it in some form by one's handiwork, one does it with some deliberation and ordinarily with some sense of responsibility. One's soul goes into such an act and the material evidence of it carries an impress of one's being from which can be read by the discerning eye the motives which inspired it. Contemporary documents differ further from memory in that the older they become the more error goes out of them and the clearer the truth shines through them. With them as with the verbal testimony of man one must find the truth by comparison; but it is much easier to get the truth out of them than to get it out of the verbal statements of individuals.

The past is of use to the present in both the physical and the spiritual order of things. Each generation has at its command the accumulated knowledge of physical things which enables man to wrest from nature what he needs for physical well-being. Everything which man can do to make the earth yield sustenance, to change the products of the earth into things that give comfort to the body and pleasure to the eye, which enables him to maintain his dominion over the animal kingdom and to control all the forces in nature for his own well-being and pleasure, is the precious heritage in the physical order which has come down to him from those who have lived before him.

The transmission of these things has been guarded and protected by man's physical wants and the constant use of them. There have been losses, but what has been lost has been lost through ignorance and war, causes which when operative have become operative through the loss of man's inheritance in the spiritual order.

Man's inheritance from the past in the spiritual order is as important to him for happiness and even physical wellbeing as that in the physical order. It has not been as well secured by man's perceptible wants and by use, but it has been kept within man's reach by Providential intervention. The need of it is just as great as that in the physical order, though man does not always realize this. In his physical being man reacts to physical forces and automatically pursues that which makes for physical wellbeing; in his spiritual make-up man responds to God's grace and acts upon the information which his senses bring him, the conclusions which his reasoning enables him to reach, and the control which his mind is able to exercise over his body.

Some of the treasures which man inherits from the past in the spiritual order are the deeds of men and women who adjusted their lives to God's teachings. God instructed man in the beginning and has renewed those instructions from time to time. When the instructions had been completely forgotten by the greater part of mankind and had almost faded from the minds of those who even remembered some of them, He came upon earth to renew the instructions and fix them in such a way that they could not again be forgotten. He fixed them by establishing machinery for their preservation and He promised to remain with man for all time to come in order that His teachings might be kept fresh in man's mind and might enter into man's acts. He did everything He could do to keep His teachings with man and

make them enter into man's life except to change man's nature and take from him his free will. Man must therefore still use natural methods for getting God's teachings and fermenting his own acts with them. We have assurance that God's truth will always remain on earth and will be available to each and every one of us, but we need the example of every good man and woman before our time who has used it to enable those of us who have it to keep it and to enable those of us who have not got it to get it. The views, experiences and acts of God's servants who have gone to their reward constitute an important part of the spiritual inheritance of the generation now living.

As history must be written from contemporary documents and as literature of every kind in some measure takes its zest from history, it follows that the history and literature of the present generation are based upon the documents which were preserved in the past and the history and literature of future generations will be modified by the documents which are preserved now. In each generation changes take place in history and literature to make them correspond with the sum total of all documents available. What is regarded as the truth in one generation may be abandoned for something which is diametrically opposite in another generation because documents have come to light which have proved that what was formerly regarded as the truth is false. In this way public opinion on important subjects and in matters which affect the happiness of the whole world undergoes radical changes from time to time. Sometimes through the machinations of particular men and women and sometimes through the neglect and influence of all, documents are kept hidden from the world and are thus prevented from exercising their legitimate influence upon history and literature. Thus truth is sometimes kept

back a long time and false history passes current for true, generation after generation. Ultimately the truth usually prevails but the generations which have lived during the time when falsehood was triumphant have suffered the spiritual injury which comes from error.

Catholics of the present day and especially Catholic Americans have a grave duty to perform in the preservation of contemporary documents and in bringing to light documents of the past which have been suppressed or have remained hidden. For four hundred years at least history has been a conspiracy against the truth. The world has suffered grievously from this conspiracy and the shadow of even greater suffering hangs over the present generation from it. God's eternal truth as Christ taught it upon earth is endangered by it; and whilst Christ's assurance that His truth shall never be lost to man will hold, many of our generation and of future generations will lose it unless man's spiritual inheritance of the views, experiences and acts of God's Saints be restored to us in its fullness in history and literature. What has been suppressed and what remains hidden must be brought to light and what is edifying in our own day must be recorded and preserved for those who come after us. What is false in history can be corrected, but it will take a long time to do it and it can only be done by means of incontrovertible documents.

Catholics have lain under false history and have endured contempt and ignominy from it since the Reformation. Thanks to the careful records which were inaugurated by the Catholic world before the Reformation, and which were kept everywhere during the Reformation, and for a long time after it, authentic and incontrovertible documents exist to disprove the errors of history in those matters in which the Catholic Church has been maligned and misrepresented. Moreover docu-

ments are available for a satisfactory explanation of the motives and purposes of those who conspired against the truth and misrepresented history. Both non-Catholic and Catholic investigators have brought to light enough of those documents to enable the world to see how unscrupulous, selfish people have conspired atrociously against the truth.

It is easy enough to understand why Catholics submitted to this conspiracy during the first three centuries after the Reformation, but it is hard to understand why they have done so during the last century and why they should do it now. In England and in the greater part of Germany, indeed in practically all of northern Europe, Catholics were oppressed for centuries after the Reformation and, having been deprived of all their material resources, were really incapable of doing anything to set the world aright. Not only did they lack financial resources, but they were seriously handicapped in matters of education and were consequently weak in intellectual resources. It is marvellous that they were able to maintain the Faith and eke out a physical existence. Material prosperity and intellectual development were often available only at the price of loss of the Faith, and in consequence those who got them sometimes became conspirators against the truth rather than defenders of it.

Inability to bring the truth to light can no longer be offered or accepted as an explanation of the indifference of Catholics about the errors concerning the Catholic Church still embodied in history and literature. The only rational explanation of it now conceivable is that Catholics have become accustomed to the errors and all that goes with them and no longer resent them. A mitigation of the contempt and ignominy which Catholics have had to endure, this mitigation having been brought about through documents which have come to light, may

have something to do with this indifference. Catholics are no longer persecuted and in most parts of the world at least enjoy their natural rights, but they still labor under political and intellectual disabilities on account of errors in history which have not yet been corrected.

Catholics now have the financial resources, the intellectual resources and the numerical strength to bring to light and put before the world every contemporary document which may be necessary for a reconstruction of the history of the world since the dawn of the Reformation. It is most remarkable that they are not doing it. Want of thought and want of organization for higher intellectual purposes undoubtedly are the reasons why they are not doing it. Pope Leo XIII, realizing the great importance of this work, tried to arouse the Catholic world from its lethargy. He stirred up a momentary activity in this field, but apparently Catholics soon forgot his urgent appeal. The Catholic world again needs to be aroused to a realization of its duty in this matter. The movements which were started by the Holy Father's call have almost come to a stand-still and need a new impetus.

Catholic Americans cannot regard themselves as exempt from the duty of reconstructing the history of the world during the last four hundred years. This duty belongs to every Catholic in whatever part of the world he may reside. All things considered, it lies more heavily upon the Catholic American than upon the Catholic of any other country, because the average Catholic American is better equipped financially to do it than is the average Catholic of other countries. Catholic Americans should have an archivist for this purpose in every library and in every public office in the world in which documents are accessible that can throw light upon the history of the period which should have its history reconstructed. They should have strong organizations in their home cities

where the material gathered by these archivists can be correlated and woven into history and literature. They should have historical publications for sending their finished products to every part of the world. The American Catholic Historical Society is a miniature of what a life-sized organization of this kind should be, and its members should not rest content until they have made it what it ought to be.

The growth and development of the Catholic Church in America has been marvellous and, had the contemporary documents concerning it been preserved and gathered together, would make the basis of one of the most interesting and edifying parts of the history of the Church of all times. Unfortunately very little has been done in either the preservation or the conservation of such documents. Men and women were too busy building up the Church to think of preserving documents which might have conveyed to future generations details about their work; and the good old Catholic pre-Reformation practice of appointing official chroniclers and historians to record events no longer existed. Such documents as came into existence incidentally and accidentally sometimes were preserved a while by individuals who had some realization of their value, but subsequently, falling into the hands of others who did not understand their value, were lost. Now and then a man sprung up with historical instincts who tried to gather up what was left and to write a succinct story out of it, but usually he got so little support and encouragement that he could produce nothing out of his labors except disappointment and vexation. What was gathered in one generation was lost in the next and when finally organized movements were started to give permanency to what might be done and to establish safe places for the preservation of such documents as might be gathered up, much valuable material had been lost beyond recovery.

The rapidity with which contemporary documents and even books which have been written out of such documents can be completely lost to the world when not officially preserved in a place created for that purpose is astonishing. Even things which are appreciated in one generation, unless preserved in this way, may be forgotten and unobtainable in the next generation. As an illustration of this I may give a few instances of which I have personal knowledge. Prince Demetrius Gallitzin, a saintly, energetic missionary, of whose noble deeds and holy life one-half of the state of Pennsylvania and perhaps all of Pennsylvania is more or less a beneficiary, lived until nearly the end of the first half of the nineteenth century. Associated with him during the later period of his life was the Reverend Henry Lemke, also a zealous, holy man who did missionary work in the same territory which had been covered by Prince Gallitzin and whose life extended to nearly the end of the nineteenth century. Both of these men were converts to the Catholic Church, both had a high sense of appreciation of the value of contemporary Catholic documents, and both made some effort to hand down the contemporary documents of their day to posterity. Father Lemke was present at the death of Prince Gallitzin and immediately gathered up the valuable contemporary documents which Prince Gallitzin had preserved and took at least some precaution against their loss and destruction. Some time after the death of Prince Gallitzin Father Lemke wrote a biography of the Prince out of the documents which he had at his command and many copies of the biography were printed and circulated. Father Lemke's biography was published in the German language. About the same time Father Hayden, another of the Catholic missionaries of the western part of Pennsylvania, also an extremely zealous, holy man, wrote a biography of the Prince in

the English language, and of this biography also a large number of copies were printed and circulated. Towards the end of the nineteenth century Miss Amelia Brownson wrote another biography of Prince Gallitzin, and of this also a large number of copies were printed and circulated. The many valuable contemporary documents out of which these three biographies were written have apparently been lost and of the three biographies it is almost impossible to get copies at the present day. Search has been made for the documents and also for copies of the biographies with a view of placing them in the library of the American Catholic Historical Society, but up to the present time nothing has been secured except copies of Father Hayden's biography and Miss Brownson's biography. In the latter part of his life Father Lemke wrote an autobiography in which he recorded, partly from memory and partly from documents which he had at his command, many interesting events in the development and growth of the Catholic Church not only in Pennsylvania but throughout the west. About one-half of this autobiography was published in a local newspaper issued in Cambria County, Pennsylvania. The manuscript of the autobiography apparently has been lost and a file of the local newspaper containing that part of the biography which was published, in spite of the fact that an effort was made to preserve it, has likewise been lost. Had the contemporary documents preserved by Prince Gallitzin and by Father Lemke been placed in a library established for such a purpose, and had copies of the biography of Prince Gallitzin been put upon the shelves of such a library, they could not have been lost.

The practical outcome of the loss of contemporary documents bearing upon the history of the Church is that the history of the Church for the time of which the documents are lost, has not been written and cannot be

written, and that the part which the Catholic Church has played in the development of our people and of our country has been omitted from the general histories of our country and from the literature of our country which is in any way based upon the lives of our people. Catholics sometimes feel aggrieved when no reference is made to the deeds of Catholic heroes and saintly Catholic men in books which pretend to reflect the activities of the people of certain sections of the country. Such books usually are written by non-Catholics who honestly and sincerely try to present their subjects as they have been able to work them out with the available data at their command. To find fault with non-Catholics for not weaving into their literary product matter of which they have no concrete evidence and about which they cannot know anything is unreasonable. The most zealous Catholic could not weave into literature upon such a subject anything that has emanated from Catholic activity unless he did so from imagination, because he could not get contemporary documents to do it with.

Catholics themselves often get wrong ideas on subjects of the greatest moment to them because they have constantly before them material evidence of what has been done by the non-Catholic world and have no material evidence before them of what has been done by the Catholic world. They are unconsciously influenced in their thought and in their conclusions by what they see, hear and read about, and inasmuch as they cannot see the noble deeds of their Catholic forebears in concrete form and constantly see the deeds of non-Catholics of preceding generations in concrete form, they assent to the complexion of general literature which seems to indicate that whatever has been done in our country that has been worth while and has left its impress upon the development of our people, has been done by non-Catholics.

This is illustrated in the allegorical pictures which have been painted upon the walls of the capital of the State of Pennsylvania—partly out of taxes paid by Catholics—not only misrepresenting historical truth but conveying the idea that whatever good has come into the world during the last four hundred years as now enjoyed in our country by everybody has come out of opposition to Catholic teaching and Catholic life. The influence of the holy men and women who have sacrificed themselves in Catholic churches and in Catholic schools to keep in the world the teachings of Christianity and to make those Christian teachings active in the lives of men and women, is entirely discredited. Would any rational human being who knows anything about history and about the Commonwealth of Pennsylvania for one minute seriously claim that the teachings of Luther, Knox, Zwingli, Calvin, and Fox, and the life of Henry VIII had as great and as good an influence upon the development of moral character in Pennsylvania as had the lives and work of the early Franciscans, the early Jesuit Fathers, Prince Gallitzin, Father Lemke, Father Hayden, and the thousands of men and women who labored in Pennsylvania during the nineteenth century for the preservation and maintenance of Christian principles in the commonwealth and for the development of men and women of high character? Not only is there not even a single tint or shadow in the pictures on the wall of the capital at Harrisburg expressive of the work of these saintly heroes, but everything that has been painted upon those walls has been unconsciously put there for the purpose of discrediting all that they have done.

In using Pennsylvania for the purpose of illustrating the loss which Catholics and the world at large sustain through the failure of Catholics to preserve contemporary documents bearing upon the development of the Church,

I do so merely because I am more familiar with matters in Pennsylvania than with matters in other States. I am confident that every State of the Union could be used equally well to illustrate my point. Throughout this entire country there are names of places shrouding noble, saintly, Catholic lives the details of which have been lost to the world. In crossing the Allegheny Mountains on the Pennsylvania Railroad one hears the name "Gallitzin" called out, but how few realize what lies back of that name. Throughout the west and south one everywhere hears names which have back of them noble lives of Catholic heroes, but they fall upon deaf ears because the world knows nothing of the men and women whose lives gave those places their names. What influence the lives of these men and women have had upon the development of our country and upon the maintenance of a high standard of ethics in it could only be measured by the teaching, actions and influence of those men and women when they were in the flesh; and as we have no contemporary documents bearing upon what they did we have no way of crediting them in our literature with what belongs to them. For this Catholics alone are responsible.

If Catholics are to come into their own in our country it must be by way of intellect and not by way of money and power. We have a marvellous spiritual heritage which would preserve us in our faith, elevate and ennoble us, did we but put it into concrete form so that we could see it and profit by it. It also would help those who are yearning for the truth but who cannot find it in the wilderness of falsehood which has so long passed current for history. What will the Master say to us on the day of reckoning for our neglect of this great asset for our sanctification and the sanctification of those whose keepers we are?

A YOUNG CATHOLIC EMPLOYER

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

In the late Summer of 1913 the newspapers of Canada and the United States began to publish some rather vague rumors that a young American employer of what are called the Barren lands of North Central Canada had been killed by the Eskimos. The name of the explorer was reported as Harry V. Radford and in the first reports, while it was declared that the rumors that had come were so circumstantial as to make it almost certain that there had been a murder, there were rumors too that Radford had been seen at one of the outposts of civilization, and readers were warned not to take the story as thus told for absolute truth until further confirmation was secured. The Mounted Northwest Police were said to be investigating the story and more definite information would later be available, but owing to the fact that the winter was opening and travel was difficult and communication almost impossible, the confirmation or contradiction of the original story might be delayed for a considerable period, even perhaps until the following Spring.

As a matter of fact it was not until well on in the Springtime of 1914 that absolute confirmation of the first report was secured and the murder of Radford and his companion indubitably demonstrated. At first the reason for doubting the story was that the experience

of travelers with the Eskimos had always been such as to make it almost incredible that the murder had taken place. In spite of the fact that travelers in the frozen north have had to confide themselves to these almost absolutely uncivilized people, under circumstances where their possessions were likely to tempt the greed of their guides because of the many valuables in the eyes of the Eskimos which they necessarily carried with them for their expeditions, the Eskimos had always proved faithful. Notwithstanding even that frequently the white man had to call for sacrifices and submission to very great hardships and dangers for his sake, the natives had always been true to their trust. White men had been able to look forward with almost complete confidence to the uncivilized guides and companions sticking to them through thick and thin, nursing them when sick or wounded and bringing them back to civilization according to contract, sometimes at the cost of immense suffering and even occasionally maiming, injury or death to themselves.

With the confirmation of the death of young Radford I suppose that to the general public it seemed that a comparatively unimportant chapter in biography had thus been closed. Many people doubtless concluded, especially after reading the account of Radford's expedition and its unfortunate fatal termination, that after all this was only the end of the tale of a young fellow who from his early youth had had the *wanderlust*, the spirit of the wanderer and pioneer, who preferred to travel in places where others had not been rather than over the ground where many generations of travelers had found interest and satisfaction. Most people doubtless reflected that of course the world owes much to the brave and daring pioneer, but after all they felt that it is his nature that prompts him and there is not so very

much to his credit when he succeeds: while if he fails, he is only one of the many who have gone down in the struggle with nature in the effort to open new lands to mankind. To a great many readers doubtless Radford's fate meant little less than this. It was only one of the many stories of tragedy that come up in the newspapers and that we have grown so used to from reading them every morning for breakfast, that death means very little unless it happens to strike home to someone near us. As the French say so cleverly, "People die, oh yes, other people".

Harry Radford had been a particular friend for nearly fifteen years, when the confirmation of the story of his murder closed a very interesting chapter in acquaintanceship. I met him originally at the New York Catholic Authors Guild, which, though very probably few are now aware of the fact, for it has gone the way of all things for years now, held a series of meetings under the patronage of Father John Talbot Smith in the latter years of the nineteenth century. There are at least three other valuable acquaintanceships besides those of Father Smith himself and Radford that I owe to the New York Catholic Authors Guild, so I am quite sure that such an organization would at any time and everywhere prove a distinct benefit to those of sympathetic purposes and allied pursuits.

When I met him, Harry Radford (at the age, I think, of about seventeen and still a student at Manhattan College) was editing and publishing a little magazine called "Woods and Waters." He not only wrote most of the matter for this magazine, but he drummed up advertising for it, succeeded in getting associate editors and contributors and made the paper pay its own way. He had lots of push; indeed I suppose his energetic initiative would be called "nerve", for he did not hesitate to tac-

kle anyone in order to secure material and good-will for his little paper. He was a thorough boy in many ways and particularly in his utter disregard for many of the conventions that would restrain the maturer youth from doing what he did.

He had spent his summers for years in the Adirondacks fishing, hunting, associating with guides and backwoodsmen and he had become enamored of the wild life. At the very beginning of the back-to-nature movement which now is sending so many people into what they call their bungalows in the North woods, there came to him the realization that the presentation of the joys of living in the wilderness for a certain time every year could be made attractive to men, even to the confirmed city dweller. Hence his little paper. He used it as a lever to move the New York legislature to reintroduce moose into the Adirondacks and in the days when Mr. Theodore Roosevelt was Governor of New York State, succeeded by personal lobbying in securing the passage of the bill for this purpose. By the time he had reached his majority, had graduated at college, he felt that his little magazine had accomplished all that he wished from it, so he allowed it to merge with another one of the outdoor journals. Above all, its publication would have tied him down in New York and he wanted to be free to make extensive trips into wild countries to bring back specimens of hitherto unknown animals and to investigate as a pioneer hitherto unexplored country.

Radford was graduated from the Civil Engineering Department of Manhattan College in 1901 with the B. S. in Civil Engineering. He returned later to complete a higher course for which he received the degree of C. E. in 1906. Brother Potamian tells me that his thesis for this latter degree was a very elaborate one on "The Preservation of Timber." This would serve to show a cer-

tain practical bent of mind, for though he spent his time in the Adirondacks mainly in hunting and fishing, he became very much interested in the preservation of the forests and particularly their protection against the forest fires which so often ravaged the Great North Woods to the unfortunate destruction of immense quantities of most valuable timber and the reduction of animal life in the woods. I remember his talking to me once with regard to the European preservation of forests and the science of forestry and I called his attention to the fact that in Germany they had perfected the art and science of forestry to such a degree that their forests, in spite of the much greater density of the population, far from disappearing as our own are, were constantly growing in size and in value, though as a rule the land that was used for this purpose would be of comparatively little value for other purposes.

Father Talbot Smith who got to know him very well in connection with his publication of "Woods and Waters," for which he was a persistent seeker for articles, and not to be denied, as all of us who were doing any writing found, has written me a letter with regard to him which, because it sums up Harry's character as it appealed to a man of a good deal of experience with men of all kinds and characters, seems worth while reproducing.

Dr. Smith said; "The occasion of my acquaintance with the young man arose from a publication called 'Woods and Waters,' which he had founded while a student in Manhattan College. He wanted advice and contributions at an expense to himself. I gave him a little of both, and a good deal of encouragement. I found later that he needed nothing of the last-named, because of all the stubborn, determined youngsters, I have ever met easily he took the palm. He ran the

magazine until he got tired of it, found associate editors and contributors, secured advertising, and made the thing pay its way. In the innocent way of a boy he discovered at an early date that the good-natured will stand for anything, that push and pull are two notable factors in life, and he had no more concern about the feelings of the people whose sympathies he enlisted than if they were Hottentots. He made his way into every circle, had his own opinions about everything from capitalism down, usually had the wrong view, and held to it in face of the world. I think this was done in a teasing spirit, when he saw that his opponent was deeply interested. Early he made up his mind for the exploration business. All his thoughts were on adventurous travel, not merely on travel. He saw Italy and laughed at the popular enthusiasm about it, declaring that the Adirondacks were as beautiful. After studying the lives of great explorers he discovered that press publicity has much to do with the art of exploration, and therefore he sought the limelight with the eagerness of a theatrical celebrity. Taking an interest in him, I pointed out the faults in his method, the size of his head, the likelihood of his becoming a bore, etc. * He snapped his fingers at such philosophy. Life was a battle, and one must fight by any and every means in his power. Nevertheless he felt his religion earnestly, although I fear it would not continue long under the strain of so impudent a personality. He was frank and engaging in speech and manner, always on the wing, with new schemes, laughing at his own mistakes and the world, full of tricks upon editors and tuft-hunters, proud of his ability to play the game with the best of them. He was an extraordinary mingling of innocence and shrewdness and common sense, without knowing much about these qualities. He just grew up like Topsy, under the strong impulses of his nature, and

seemed to yield joyously to them. He was a good boy, and readily admitted the swelled head. I warned him often that this defect was most serious and would wreck the best planned enterprises. He could admit that, but never really understood it. I tried to bring him under my influence, but his nature would accept nothing in that line. He would come to me for praise and approval but never for direction. He was a member of the Catholic Authors Guild and read some essays before it. Some of the members thought him an impertinence, but standing up before a group of literary lights, at the age of nineteen, and telling them something he thought worth while, he looked the incarnation of perpetual youth and hope and confidence. At his age I would have shrunk before such an audience. He reveled in it. Vainly I tried to tell him that his dream of exploration and consequent fame must depend upon fine qualities, finer than he then possessed, but which in time he might possess. He laughed at me. All one had to do was to go ahead and win. He became interested in "Adirondacks Murry," the Boston ex-minister who made the Adirondacks famous, lapsed into poverty and obscurity, and died at Guilford, Conn. Harry wrote a short biography of him, published it himself, and introduced a parenthesis which was larger than the text itself. He used to tell me a lot about Murray, and probably helped him in his last days. I think he was at the funeral. Such are my recollections of Harry; the other things have faded from my mind, but they must have been many, because he was never done with schemes."

After his graduation at Manhattan College, Radford traveled for some months in Italy, for it so happened that through his mother he had an independent income; but, instead of being won over from nature to art, came back to laugh at the popular enthusiasm about European

travel, declaring that the interest in it was mostly put on and that the Adirondacks were at least as beautiful as any of the natural scenery that he had seen in Europe. With regard to art, he felt as many people do with regard to music that most of those who talk so much about it and parade their admiration for it are mere pretenders to a taste the possession of which they think stamps them as more cultivated than the generality of people.

After this European travel episode some years were spent in the Adirondacks with his mother, one of the gentle retiring creatures whom it is a surprise to find as the mother of a wanderer like Radford and who must find it above all hard to explain how this can be her flesh and blood. The idea of her loneliness if he should leave her for any length of time—for she was wrapped up in him—kept him from any great expedition. I know that he was thinking about it, planning for it, hoping to get the chance to do something in pioneering that has never yet been done, but still living quietly with his mother. Unfortunately she developed cancer and then for a year he was the most devoted of sons. Twice I went to see her in the Adirondacks and Harry's devotion to her showed another side of his character that was strikingly interesting. The marriage had been unhappy, a separation had taken place, and mother and son were all in all to each other. When I saw them they were living together at a little farmhouse and finding the fulness of life in each other. Harry was much disturbed over his mother's death and exhibited an entirely other side to his character, for as a rule he seemed little thoughtful of others or their feelings and yet showed that he had a deep filial affection.

His mother died about ten years ago and then he proceeded to take some of the long trips into the wilderness he had been longing for. He went to Labrador, and

later to the Pacific Northwest, always avoiding the much-traveled routes and hunting big game of unusual kind. When he came back reports were made to the Smithsonian and to various societies for the cultivation of the outdoor life in New York, Toronto and Montreal. The income left him by his mother was not large, but it made him practically independent. While he had the desire to wander and to do pioneer work, he had also a very curious and frankly expressed craving for fame and he did not always make as nice a distinction as might be expected between fame and notoriety. He often talked of Stanley and the other famous explorers and finally he resolved that he would do, as far as it was left to do, for the region of North Central and Western Canada what Stanley had done for Africa. About five years ago he planned to take a trip along the Mackenzie River between the Arctic circle and to spend at least three years away from civilization.

He laid his plans broadly and deeply and secured some sort of an official connection with the Canadian governments as an exploring pioneer in what concerned zoology particularly and promised to bring back specimens for the National Canadian Museum. He also secured some official connection with the Smithsonian Institution, I believe, and they were also to benefit by the specimens that he might bring back. He came to me to get letters of introduction to the Jesuit Provincials here in the East and in the Rocky Mountain region and a general letter to the White Fathers of the Missions along the Mackenzie River. He hoped frequently to see them and to fulfill his religious duties as far as was possible.

I remember talking with him about the loneliness of the solitudes because at this time he expected that he might have to be alone with none but his Eskimo guides and without any of the consolations of civilization, or the

ordinary diversions of men, or the entertainments that are supposed to be so necessary for anything like satisfaction in life. I suggested that homesickness would spoil the satisfaction of his trip, but he assured me that New York was the most tiresome place that could be. There was the mad rush after money during the day and after so-called fun at night. Most of the fun was so trivial as to be quite childish and some of it consisted of overeating or indulgence in something else quite harmful for human nature, and the night entertainments simply took it out of one to such an extent that no wonder people got up tired to face the next day rather despondently and be ready for the same trivial diversions, so as to get away from themselves the next evening.

On the other hand he assured me that nature in the great solitudes was a never-ending source of consolation and companionship. To camp near a little purling stream and hear the waters, as all the evening one lay thoroughly tired in one's tent, to watch the setting sun through the trees, or over the distant hills or mountains, to hear the birds and all the varying sounds among the trees in the forest at night and to wonder what they were about—all this was real entertainment and recreation for him. Once when I visited his mother professionally in the Adirondacks, he had me sleep with him in a lean-to that he had erected for himself in the shelter of a neighboring hill. Our only mattress was a shakedown composed of a mass of hemlock and spruce branches. I cannot say that I enjoyed it particularly though I don't mind a railroad train a bit, and when I awoke in the morning at five o'clock it was fully light. Radford assured me that long before that time he had been awake and for over an hour had been listening enraptured to the songs of the birds and wondering how I could possibly sleep through it all.

He had the true woodsman's instinct and above all lacked most of the instincts of our so-called civilization. His income would have been quite enough to have enabled him to live in moderate price bachelor quarters as a man about town doing anything that he liked—or nothing if he wished to be as unoccupied as many others. Supposedly this would enable him to enjoy what so many people would think fun. Whenever he was brought in touch with this mode of life however, he found it a nuisance. He felt as with regard to painting and music that people really auto-suggested themselves into a mood in which they thought they liked these things because they saw others either actually enjoying them as few did, or pretending to enjoy them. He declared that it was all a following of fashion and that the fashions in amusements change, that people went after the new modes because other people did so and they had not originality enough to think out anything for themselves. While they did not really enjoy what they were doing it was at least an occupation of mind that kept them from thinking too much about themselves and they felt reasonably safe in their pretense of interest because so many other people were exhibiting the same interest.

His thirst for fame is very well illustrated by his interview with a reporter for a New York paper the evening before he started on this last long and, as it unfortunately proved to be, fatal journey. He liked to suggest a possible comparison with Henry M. Stanley and other well known explorers, though this was youthful aspiration rather than conceit. He put the loud pedal down firmly on all that he would have to suffer on the trip, telling that he would have nothing but raw meat and fish to eat and be absolutely devoid of human companionship. I can just imagine now how he must have rolled out that expressive phrase and insisted emphatically that for the

next several years while he traveled through districts where no white man had ever been and gathered experiences not only novel to him, but almost novel to the race, he would be adding important details to world information and enlarging the bounds of geographic, zoologic, and general botanical knowledge. Phrases appeal to youth, and Radford had in his close intimacy with nature, rather than man—above all men in the cities—missed a good deal of the sophistication that comes to the young so soon now, to conceal their natural tendencies, and retained the flavor of older times and something of the knight-errant spirit.

Radford left New York toward the end of the year 1910, having come to tell me something of his plans and that I need not expect to hear from him for several years. If I did not hear from him in three years however, I was to try and obtain information with regard to his whereabouts; for it might possibly be of help to him in some difficult position to look up the last word received from him. Perhaps even government influence might need to be appealed to. After this I had a letter from him from Ottawa in the early part of 1911 and then nothing more. He had almost literally gone out into the vast unknown, but I had little solicitude about him for he was in excellent health; he had youth and strength; he had had considerable experience in such expeditions away from civilization and he had a reasonable amount of prudence in spite of the impulsiveness of character that was after all the main factor sending him on his expedition. Besides, though he talked so calmly of being out of touch with civilization for several years, knowing something about the missions of the White Fathers along the Mackenzie River, I felt sure that scarcely ever would more than three months pass without his seeing white men and having an opportunity to send messages to friends. I

was just beginning to be uneasy about him however, when the first disquieting news of the possible fatal termination of his expedition came filtering into civilization as yet unconfirmed and without such control as would make one give up hope.

The last portion of his exploration which was, as proved subsequently, to have a fatal termination, began on July 10th, 1911, from Fort Resolution, when Radford, accompanied by Thomas George Street, started out to go through what is known as the Barren Ground and reach Hudson Bay. Some of Mr. Radford's letters supply the important details of the trip and Miss Madge Macbeth in her article on "The Radford-Street Expedition" in the *Canada Monthly* for November, 1913 (London and Toronto), supplements the letters by a running comment that makes the narrative continuous.

"A half breed and one Indian accompanied us as far as Artillery Lake, at the edge of the Barren Grounds. We had a heavy load of supplies for a two years' residence in the Barrens and the Arctic, since I could not be sure that the relief supplies which I had requested to be delivered at Chesterfield Inlet would reach their destination, although the Hudson Bay Company at the last moment had very generously promised to endeavor to carry them to that point in their steamer, and land them at the Inlet for me.

"At Artillery Lake, the half-breed and Indian turned back, . . . I managed to engage two Yellow-Knife Indians whom we found encamped in Artillery Lake to accompany us through Artillery and Clinton-Colden Lakes and down the Hanbury River as far as the junction of the Thelon River. Paying them in advance for this service, they took with them a very small birch-bark canoe which could only carry a fraction of our load; but the Indians were expected to be of much service in

helping us across the numerous portages on the Hanbury."

This portion of the journey was rendered even more difficult than it would have been under ordinary circumstances, owing to the increasing sulkiness of the Indians and the fact that Radford's finger became poisoned through the handling of a quantity of arsenic intended for preparing zoological specimens. One night about the middle of August they deserted. There were three reasons why they could not be pursued and brought back—Mr. Radford was virtually a cripple, the poison having spread from his finger all through his arm, and he could not be left alone; the chance of overtaking the deserters was remote and it was essential to push on with all possible speed to reach Chesterfield Inlet before freeze-up. In Radford's words:

"The task before Mr. Street was now indeed monumental, for we were then at the beginning of a long series of dangerous rapids, and portages; and the river was so low—the season being already advanced—and the load in our canoe (about 1,300 pounds) so great that the navigation of the rapids became exceedingly difficult. Yet, realizing that I was a helpless cripple and unable to render assistance either in the canoe or on the portages. . . Street resolutely expressed his willingness to undertake to navigate the canoe single-handed and to carry every pound of our outfit across the portages."

The afternoon of the same day upon which the Indians deserted, George Street actually did pack the whole outfit across the portage on which they were encamped.

"My wound steadily improved" (Street had skilfully opened and cared for it—pioneers must be amateur surgeons as well as cooks and hunters and everything else) "but for several days I could give but little assistance. . . . How we escaped disaster in some of the rapids is a

mystery to me! Mr. Street rose to every occasion and literally did the work of two men under the most trying conditions.¹

“About the third of September we reached the head of Schultz Lake on the lower Thelon and here to our great satisfaction we found an encampment of Eskimos, at a crossing place of the caribou, known as Od-e-uk-tellig.”

Some of the difficulties of Arctic travel may very well be realized from an incident which happened to Radford at this time. While at Od-e-uk-tellig Radford made arrangements to secure the supplies which the Hudson Bay Company had promised to land for him. It was not easy to find them. There could be no specific directions given as to where they should be landed, as there was no station for them and it was only a question of the master of the vessel selecting a spot on the inlet where he thought the supplies would most easily be found and then leaving them there with such signs of their presence

¹Thomas George Street, who was with Radford and shared his fate, was another one of the young men with the *Wanderlust*, a lover of outdoors, full of the spirit of adventure, keen to search out spots off the beaten track, lightly undertaking whatever hardship might be entailed. As a boy of sixteen he joined a transcontinental railway-survey party working around Grand Lake. His powerful physique and great strength soon gave him a reputation among the men. He had been in a series of expeditions as the consequence of the reputation thus gained and happened to arrive at Smith's Landing in August, 1910, and was engaged on work in that neighborhood when at the beginning of 1911 Radford came seeking a companion for his exploration trip which he at once announced he expected would occupy a period of two years and cover a distance roughly speaking of 3,000 miles by canoe, sledge and on foot. It had been difficult to get a companion, many men of experience, white native and half-breeds having refused, but Street took the proposition at once, and the rest of the winter was employed in preparation. In July 1911 the two set out. No higher tribute could be paid to Street's character than that which is to be found in these letters of Radford's sent off to friends without any idea that they would ever be communicated to Street's friends or to the world.

as he thought might attract attention. As is not difficult to understand under the circumstances it actually took weeks to find them. After staying for two days at Od-e-uk-tellig he went with a crew of three Eskimos at the beginning of the second week of September to Chesterfield Inlet. "We searched the entire length of the Inlet for our relief supplies, and on the last day of September found them at the Inlet's mouth, on the shore of Hudson Bay, where the Hudson's Bay Company, faithful to their promise, had landed them three weeks previously from their Steamer Pelican."

The fatal part of their journey came very near what they hoped would be the end of it. They were preparing for the final stage of their journey, which was to take them from the Mackenzie Delta to Dawson in Alaska, where of course they would be in civilization and would be able to continue their journey home by the ordinary modes of transportation. In order to reach the Mackenzie district however, they had to travel from Bathurst Inlet and hired as guides and companions some Eskimos. With regard to these Eskimos Radford had written to a friend that they were quite primitive, had been very little in touch with civilized man and had a number of the primitive customs. They did not possess rifles and hunted as of old with a bow, spear and harpoon. All they had as utensils were stone kettles and knives of hammered native copper and they made their fire with flints and timber or by rubbing a pointed stick into another piece of wood until the latter becomes heated enough to ignite. The natives were considered to be perfectly trustworthy however, and no solicitude was expressed in his letters as to their safety. Toward the end of this letter Radford expressed the hope that Dawson City would be reached in the Winter of 1912-13. A striking element in the tragedy, a sad commentary on

human hopes when they seem nearest fruition, is that within a few hours of the expression of this hope the man who uttered it and his companion lay dead, slain by the Eskimos who were to guide them. In the meantime the letter was sent off by a native runner, was delivered into government hands and was after many months eventually delivered. Another striking coincidence is that within twenty-four hours after the postman left it at the door of the relative to whom it was written, word was flashed to the newspapers of the strong suspicion which had been aroused and was apparently growing to a certainty that the explorers had met their death at the hands of their guides.

It is easy to understand how hopefully and with what light hearts they were ready to start on this last stage of their journey. All the preparations were made, the dogs were actually harnessed, the sledges which had been partly loaded the night before were made thoroughly secure and they were just about to start when a delay occurred. One of the dog-drivers refused to go further. According to the account that has since come to us the man had just heard that his wife was ill and refused to go on. As he had already been paid and was under contract to go and as his explorers did not understand his language, his attitude was thought at first to be simply one of unwillingness and perhaps laziness that sometimes comes over the natives, a condition that usually has to be treated by firm measures.

Impatient over the delay, the story is that Radford went forward and insisted that the man should go on. Under the circumstances the man felt justified in his stubbornness and Radford either struck him or cracked his whip at him. The man, who had been walking away, turned suddenly, it is said, and plunged his spear through Radford's breast. His companion Street grasped his

rifle and sprang forward to aid Radford, but the other Eskimo closed in and Street met his death from a spear in the back.

As the explorers were not to arrive in Dawson until the Winter of 1912-13 no solicitude as to their safety was felt, though when they did not reach there by the time the Spring had set in there began to be some anxiety lest something should have happened to their party. Foul play was scarcely thought of, as the Eskimos have proved so faithful. Chief Akulak, who had accompanied them from Chesterfield Inlet the preceding year to near the head of Bathurst Inlet, has the custom of making yearly treks into the interior to barter with Bathurst Inlet Eskimos who up to this time have had no dealings whatever with white men. Chief Akulak made his journey as usual toward the end of the winter 1912-13 and inquired when he met the natives if they had heard of Radford and Street. The replies did not satisfy him and becoming suspicious he succeeded in finding an Eskimo who gave him some inkling of the murder. He also saw some of the materials which the explorers had had with them. When he came out of the wilderness from his trip he confirmed some rumors that had already reached the Hudson's Bay post of the fate of the explorers. On his report the Royal Northwest Mounted Police sent a detachment into the Bathurst Inlet region to investigate the matter. It was not long before they came back with full confirmation of it. It seemed almost incredible at first, for treachery is the last thought associated with the Eskimos. From the earliest days of Arctic exploration the white men have trusted the Eskimos under the most trying circumstances and practically never have been deceived.

It seems very probable that even in this case it was the disturbance of mind produced by the illness of his

wife and the failure of the explorers to get rightly in touch with him that was responsible for the deed. Not understanding his language they did not comprehend his protests and thus led to the unfortunate fatality. Radford himself while extremely gentle in all his ways had a certain impatience that sometimes led him to do rash things. I remember once that he telephoned me down to New York from some distant place in the Adirondacks where he was hunting that he had acquired an infected wound of the hand which he feared was going to interfere with his hunting the next day and he had treated it by wrapping a bandage dipped in a rather strong solution of carbolic acid around it. This had produced the usual result. It first deadened the external nerves in the skin and then set up a highly inflammatory process likely to end in gangrene of the external tissues at least. He wanted to know from me by return telegram what he should do for it and I telegraphed to him at once to take the next express train into Albany and be treated without delay at the Hospital or he might lose his thumb. He did so, but bore ever afterwards the mark of the rather serious gangrenous condition of the skin that had been produced.

This account of Radford's death was fully confirmed by the investigation that was made. The man who had killed him and probably also his companion who was responsible for Street's death were themselves the victims of accidents during the following winter and no process of legal justice was possible.

I have always felt that Radford deserved a better fate and that his indomitable spirit, his utter lack of sympathy with the trivialities of our time, his intense absorption in all outdoors and the things of nature, might have made of him a magnificent pioneer explorer to help in opening the Canadian Northwest. Destiny has otherwise deter-

mined and so there is only the possibility now of laying this tribute to his memory, so that in the future some account of him and what he so bravely tried to do may be available for those who are interested in learning something about the young men of our time who were disgusted with the life of cities and tried to make life something more than a round of superficial pleasure even though it might be at the cost of severe hardships and trials, labors and difficulties. Radford was a type of youth, feeling itself immortal, so far as any fear of death was concerned, ready to do anything no matter how dangerous, so long as the prospect was one of successful and satisfactory endeavor with prestige at the end of it.

LIFE OF BISHOP CONWELL

BY MARTIN I. J. GRIFFIN

CHAPTER XV (*Continued*)

Governor Hiester accepted Mr. Elder's opinion, and vetoed the Bill in the message herewith cited :

Gentlemen: On Saturday evening last, a Bill was presented for my approbation entitled " a Supplement to an act entitled an act to incorporate the members of the Religious Society of Roman Catholics belonging to the congregation of St. Mary's Church in the City of Philadelphia, passed the thirteenth day of September one thousand seven hundred and eighty eight ", which has received all the deliberation in my power to bestow upon it : as far as I have been able to examine the subject, and judge of the consequences likely to flow from the various provisions of the bill ; viewed in connection with the relative situation of the parties to be affected by its operation, it appears to be one of no common importance, not only as respects constitutional principles and chartered rights, but also as it concerns the interest, the peace and fellowship of a Religious Society, among whose Members an unhappy dispute has existed for some time, and between whom a controversy, arising out of this dispute, is still pending before a judicial tribunal.

When a charter or act of incorporation has been granted by the Legislature, conferring certain powers, rights and privileges on the individuals composing the body so incorporated, it becomes the duty of those whom the constitution has invested with legislative functions, to pause and deliberate, be-

fore any innovation be made which may either transcend constitutional limits or even tend indirectly to impair rights secured by a compact, created and established by the solemn sanction of law. These considerations acquire additional force from the circumstance that it is proposed to make an alteration in the charter of a religious community incorporated so early as the year 1788, without the full consent of the congregation and at a time of great excitement, produced by existing disputes, which embrace not only differences respecting the management of the temporal concerns of the society, but operating in their consequences to subvert or disturb fundamental articles of faith, in contravention of the pious intentions of the founders of the church. It is even doubtful, on considerations of expediency, whether any change, however unessential, should be made in a charter where parties are circumstanced like the present, until peace be restored to the society, and the disorders which now prevail cease to exist, unless the alteration be asked for by the society in a spirit of conciliation and brotherly love, or at least shall not be remonstrated against by a considerable portion of the members.

Without enlarging more in detail upon the several objections to the bill, I will only further observe, that it appears to me to impair the charter by changing the qualification of voters, abridging the elective franchise, and exacting a compliance with conditions not contained in any of its provisions, that it is retrospective in its operations so far as respects the first election proposed to be held in May next, and that it introduces a new principle by vesting the trustees with the power to fill any vacancies in their board, without reference to the distinction between the two orders or classes of trustees as recognized in the charter.

It is always a source of very great regret to me, when any difference takes place between the executive and legislative branches of the government, in the discharge of their respective duties, but entertaining the opinion that I do, of the inviolable character of charters or private acts of incorporation, and believing that the present bill will change in the several points I have mentioned, the charter already granted by the

Legislature to the Society of Roman Catholics worshipping at St. Mary's Church, in Philadelphia, and increase instead of allay the unfortunate divisions which now subsist between the petitioners and remonstrants, I am unwilling to join in any legislative act which may either violate the constitution, impair the rights of individuals as granted them by the charter, or tend, in the smallest degree, to interfere with the liberty of worship, and the rights of conscience, secured to the people of this country of every religious denomination, as well by the constitution of this State, as by that of the United States.

As, therefore, I cannot approve of the bill, I have directed the Secretary of the Commonwealth to return it to the Senate in which it originated, with these my objections.

JOSEPH HIESTER.

March 27, 1823.

Temperate and sensible though this message, it threw the Senate at first into a flurry of surprise, next into a more aggressive strut, as of ruffled dignity. The "strut" resolved itself into a proposed formal rebuke of the Governor for an action which might "create the erroneous impression that the two branches of the Legislature have interfered with the religious rights of the Roman Catholics of that church (St. Mary's), and violated their chartered privileges, by the passage of said Bill, and as the public may be deceived and misled thereby; in order therefore to afford the Roman Catholic and other citizens of this Commonwealth a fair opportunity to judge for themselves of the provisions of the Bill, and to examine it in connection with the Governor's objections thereto.

Be it resolved, That the said Bill be inserted at full length on the journals of the Senate immediately before the entry of said objections."

Reviewed in the long course of events, it were well that the two branches of the Legislature of Pennsylvania tenanted *always* a house from whose windows ruffled

virtue could fling stones of just offence at the State Executive; but, all in all, the long line of Pennsylvania's Governors bears a distinctly more honorable name before the general public here and elsewhere, than the too frequently tarnished record of the State Legislature. Be this as it will, the final vote on the Bill itself stood "Yeas 13; Nays 14; absent 6. Therefore the Bill was lost." (This in the Senate, in sequel to debate after the Governor's veto).

The *National Gazette*, Philadelphia, Monday, March 31, 1823, commented on the Governor's Message and its reception by the Senate, in terms none the less philosophical and equitable because the Editor, Mr. Robert Walsh, Jr., was a consistent Catholic. What the *National Gazette*, in turn, quotes from the *Federalist*, with reference to corporate as distinguished from individual ethics, might apply with equal force to the schismatic board of St. Mary's Trustees of that time: "Regard to reputation has a less active influence, when the shame of an improper action is to be divided among a number, than when it is to fall singly on one. *A spirit of faction*, which is apt to mingle its poison in the deliberations of all bodies of men, will often hurry the persons of whom they are composed, into improprieties and excesses, for which they would blush in private capacity." In defence of Governor Hiester's veto the *Gazette* thus wisely reflects at large.

"The prerogative of the Chief Magistrate, and the civility and decorum due to him, are *public* interests; the people have a direct concern and property in them. There is evil enough when the Legislature is disposed to violate them; but there would be much more, if the immediate, constituted guardian of them should have set that example as a legislator and be himself inclined to sacrifice his trust. It is meant by our constitution that

the governor should refuse his assent to bills which he regards as inconsistent with that instrument: it is meant also that when he exercises this power in a becoming manner, he should not be subjected to what may operate to intimidate or unduly restrain others, or himself on future occasions, and it is to be taken as the rule of legislative language and conduct, in the same case, that he has acted conscientiously."

The clause on "civility and decorum" seems to have been prompted not so much by the Senate's formal *resolution*, as by current report that the Governor "was assailed directly with the harshest, most contumelious language, in the discussion of his message in the Senate. If this statement be confirmed, we shall not be surprised; but we shall expect that all men of sound judgment and controllable temper, will feel and condemn indignities offered to a Chief Magistrate of the Commonwealth *in the exercise of his undoubted prerogative.*"

It is true, there was also marked absence of emotional serenity in the following comment by Father Kenny, among the friends of Bishop Conwell and Catholic loyalty:

April 2, 1823. "I learn by Binn's paper of Monday 31st that Gov. Hiester vetoed the Nag's Head Bill of J. F. Sullivan, J. Ashley, Augustine Fagan, and John Leamy, the forcible-possession holders of St. Mary's Church, Philadelphia, and on motion in the Senate whether the Bill should pass or not, notwithstanding the Governor's refusal to sign, the Bill was rejected. Thus God has defeated these living pests and their Buck Parson, and gallinipper followers."

For a calm, but incisive, review of the defeated measure from the clerical standpoint, we may cite the following passage from Father Henry G. Ganss, in his history of St. Patrick's Church, Carlisle:

“On March 20th, 1823, a bill was introduced, passing both houses with mysterious celerity, giving a legal status to the Hoganites. Rabid fanaticism and frenetic bigotry could hardly wish for more . . . The bill was more insidious in its construction than sweeping in its enactments. As we saw, the church was incorporated in 1788 by the legislature, and the charter of incorporation provides that the officiating pastor should be *duly appointed*. This was the source of contention. Those who petitioned for an alteration in the charter, alleged that its proper construction, if it did not concede the right of the pewholders of the congregation to elect their pastor, as is done in other churches, was at least extremely doubtful, and therefore called for the interposition of the legislature to clear away the doubt, and make that certain by legislative enactment which was obscure.

The church authorities, on the other hand, maintained that the meaning of the words *duly appointed* was too obvious to admit even of a shadow of doubt; that it had reference to the immemorial custom of the church, undeniable and incontrovertible, which invests the appointing power in the Bishop, and the obedience of the priests was a matter of Church discipline which the Church never deviated from. The petitioners then took the characteristically Protestant view, and here the animus of their action became apparent, that it was contrary to the genius of our institutions and diametrically opposed to our laws to admit foreign jurisdiction over the property and conduct of American citizens: that the refusal would be an implied recognition of papal authority in the State of Pennsylvania, inasmuch as in that event the Pope would continue to appoint the Bishop, and the Bishop the priest, and both would thunder their fulminations and excommunications against every dissenting Catholic. On the other hand it was urged, that the al-

teration would be impolitic in the extreme ; that the States of the Union were emphatically the protectors of religion, and that its constitution recognized the rights of conscience and universal toleration ; that by holding out this inducement with others, her shores had become the refuge of the oppressed and the asylum of the persecuted ; and that it would be more than deliberate cruelty to allure and seduce from foreign countries and then abandon to religious persecution the victims enticed.

Most cunningly framed, this bill would have made the clergy the tools of the Trustees, altered the charter without the full consent of the congregation, disturbed and subverted fundamental articles of faith in contravention of Catholic practices. In short, it invested the Trustees with plenipotentiary powers as far as the government of the temporalities, appointment of pastors was concerned ; and delivered the Church, a fettered and manacled victim, into their hands. At this date it is a matter of surprise how perversity and obtuseness could go to such direful extremes, and were it not that it is a matter of historical record would stagger belief. Fortunately, Governor Joseph Hiester gave the agitation a momentary quietus by his strong and timely veto of March 27, 1823."

Father Ganss also relates the widespread interest in the Bill on the part of Pennsylvania Catholics.

"The Catholics in the State could not remain apathetic with such a calamity facing the Church. Before the passage of the bill, petitions rained in upon the legislature, and every means was adopted to have it suppressed. Now that the Governor of the State came to their aid and championed the cause of justice and religious liberty, their hearts went out to him in expressions of gratitude that would seem extravagant to those unaware of the consequences involved and the calamities averted. Carlisle and Lancaster were the first to grasp

the situation, and would not allow the occasion to pass without voicing their sentiments, recording their protest, and giving utterance to their sense of gratitude. The promptness and thoroughness with which the Carlisle congregation did this, gives evidence not only of an unswerving faith and loyalty, but at the same time of a most commendable zeal and high order of intelligence.

In the Carlisle *American Volunteer* of April 3, 1823, there appeared the card:

“*Catholic Question.*”

The members composing the Catholic Congregation of the borough of Carlisle are earnestly requested to meet at their place of worship, at two o'clock P. M., on Saturday, the 12th instant, for the purpose of expressing their *public thanks* to the Governor of the State, and the Representatives of the people *who* had the *official* and constitutional fidelity and justice to protect the *Rights of Conscience and Chartered Immunities*, against the contemplated violation of *religion, law, and the constitution of the land.*

CORMICK McMANUS,
BERNARD CARNEY,
WALTER E. ERWIN,

Carlisle, April 2. .

Trustees.

Which meeting accordingly agreed upon a “respectful letter of thanks” to Governor Hiester for his “correct and comprehensive veto” of a bill “sweeping into destruction at one and the same time, defined and specific contracts of laws and imprescriptible rights of conscience.” . . .

After a somewhat *fortissimo* rhetorical overture (showing, however, that the Catholic flock of rural Carlisle had not neglected exuberant literary culture), the Letter of Thanks proceeds:

“The principles, and professions and practice of the Roman Catholic Faith, are immutable, universal, eternal,

uniform all over the world, in every practice of both its creed and discipline, never veering to the seductions or delusions of either fancy, infidelity or caprice; it is founded even in its most minute decrees and observances upon the acquiescence and allegiance, in every age, of its holy, revered and illustrious professors, from the Saint to the pilgrim, from the mitred head to the most humble, illiterate secular, from the prince to the beggar. A faith thus piously, obediently and nobly consistent; thus fixed and exact; thus sublimely peculiar and singular in all its relations; thus based upon Christian foundation of nearly two thousand years' standing and constitutionally protected in this Republic, to the very extent and plenitude of its exercise: should not be mocked or insulted, by any enactment of Legislative caprice, or infidel ribaldry; should not be imposed upon by the reckless and heartless innovation of an unconstitutional and spoliating law, altering the religious rights and charter of St. Mary's Church. Let it not be said we are strangers, and no party to this unfortunately agitated question. It is a Catholic question, it is universal in its nature and an infringement and usurpation upon the canonical institutions and ordinances of that faith, in whatever region from pole to pole this faith is professed. Accept, Sir, we respectfully pray you, the sincere and grateful thanks of this meeting, for that magnanimity and firmness with which you extinguished, by an honest and virtuous veto, the unconstitutional and violent bill passed to alter the charter of St. Mary's Church." . . .

Seeing how morbidly the popular pulse is apt to beat, in our own times, as well, when the Catholic voice is heard in a political issue, we need not wonder that such open demonstration of Catholic satisfaction with Governor Hiester's veto, reacted in prejudice to the Governor and likewise to Catholics. The prowling demagogue is

always quick and eager to seize fresh pretexts for accusing the Church of undue "prominence" in public affairs; and, in fact, it would seem better politics for Catholics, if they would really *exercise* their legitimate public and national rights, to "saw wood and say nothing"; at least nothing too momentous over the telephone and promiscuous wire lines. Yet here, too, the Church is liable to false-witness charges; let *publicity* be her tactics, then she is found meddlesome and "arrogant"; but if she proceed in dignified silence, this is distorted into "astuteness," "intrigue," dark-lantern attempts to blindfold and hoodwink Democracy's cherished eaglets.

But the defeat of the Hogan party's bill did not suffice to end the schism in St. Mary's congregation. Two days latter, a meeting of the Trustees was held. Father Harold presided, and Father Cumiskey also attended. Pending the preparation for next election, the Hoganites proposed to transfer ten pews whose rent was in arrears, to friends of theirs. Father Harold refusing to put the motion, John Leamy assumed the right to do so; whereupon they adjourned to the house of John Ashley, who was kept at home by sickness. At this meeting, the transfer of the said pews was again directed; as much as to say that the familiar device of "packing" had not grown stale and out of favor.

The election was conducted in much the same way as in 1822, save that this year there was no riot. According to the minutes of the Board of Trustees:

"From those assembled the following named judges and inspectors were selected. William McGlinsey, James Furlong, Nicholas Keough, John J. Vallee, James Hogan, John Dempsey, Felix McGuigan, Charles Haggerty, John Huneker, James Finegan, Timothy Desmond, Joseph Harrison. They reported the election of John Leamy, John Ashley, Richard W. Meade, Edward Barry,

John F. Sullivan, Bernard Gallagher, Archibald Randall, Anthony Groves. Rev. Wm. Hogan came forward and was announced as the 'duly appointed pastor.'"

Item, Aurora's account, under date of April 2, 1823 :

"Yesterday being the day appointed by the charter of St. Mary's Church for holding the annual election for Trustees of that church, at ten o'clock in the morning a large crowd assembled for that purpose. As the contending parties could not agree upon their judges, two sets of judges were chosen, and they proceeded to the election without interfering with each other. The polls being opened at the church windows for the reception of the votes of the friends of Mr. Hogan ; while those in favor of the Bishop were received at a tomb in the Graveyard. The police officers were on the ground at an early hour ; and we have the satisfaction to state, that the polls were closed without any serious tumult. The returns of both parties, as reported to us, will be found in this day's paper.

(Hogan report :)

ST. MARY'S CHURCH.

An election for eight lay Trustees for St. Mary's Church was held yesterday morning at the said church, agreeably to the act of incorporation, when the following gentlemen were duly elected, by a majority of six hundred and nine votes ; public notice of the election having been given from the pulpit on the preceding Sunday : John Ashley, John Leamy, R. W. Meade, John T. Sullivan, Edward Barry, Archibald Randall, Bernard Gallagher, Anthony Groves, and the Rev. Wm. Hogan ; who, being present, was duly proclaimed Pastor of said church."

(Report of the Bishop's party:)

“At an election held at St. Mary's Church, between the hours of 11 o'clock in the forenoon and 1 o'clock in the afternoon, on Tuesday April 1, 1823, agreeable to the act of incorporation, the following members were duly elected Trustees; who together with the Right Rev. Dr. Conwell. Rev. Wm. V. Harold, Rev. James Cummiskey, the Pastors of said Church, were duly declared, in the presence of the electors assembled at the close of the election, the Board of Trustees for the ensuing year: Joseph Snyder, Dennis McCreehy, Cornelius Tiers, John Connell Jr., William Myers, James Eneu, Sr., Jerome Keating, Nicholas Stafford. Judges of the election: Philip Smith, T. H. Maitland, Lewis Ryan, Hugh Cavanaugh, James Brady, Charles Johnson.”

Some of the more ardent supporters of Bishop Conwell would have taken forcible possession of the premises, and the minutes of the Hogan Board relate an attempt of the sort on the evening of April 3, when a disturbance occurred “which was quelled by the prompt, persevering and efficacious efforts of Aldermen J. H. Baker and Abr. Shoemaker.” The Aldermen were put in charge of the graveyard, as the entry had been made in that direction, and they continued to hold it with a force of Hoganites until May 12. At a meeting on May 14, the Trustees resolved to prosecute the persons concerned. The bill of John Cameron for ironwork repairs was \$14.67. Father Jordan gives a *persiflage* account of a similar disturbance, but he places it antecedently to the election of 1822.

By way of retaliation, perhaps, a sacrilegious robbery was perpetrated at St. Joseph's not long afterwards, being reported in *Aurora* under date of April 24, 1823:

DARING ROBBERY.

On Tuesday last between nine and two o'clock two large ciboriums of massive silver, gilt inside, containing the consecrated elements, were stolen from the tabernacle of the Catholic Church of St. Joseph's in this city.

On April 5, 1823, the Trustees increased Hogan's salary by \$200, and so made the total \$1000, with house rent not exceeding \$300 in addition: "as his pastorship requires the most unceasing duties and attention, and the zeal and ability with which he has heretofore on all occasions performed his pastoral duties having met with our decided approbation." At this time the church debt was over three thousand dollars. Accordingly, at a meeting of the Trustees on April 20, the Treasurer was authorized to borrow \$1200 on an eight months' note, "to pay pressing debts, many of which arose out of the forcible entry into and possession of the church." The note was offered to Stephen Girard, but he refused to discount it for longer than four months. It was so made out, and on expiration of the term it was taken up by John Leamy. Trustees Meade, Ashley and Leamy were authorized to procure priests to assist Hogan. About this time there was an assistant named Weldon, of whom we know merely Bishop Conwell's remark that he "eloped with a wife" (*Concatenation*, p. 92).

On April 29, 1823, Bishop Conwell applied for his first naturalization papers. His final papers were obtained from the Court of Common Pleas on February 15, 1826; John Keating being his voucher. The Certificate is in the Archives of American Catholic Historical Society.

CHAPTER XVI

R. W. MEADE. HIS CHARACTER. HIS ATTEMPT AT PROCURING PEACE. ITS FAILURE. BISHOP CONWELL'S CORRESPONDENCE. ASSISTANCE FROM CANADA. THE BISHOP'S SALARY AGAIN.

Some of the former Trustees were either weary of the controversy, or perhaps they were deemed to be not sufficiently aggressive in Hogan's cause; at any rate they were retired, and replaced by new members. Of these the most prominent was Richard W. Meade, the father of General George Gordon Meade, Union commander at Gettysburg. The following estimate of Mr. Richard W. Meade is taken from a biography of General Meade, published by Peterson and Brothers, Philadelphia, 1864.

"Mr. Richard W. Meade had been engaged in numerous mercantile transactions with the Spanish Government, and his probity had secured the confidence of that power to an extent which fitted him for the offices to which he was selected by the President of the United States, and it was mainly by his influence and exertions that the territory of Florida was acquired, an extended area which at the time included an important portion of southern Alabama. Indeed so highly was he appreciated by King Ferdinand, that that monarch withheld for nearly two years his assent to the ratification of the treaty, insisting that a clause should be inserted in the document, acknowledging the services of Mr. Meade in securing the settlement of the mutual claims of the two governments for spoliations of commerce, and other difficulties growing out of the embarrassed foreign relations of Spain, during the period when Great Britain and France made that country a field of carnage."

Mr. Meade distinguished himself in the Conwell strife, first by an attempt to settle the controversy on Hoganite terms. But the diplomatic ability which had so highly pleased King Ferdinand, proved ineffectual with Bishop Conwell. Mr. Meade thereupon grew radical in his opposition, and was instrumental in obtaining priests to prolong this schism.

At the meeting of the Trustees on June 3, 1823, Meade presented an outline of conditions on which "the differences with the Bishop could be adjusted." Meade, Leamy and Randall were appointed to present these to the Bishop, and they did so in the following form:

PHILADELPHIA, June 5th, 1823.

Rt. Rev. Sir;

The Trustees of St. Mary's Church, impressed with the importance of effecting a reconciliation of the differences which have for some time past distracted the Catholic Churches in this city, and desirous of restoring harmony and peace, to the congregation they represent, have appointed a committee to communicate their wishes in this respect to you, and have authorized us to present the enclosed outline of the conditions upon which they are ready to agree.

Any communication you may be pleased to make to either of the subscribers, shall be immediately attended to by,
Very respectfully, Your obt. servts.

R. W. MEADE,
JOHN LEAMY,
ARCH'D RANDALL.

Right Rev. Henry Conwell.

Conditions on which the Trustees and Congregation worshipping at St. Mary's Church, in this city, are willing to enter into an amicable accommodation of all their differences with the Right Rev. Bishop Conwell.

1. The Bishop to consent to acknowledge the inherent

right of the Trustees of St. Mary's Church, to nominate and present to him, the names of such regular clergymen of respectability of the Roman Catholic faith, as they may please to select, for pastors of said church, and that they shall be regularly inducted and continue as pastors during good behaviour.

2. In case of any unfortunate misunderstanding, occurring in future between any one of the pastors of the said church and the Bishop, or the Trustees, it is mutually agreed that the Bishop and Trustees shall act in unison, and use every exertion in their power, to prevent the scandal which always arises from the publicity of such occurrences, adopting such mild and pacific measures as the principles and doctrine of our holy religion prescribe for an accommodation of the same; but if these should not succeed, and it should become necessary to suspend the person so offending, it is expressly agreed that he shall have a fair trial and hearing and be furnished with the charges in writing, agreeably to the rules and canons of the church, and be allowed an appeal in case of need to the Archbishop, who, in union with two Bishops from other dioceses, shall be solicited to decide on the accusation, which decision shall be binding; but subject to such other appeal as the canons of the church authorize, if the parties think proper to adopt such a course.

3. The constitution of the church having vested the Trustees with the exclusive management of its temporalities, they agree to fix, from time to time, the salaries or sums to be paid to the pastors, which shall always be done with such liberality as the funds of the church will permit, without creating debts, or subjecting the property to mortgage, and also with due regard to the necessary repairs required from time to time for the preservation of the real estate.

The Trustees agree to acknowledge Bishop Conwell as

bishop of the diocese, but not as pastor of St. Mary's Church, and though they acknowledge his right to officiate at the church as often as his other duties will permit, and engage to encourage by all means in their power a good understanding, and perfect harmony in the church, and among its members, yet they do not allow that St. Mary's Church is to be considered exclusively as a Cathedral, any more than the other churches of the diocese, but agree with pleasure to furnish annually a reasonable sum, according to their means, towards the maintenance and support of a Bishop, and the dignity and respect due to his character.

5. It is proposed that the election of lay trustees, held annually, shall be placed, as regards the voters, on the same footing it always was from the incorporation of the society until the year 1813, and in strict conformity with the spirit of the charter, that is, "That no pew shall be entitled to more than two votes," by which means all future disputes and disagreements will be avoided, and it is further agreed, that the judges of elections shall be obliged to make returns of every pew by its number, together with the name of every individual voter, and that the same shall be published for the information of the congregation.

6. It is agreed that the Rev. Wm. Hogan, and the Rev. . . . shall be and are hereby acknowledged as the pastors of St. Mary's Church. The parties to this engagement voluntarily entered into, with the sole view of putting an end to all unfortunate misunderstandings that have existed for some time past in Roman Catholic Churches of this city, solemnly pledge and bind themselves to comply with its several articles, and to unite their efforts, and exert all their influence, to allay the personal animosities which exists among the members of the Church, which from the warmth of passions, and the

violence of irritated feelings of its individual members, has suffered the greatest injuries.

R. W. MEADE,
JOHN LEAMY,
ARCH'D RANDALL.

These propositions were answered as follows :

PHILADELPHIA, *June 13th, 1823.*

Gentlemen :

I have received your communication of the 5th instant, in which you are described as a Committee of the Trustees of St. Mary's Church, and in which were enclosed certain conditions on which the Trustees and Congregation, "worshiping at St. Mary's Church in this city, are willing to enter into an amicable accommodation of their differences with me."

It is almost needless to remark, that, until the termination of the legal proceedings which are now pending between the contending members of St. Mary's Church, I cannot recognize you and the gentleman with whom you act, as Trustees of that church. But, so great is the anxiety which I experience upon the subject of your communication, and so ardent is my wish to afford every facility in my power to the peaceful termination of the unhappy differences which prevail in the congregation, that although I cannot recognize you in the official capacity in which you have addressed me, I am perfectly disposed to communicate with you as individuals connected with those persons who have hitherto opposed the exercise of my authority in this diocese. No one can lament more sincerely than I do, the present distracted state of the congregation of St. Mary's Church. Its consequences have been seen and felt by me more sensibly than they could have been by any other person ; and it is now, as it has been from the commencement of this unfortunate controversy, my most anxious desire that a speedy termination may be put to it, that peace and harmony may be restored to the church, and that all its members may again unite in the discharge of the solemn duties of our holy religion. With these feelings, I hoped that our communica-

tion might lead to an early adjustment of all differences : but it is with very serious concern, that after a careful examination of the "conditions" enclosed by you, I am constrained to say, that I have been disappointed in this expectation, and that they do not appear to evince such a disposition on your part, as I had been led to anticipate from the terms of your note. The conditions presented by you exhibit a statement of many very material alterations proposed to be made in the established faith and discipline of the Roman Catholic Church, and also in the charter of incorporation of St. Mary's Church. To the first, you may be aware that I have no authority to agree, even were I so inclined : my duty is faithfully to execute the laws of the Church, not to repeal or abrogate them. By those laws I am bound, as well as every other Roman Catholics.

It is equally obvious, that it is not in my power, or yours, to make any alteration in the charter of St. Mary's Church. The framers of that instrument, who were among the founders of the Society, introduced into it such provisions as they deemed best calculated to effect the objects of their association ; and those are binding on all of us who wish to avail ourselves of any of the privileges granted by the charter. Hence I can exercise or claim no authority to impair the terms of it.

I regret very much the existence of differences and feuds among the members of my flock. They have been to me the source of much distress and anxiety of mind ; and, to restore good will and harmony in the congregation I would be willing to make any personal sacrifice ; but beyond this I cannot go. Were I to give my assent to the terms proposed by you, I should violate the rules and canons of the Church in points of essential discipline, and agree to subvert the sacred deposit of the faith, committed especially to Bishops, to be preserved and transmitted by them to future generations ; and, besides, I should infringe a law of this State. In a word, I should be wanting in my duty to you all, and betray the trust confided to me ; and therefore I am compelled reluctantly to decline acceding to them.

Begging that God may graciously inspire you with sentiments conducive to your eternal interests,

I am, very truly and sincerely,

Your most faithful friend

and father in God,

HENRY CONWELL,

Bishop of Philadelphia.

To R. W. Meade, John Leamy and Arch'd. Randall, Esqrs.

On June 16, the committee reported to the Board, and were advised to continue their efforts towards a reconciliation. To the Bishop's letter the Trustees replied as follows :

PHILADELPHIA, *June 21st, 1823.*

Rt. Rev. Sir :

Your letter of the 13th inst., in answer to our communication of the 5th, enclosing an outline of "certain conditions" has been received ; and we regret to find, that although you have declined acceding to the terms proposed by us, you have not suggested any substitute, nor intimated what in your opinion would lead to so desirable a result.

Your recognition of the Trustees as such, is deemed (as to this negotiation) a matter of no importance : yet we do not acknowledge the existence of any legal proceedings by which our authority as such is or can be contested. Reserving, therefore, for ourselves, and the gentlemen with whom we act, all the rights and privileges which vest in us as trustees, and anxious to convince you of our sincere desire to accomplish the object stated in our note, we request that you will inform us, what in your opinion are the terms upon which a speedy termination may be put to this unfortunate controversy.

We wish no alteration in the established faith of the Roman Catholic Church ; nor do we wish any alteration in the charter, which would be contrary to the spirit and intention of those who framed it : our only desire is to restore harmony to a once united congregation, upon such terms as will ensure its continuance ; and we believe that the terms proposed by us

would have had this effect. If, however, you conceive that any other arrangement can be proposed by you, which would have the same effect, be pleased to communicate the same to us, and it shall meet with immediate attention.

We sincerely reciprocate your kind wishes and pray, that this correspondence, commenced with the sole view of putting an end to our unfortunate controversy, may result in the attainment of that desirable object.

We remain,
Very Respectfully,
Your sincere friends
R. W. MEADE,
JOHN LEAMY,
ARCH'D RANDALL.

Day after day brought no answer from the Bishop, and his silence was supposed to mean that he waited until Father Harold, then absent, should return. This, the Hogan party foreboded, left small hope of a settlement to their satisfaction; for they "well knew the ambitious views of that clergyman, and were almost conscious that no reconciliation could be effected which might clash, in the most trivial point, with his interests. No sooner had he arrived in this city than he had an interview with Mr. R. W. Meade; a long conference ensued, in which our rights were insisted on, accompanied with the most earnest solicitations that he might be instrumental in uniting our distracted brethren. A second conference was proposed which drew the accompanying letter from Mr. Meade:

PHILADELPHIA, *July 11th 1823.*

The REV. WM. HAROLD,
Rev. Sir:

I have communicated to Messrs. Ashley and Leamy the conversation I had the honor to hold with you, on the subject of the unfortunate dispute between the Bishop and the Trus-

tees of St. Mary's Church. These gentlemen have authorized me to repeat their sincere desire to see a termination of this painful business. They think however that nothing can be done until the precise views of the Bishop are ascertained. They therefore wait for the Bishop's answer to the Trustees, in order to come to a final determination on the subject.

Permit me, Reverend Sir, to repeat my sincere wish to cooperate, as far as my humble talents and trifling influence may extend, to bring about an accommodation.

I remain, Reverend Sir,
 With due respect,
 Your ob't Serv't.
 R. W. MEADE.

Bishop Conwell answered through the medium of Mr. Meade :

PHILADELPHIA, *July 17th, 1823*

Gentlemen,

Your letter of 21st of June was duly received, and its contents have been the subject of my most serious deliberations. The truly unhappy state of the congregation of St. Mary's has caused me, for a long time, very severe sufferings, and never fails to excite the strongest wish and desire that order, peace, and harmony, may be restored to a people in whose welfare I am so deeply interested.

When I received your first letter, I deemed it my duty to reply to it, and to inform you on what ground I considered the "conditions" of which you sent me an outline, as being such as could not be adopted by Catholics attached to the faith and discipline of the Church, and regarding the charter of St. Mary's as inviolable. The reasons were stated as clearly as they could be by me, and they were to my own mind perfectly satisfactory.

Your last letter expresses your regret that I have not suggested any substitute for the terms proposed, nor intimated what would lead to so desirable a result as the restoration of *peace*; and you request that I will inform you what, in my

opinions, are the terms upon which a speedy termination may be put to this unfortunate business.

I am willing to believe that a wish to restore peace to our distracted congregation, has moved to commence the present correspondence ; but I am not able to reconcile with that wish the difficulty you seem to feel in approaching your object. The one and only way to that desirable object appeared to me so plain, that I considered it unnecessary to point it out to you ; but your last letter calls for my opinion, and I have no right to withhold it from you.

We hold it as an article of faith, that the government of the Church, the mission and appointment of its pastors, and the right to judge in cases spiritual and ecclesiastical, appertain exclusively to the hierarchy; and that these powers cannot, consistently with Catholic principles, be claimed or exercise by lay persons.

When the lay members of the Board of Trustees of St. Mary's Church, instead of confining themselves to their duty as defined in the chapter, took upon themselves the government of that church and the appointment of its pastor, when they asserted the right to exclude their Bishop from his cathedral and openly resist the highest judicial authority in the Catholic Church, they left me but one course to pursue. I am bound by my oath of consecration to resist the invasion of these rights, and maintain in the flock committed to my charge the authority and the laws thus disregarded. When, therefore, you ask me, what in my opinion are the terms upon which this unhappy affair may be terminated, as a Catholic Bishop, I can only answer, it can be done by conformity to what is the settled and established order and discipline of the Church, and, according to my judgment and conscientious belief, in no other way. This, then, is the only answer which I can give, or which you could reasonably expect me to give you, to your inquiry ; and I shall be truly happy, if you should become persuaded that it points out to you the only course by which you may be reunited to your brethren in the Church.

It will afford me the highest gratification to accede to every reasonable wish of that portion of St. Mary's Church repre-

sented by you ; but I have no authority to change established discipline. It is my duty to maintain and uphold the system of government prescribed by the lawful power of the Church ; and I cannot be expected to violate laws which I have sworn to maintain.

The right of presentation supposes the existence of a benefice, and a benefice secures to the incumbent the full and uncontroled enjoyment of the income of his church for life, unless he should be convicted of such offence as the canon law punishes with deprivation.

The right of patronage, and the right of meddling with the income of the church, are incompatible ; yet this latter right can no more be surrendered by a Trustee, than the former can be acknowledged by a Bishop. The state of church property in this country, and the Trustee system as now constituted must always stand as an insuperable bar to the right of presentation. The Trustee system is susceptible of much improvement ; and I feel persuaded that it must undergo considerable changes before it will be found to harmonize with the spirit, advance the honour, or to promote the interests and the peace, of the Catholic Church.

The first duty imposed on me, as a Bishop, is to take care that the faithful, committed to my charge, be served by pious, learned, and exemplary pastors. It shall be my study, as it is, in every way, my interest, to see that the first church in my diocese be so provided. Whilst I beg you to be assured of the sincerity of this determination, I have a right to expect from you a corresponding feeling of zealous attachment to a Church which has so many claims to your veneration and regard.

Be assured of my sincere wishes for your welfare, and believe me to be

Your faithful friend and father in God,

HENRY CONWELL,

Bishop of Philadelphia.

To R. W. Meade, John Leamy, and A. Randall, Esqrs.

This reply dissipated all the flattering prospects they had ascertained of an amicable settlement, and consequently the committee closed the correspondence in a letter which clearly indicated, as below, that no terms could be made so long as the Bishop adhered to the principles above set forth.

PHILADELPHIA, *July 21, 1823.*

Right Rev. Sir :

The committee appointed by the Trustees of St. Mary's Church, received on the 18th inst. the communication you were pleased to address them under date of the 17th, in answer to their letter of the 23d of June last.

The trustees had really flattered themselves that after coming forward in the most candid and liberal manner, and offering an amicable accommodation of all differences, they would have met a corresponding disposition on your part. They patiently waited, with great anxiety, nearly one month, for an answer to their last communication, wherein they had solicited you to propose to them such terms as they could consistently with their duty accept. It was therefore with sentiments of the deepest regret that they perused your communication to them, which requires of them nothing short of a complete and entire sacrifice of their duty to the congregation, by renouncing rights which they have long enjoyed, and every principle for which they are contending.

We most solemnly protest against the general principles adopted by you, "That it is an article of faith, that the government of the church, the mission and appointment of its pastors, and the right to judge in cases spiritual and ecclesiastical, appertain exclusively to the hierarchy, and that these powers cannot, consistently with Catholic principles, be claimed or exercised by lay persons."

After an attentive examination of the faith of the Roman Catholic religion, we find no such article, and regret, that if such really did exist, you have not referred to written authority on the subject. We are perfectly aware that no such article does (exist), or has existed in our church, for had the

Church ever considered the appointment of pastors to livings or benefices an article of faith, the right would not, or could not have been conceded to lay patrons in all Catholic countries; the principal we contend for has been settled in this country by a recent decision of the present Pope, in the case of the Trustees at the Roman Catholic Church at Norfolk, in Virginia, addressed to the Archbishop of Baltimore, who attempted, as you have done, to deny a right claimed by the people of selecting their own pastors. The following is an extract from the letter of the Cardinal Prefect, dated Rome, 20th September, 1818: "Ipsis ob Ecclesiarum aedificationem, et dotationem jus Patronatus, denegari non potest" (the right of patronage cannot be denied to those who build or endow churches). Supported by such high authority, we think further comment unnecessary, but cannot refrain from expressing our surprise that you should be unacquainted with a principle so long established in all Catholic countries, and so recently confirmed in this.

We declare that it is not now, nor has it ever been the wish of ourselves, nor of the Trustees, whom we represent, directly or indirectly to touch upon, or make innovations in any point relating to the faith or proper discipline of the Roman Catholic religion. We are perfectly aware that an attempt has been made (but we trust in vain) to propagate a different impression, among those who are ignorant of the true history and character of the church. We explicitly disclaim any such views or motives. We insist that the Church of St. Mary's is the private property of the corporation, and that the government and management of the same belong exclusively to the Trustees acting under a charter granted by the Commonwealth of Pennsylvania, and that the Trustees in their representative capacity, have the right of selecting such Pastors of the Roman Catholic Faith as they may conceive the most proper to perform the duties of the church.

The Trustees have been anxious to ascertain the real causes of difference which exists between them and yourself, and consider them reduced to the following:

That you as Bishop of the State of Pennsylvania, claim the Church of St. Mary's as exclusively belonging to you, and term it your cathedral. You claim the right of appointing yourself as chief pastor, and naming such others as you think proper, to the said church, without any regard to the wishes or opinions of the congregation.

If the Trustees were to admit these claims, the act of incorporation and the trusteeship would become a mere nullity, and and their *meddling* with the revenues, as you are pleased to call it, would cease. All that you require is that the Trustees should transfer the whole management to you, and this seems the only alternative pointed out by you, whereby you can *conscientiously* listen to an accommodation. In short, to support your unlimited authority, the rights of the corporation must be laid prostrate: such at least, in our humble opinion, is the only inference we can draw from your communication, and which we now candidly inform you, that so long as they are persisted in, must form an insuperable bar to anything like accommodation.

The Trustees never can admit of St. Mary's Church being called your cathedral: it was founded upwards of twenty years prior to the appointment of any Bishop in this county. The act of incorporation speaks of *Pastors*, not Bishops, and the late Archbishop Carroll, in a letter to the Trustees of St. Mary's Church, and now in their possession, expressly declares, that in this diocese, at the death of Bishop Egan, in the year 1814, there was "neither a cathedral, chapter, nor coadjutor," and we know of no act since that period, that has (constituted) or can constitute St. Mary's Church a cathedral.

In all churches built by one or more individuals, and endowed by them, the patrons or owners have the exclusive right to appoint the pastors. St. Mary's Church is precisely in that situation; it was built by individuals, who by their subsequent incorporation vested all rights in the trustees, who are thereby constituted patrons of the church.

- In France and Spain, the Bishops themselves are appointed by the chiefs of these governments, who are laymen; and it is an indisputable fact, that the right of presentation of pastors

does not exclusively belong to the Bishops ; and we contend, that as there does not exist, and never can exist any treaty or concordat on the subject of religion between the government of the United States and Rome, the respective congregations are exclusively entitled to make such contracts or agreements as are adapted to their peculiar circumstances, are conformable to the canons, and do not violate the faith or discipline of the church, which can never be the case, when they require nothing that is not enjoyed by Catholics in other countries.

The Trustees claim the right of choosing their pastors on the following grounds :

1. Because it has been practised by our predecessors.
2. Because it is conformable to the usage of every Catholic country in Europe, in similar cases.
3. Because it has been fully recognised even by His Holiness the Pope, in a parallel case at Norfolk, Virginia, as already stated.

The Trustees do not hesitate through us to declare, that they will never abandon this claim of right, so long as they hold the trust confided to them ; such an abandonment would be a dereliction from the principles they profess, and a surrender of one of the most important privileges of the corporation, all of which they are bound to preserve unimpaired.

The Trustees contend that you have no right to deprive them of privileges enjoyed by Roman Catholics of other countries. They have not the means to send embassies to Rome ; to make treaties, to solicit special grants, or to secure pre-existing rights : but if Rome persists in sending foreign Bishops here, it is humbly conceived, that she must, unasked, permit us to exercise rights, which by her known concessions, here and elsewhere, she has distinctly admitted not to be repugnant to faith or discipline.

To assume in the United States a power not exercised in any Catholic country of Europe, would be an absurd pretension, in which our citizens never can be persuaded to acquiesce. Owing to this unauthorized assumption of power by Bishops,

discord and confusion have prevailed more or less, ever since their arrival in this country ; and not only has it been the case in this diocese, but in Virginia, New York, and lately in South Carolina, to an alarming extent, disturbing the repose and harmony of society ; and by a late attempt to mix religion with political questions, has, with great justice, brought disgrace on the name of a Roman Catholic. If the United States are still to be considered as a missionary country, then Bishops are unnecessary, and the Trustees will engage as their pastors, such missionaries as they may think proper.

We most cordially agree with you in the proposition that the trusteeship is susceptible of much improvement, though doubtless we should disagree as to those changes which you might term improvements. We conceive that the rights of foreign Bishops, as attempted to be defined by you, are infinitely more susceptible of improvement than the acts of a corporation of our own country. We know full well from the history of other countries, what a blind submission to such a system has produced ; but we must confess that we did not expect, in the nineteenth century, and within the United States, to hear a Bishop seriously insisting on the establishment of such a system here, and making it a *sine qua non* of granting peace and tranquillity to a church of Philadelphia.

We should blush for our religion, did we seriously think that such were the principles of our faith. We disclaim and solemnly deny that our religion is founded on any such principles ; and we appeal to the whole world for the truth of our assertion. No such pretensions have existed for many centuries : and had they never existed, our holy religion would have been much more respected. It was a pretension of this nature that caused every sovereign in Europe to throw off an insupportable yoke ; and it really does appear to us to border on a little short of insanity, to hear it insisted on in this country.

It is a source of much regret to the Trustees, that their efforts to restore tranquillity among their distracted brethren have proved entirely abortive, by your feeling a reluctance to sacrifice the pride of opinion to the happiness of a numerous

and respectable congregation. We must therefore close a correspondence, from the commencement of which we anticipated more favorable results.

We remain your sincere friends,

R. W. MEADE,
JOHN LEAMY,
ARCH'D RANDALL.

Rt. Rev. Henry Conwell.

The foregoing documents are drawn from a pamphlet styled "An Appeal to their Fellow Citizens," issued by the Trustees in September 1823. In the earlier stages of the struggle, it is doubtful if the Trustees cherished any further "principle" than that of their own or Hogan's advantage. But in their "Appeal" and likewise in the contest over the Catholic Bill, they manifestly bid for sympathy from the republican prepossessions of the American populace, and herein they enunciate views incompatible with the forms of Catholic polity. Be it noted that a *comma* was faultily inserted in the Trustees' quotation from a letter of Archbishop Carroll's, as above cited. He had written that Philadelphia had neither, "a Cathedral Chapter nor Coadjutor"; thus indicating the lack of a Cathedral Chapter for assisting the Bishop in such matters as the appointment of pastors. But by inserting a comma after the word *cathedral*, the Trustees would have made it seem that there was no Cathedral Church in their diocese.

In conclusion of these prolonged negotiations, the committee reported to the Trustees that "the Bishop had refused to accede to the conditions or to propose any others that would be accepted by the Board."

Bishop Conwell's attitude is reflected in the following letter to the Bishop of Quebec.

PHILADELPHIA, *July 25th, 1823.**Monseigneur :*

I had the pleasure to hear that your Lordship's health had been much improved and that your leg was well, which gave me great satisfaction.

I had a letter this day from his Lordship Doctor Poynter of London who is very well & has made kind mention of your Lordship.

I am greatly obliged to you for the subsidy you had the goodness to order in aid of our persecuted church. I had no opportunity of getting it safely conveyed to me and hence I request you will remit it into the hands of Monseigneur L'Artigues de Telmesse of Montreal who will send it safe *prima date occasione*.

Doctor Fenwick, the Bishop of Cincinnati was here with me lately on his way to Rome ; he sailed from New York for Bordeaux and left a letter for you in my care, which I send by a gentleman from Quebec who has been here these few days back and is now returning home.

The good Catholics here are the best in the world. But the Liberals exceed in wickedness and heresy ; they, the Trustees or Liberals, still hold the revenues of the church and apply them to political purposes, as they please. They deny publicly in print under the names of Catholics " that the government of the Church, the mission and appointment of its Pastors and the right to judge in cases spiritual and ecclesiastical appertain to the hierarchy, and that these powers cannot consistently with Catholic principles be claimed or exercised by lay persons." These are our words. They declare this to be false doctrine and that on the contrary the laity have all power over the clergy, and have a right to hire them and to turn them away *ad libitum*.

By maintaining this as a tenet, they have gained over to their side Heretics of every description who fill our cathedral from which they have banished us every Sunday to hear this or such similar doctrine against the Popes and all the Bishops in the world, from the mouth of an apostate priest. This is our situation. But I must have courage and I trust in God

that as our cause is the cause of religion, of truth, of discipline and of unity, it must ultimately prevail, and under this assurance and persuasion I have no fear, nor trouble of mind.

I have the honour to be, with respect & attachment, My Dear Lord, Your Lordship's ever devoted Brother in Christ

HENRY CONWELL,
Bishop of Philadelphia.

Thank God, we have six good Priests in this city of exemplary lives and character, who are doing much good, and during the summer we have had ten, five of whom lived with me in this cenobium without any revenues by the attention of the good Catholics. I have great pleasure in the circumstance that Rome approves highly of my conduct & is ready to give every possible comfort. (Transcript from the Archbishop's Palace in Quebec.)

(Addressed :)

A Monseigneur l'Evêque de Québec
à Québec

PAR M. HUOT.

On July 25, Bishop Conwell wrote to Archbishop Maréchal concerning the difficulty of collecting the funds assigned for his support. He sends a copy of the agreement between Archbishop Carroll and the Trustees in 1808, and asks whether Father Hurly is not obliged in conscience to give \$200 yearly in consequence of his agreement and receipt of pewholders' quota, \$2, for such purpose. "A year ago he said he would pay from the date of my appointment, but nothing previous. Never attended to me since. From want of laborers wrote Rev. O'Ryan to come from Lisbon; expect him next month: his books came. Dr. Scanlon, Bishop of Newfoundland, was here ten days ago on his way to Washington; returns to go to Rome, probably to die in Convent of St. Isidore's to which he belongs. He has a paralytic stroke.'

As to the agreement of 1808, Archbishop Carroll, on hearing of the appointment of Bishop Egan, addressed a letter to "Messrs., the Trustees of the several Catholic Churches in Philadelphia," to make known to them that it was now "indispensably necessary to make provision, as well for the first expenses of the consecration and installation of the new Prelate, as for his permanent support." The result of the letter is shown herewith:

"At a Meeting of the Trustees of Holy Trinity Church, St. Mary's and the Rev. Mr. Hurley from St. Augustine's at the house of the Rev. Mr. Britt, for the purpose of considering the necessary allowance to be made to the Right Rev. Dr. Egan, as Bishop of Philadelphia.

Resolved, in the opinion of the gentlemen present, that eight hundred dollars, per annum, should be allowed to him, from the different congregations of this city, as Bishop.

Resolved, that the same be paid in the following proportion, viz.:

St. Mary's	\$400 per annum.
Holy Trinity	300 per annum.
St. Augustine	200 per annum.

The same to commence the 1st day of January next, payable quarterly, and in advance; the expenses incidental to his consecration and installation, to be paid in like manner.

ADAM BRITT, *Pastor of Holy Trinity*,
MICHAEL HURLEY,
JAMES OELLERS,
JOHN ASHLEY,
CHARLES JOHNSON,
ADAM PREMIR,
JOSEPH SNYDER.

Philadelphia, 1st November, 1808.

Copy from the original.

JOSEPH SNYDER, *Secretary.*

Bishop Conwell made the following comment on this action, in 1824:

Notwithstanding the notoriety and positiveness of this agreement, the Bishop's allowance has invariably been retained in the hands of the persons styling themselves Trustees, whose duty it was to pay him. Nor have the other Pastors received the least consideration for their services.

We cite also from Bishop Conwell's letter of July 26 to Archbishop Maréchal:

"Terms unfavorable" (with St. Mary's Trustees). "Reply of Meade, Leamy & Randall. O'Sullivan, from Hogan's vicinity in Ireland, arrived last summer, as a subdeacon; lived with Hogan, walked with him at a Masonic funeral, went to Charleston to be ordained. Eng-land wrote Conwell to remove his objection to his ordination, and that he would never be employed by Hogan at St. Mary's in Philadelphia. Hogan agreed with the Trustee to pay O'Sullivan \$1000 a year after ordination. I withdrew objection, throwing responsibility on England's shoulders. I fear he has ordained him. Rev. Walsh, formally of Richmond, has taken passage for Liverpool, ailing and sickly. Fitzpatrick from Petersburg came here yesterday. Mr. Egan from Emmittsburg, candidate, is also here; wishes to establish himself in this diocese." The Bishop requests His Grace not to insist on claiming Mr. Egan.

Item, from a letter of July 29 we learn that Bishop Conwell sends six propositions of the Trustees (all "Infidels pretending to be Catholics"); declined by advice of his Counsel, in cool but respectable language, so as not to prevent any further attempt at reconciliation. After the letter of Trustees asking conditions, answered that if ever St. Mary's was to be reconciled it must be

on Catholic principles: Bishop cannot annul his right of pastorship and trusteeship nor that of his successors or alienate the right vested in him to remove or appoint pastors, but will never obtrude a priest scandalous or disagreeable to body of people. Hogan never to appear in St Mary's; suits on both sides to be abandoned; the counsel, even Keating, a Catholic, wish to concede to Trustees the *jus patronatus*: answered impossible; even under existing circumstances not sanctioned by Pope. Prepare Fenwick to be on guard: they determined to leave their case to his decision. Give a favorable account of me to Rome.

Item, August 1: Egan is very delicate, never be able to undertake much or display great talent, but endowed with an ecclesiastical spirit. Greatly disappointed that you interposed a caveat; to obstruct him will have no effect in reducing the obstinacy of others.

With reference to priests in transit of Philadelphia, Bishop Conwell had already written to the Archbishop on June 19: "This house is full of clergy coming and going to and from Ireland and elsewhere." He mentioned Subdeacon McMahan from Dublin, the Rev. Father McGrady en route from Kentucky to Liverpool, and a priest from Auvergne, "Mr. L'Athelize, useful to our mission. He cannot speak English, but has competent share of theological and clerical books."

[*To be continued.*]

A VISIT TO THE LORETTO OF AMERICA

BY VIRGINIA HARLDY

The Poet-Priest of the South tells us that

Nature is but the outward vestibule
Which God has placed before an unseen shrine

and the words were never more true of any of nature's lovely haunts than they are of Loretto, whose sylvan shades enclose not only one shrine, but many, sacred to historic memory—shrines that have been hallowed by the footsteps of God's Saints.

Transporting ourselves back to the year 1793, 122 years ago, we see a young man with the sacred and indelible character of priesthood fresh upon his brow. He comes, weary and footsore, after his long, lone journey, to construct upon these very grounds a rude cabin home for the great God of Heaven, with a shelter for himself beneath the same humble roof. This man, the Reverend Stephen Theodore Badin, bears the distinction and glory of being the first priest ordained in the United States, and whom Father Nerinckx called later the "Founder of the Church in Kentucky." The log-cabin chapel was named by Father Badin after his Patron Saint, St. Stephen. The passing years brought to the lowly priest the transient companionship of a Fournier, a Salmon, and a Thayer, and when Father Thayer had gone and Father Badin had wept at the graves of Fathers Fournier and Salmon, we see the proto-priest again left alone and hear his plead-

ings with Heaven for the coming of laborers into the vineyard. Then (1805)

Nerinckx came.....
Were not sweet angel faces hovering near
When that lone horseman did appear,
Weary and travel-stained? Yea, Heaven was glad;
No longer should these hills be dark or sad.
By yon small dwelling, with a heaving breast,
Badin spoke welcome to his holy guest;
And as they prayed, united heart and hand,
A blessing fell upon the darksome land.

For seven long years thereafter these grounds were hallowed by the footsteps of the venerated Father Nerinckx. He, too, was to be a founder, not of the Church in Kentucky, but of a sisterhood, the Sisters of Loretto at the Foot of the Cross, which has the distinction of being the first religious congregation founded in America without affiliation or connection with any other. The foundation was made at St. Charles, Kentucky, and only after the death of Father Nerinckx, in 1824, was the Motherhouse and the name "Loretto" transferred to the historic St. Stephen's to which our visit is now being made.

On this spot, June 11, 1811, Kentucky's first Bishop was installed. The log-cabin episcopal residence and the St. Stephen chapel are long since decayed, but where they were we now see, in a good state of preservation in its one-hundredth year, the first brick house of Kentucky, built by Father Badin in 1816. Within a few feet of the house is his holly tree, and, more precious than all, and enshrined in his statue erected here by the clergy of the diocese, 1911, is a sacred relic of his body, a shin bone. In his will he had provided that his heart be put in a crystal vase and buried near his friend, Father Nerinckx. This was not done, but it would seem that his intention was carried out by Divine Providence, through

the kindness of the University of Notre Dame, in the donation to Loretto of one of his bones.

Within this unpretentious brick structure of 1816 every Kentucky Bishop save our present dear Father, has lodged, not to mention numerous visiting prelates. Among other visitors, its roof has sheltered Henry Clay, Kane O'Hara, father of the poet; Theodore O'Hara himself; the famous Confederate General, John Morgan; and many, many more, poets, musicians, artists, novelists, and such like. In connection with the passing visit of the Confederate General, the following poem by the author of *Flowers of the Cloister*, Sister M. Wilfrid La Motte, may be of interest:

FATHER WUYTS AND JOHN MORGAN

(Founded on fact)

Of old war stories there are not a few,
 But we shall try to offer something new;
 Back to the 'sixties let us go again,
 For some event that was soul-stirring then.
 The scene at Holy Cross shall now be laid,
 Where quiet dramas sometimes have been played;
 A local interest thus may catch your ear,
 If other merit none my tale shall wear.

Well, it was 'sixties as I said before,
 A time when our great Nation's heart was sore.
 At Holy Cross had been a mission preached,
 As if no war news that calm nook had reached.
 There Wuyts and Smarius bravely held the fort
 And battled foes of quite a different sort,
 From gallant blue and gray-clad soldier boys,
 Who filled the outside world with martial noise.
 They fought for souls, and the good country folk
 Of that sequestered parish scarcely spoke
 Of war at all; while on the mission ran,
 Its holy way through full a week's round span.

One night when all was sweetly calm and still,
A sound rose faintly o'er the nearest hill—
A sound of horsemen with a wearied tread,
At such a time awakening general dread.
The parsonage soon filled with a fierce band,
A motley crowd with sword and gun in hand,
While he, called leader—Morgan was his name,—
Came boldly forth a lodging-place to claim.

The priest and captain matched undaunted eyes,
In gaze of each upleaped a faint surprise ;
Then with a chuckling laugh that always won,
Good Father Wuyts said softly, " Hello, John ! "

John Morgan for a moment could not speak ;
The cleric's coolness made the raider weak,
Tho' weak indeed was he from lack of rest,
Which wakened pity in the churchman's breast.
" I *am* John Morgan, howsoe'er *you* know,
And, with my men, am fleeing from the foe.
In hot pursuit were they, till darkness fell,
And mind, Sir Priest, if you but dare to tell
We're lodging here, I'll "—" Tut, tut, man, threats
to me

Are shust like water—thrown away, you see,
Now eat your supper ; then you sleep till dawn,
I'll tell you've lodged here ven I'm sure you're gone."

Hard Morgan's mouth relaxed, and with a smile
He bad his comrades eat, then sleep awhile ;
Not e'en Loretto saw more calm a night,
Till eastern skies showed bars of rosy light.
The raider and his men prepared with haste
To leave a spot where soon they must be traced ;
To Wuyts, low bowed the dreaded bandit chief
In thanks most earnest, tho' his words were brief.

" Some here among my men are of your faith,
And believe both soul and body free from scathe
If they the Virgin's medal do but wear.

Now have you any ? We should like to share."
" I've plenty, sir, you're welcome to all these,"
The priest replied. " I'm glad your men to please."
While from his heart went up a fervent prayer
That Mary would of their wild lives have care.

The medals with the image we all know,
In mantle draped and peerless brow of snow,
Were handed round, and these grim warriors smiled,
To hold a badge of Heaven's Lady mild,
Whose name, perchance, learned at a mother's knee
Aroused their souls from dangerous lethargy.
Off rode the band ; its fate few men can tell,
Yet do we hope most in the end fared well,
For none who wear our Mother's badge with love
Will fail in life or death her power to prove.

A few hours later people knelt in prayer,
Nor dreamed whose footsteps lately halted there.

Another house on the grounds, no less rich in sacred and historic lore, is the little log cabin of Father Nerinckx, now converted into a shrine. Father Nerinckx built this cabin with his own hands, in 1812, at Little Loretto. Within its holy walls he wrote the Rule of the Sisters of Loretto at the Foot of the Cross; this valuable document in his own handwriting together with his quill pen, being yet treasured by his spiritual daughters. In the cabin have been placed Father Nerinckx's altar, his Stations of the Cross, and various other treasures. In the assembly room of the Sisters we find the beautiful statue of Our Lady, in height about four feet, which Father Nerinckx brought as his companion to America in 1805. In the same hall is his portrait, concerning which we extract the following from a letter of his sister, Sister Mary Ann Nerinckx, London, August 25, 1827, to the Sisters of Loretto :

“I have the picture of my ever dear brother Charles in my room expecting Reverend Mr. Badin, according to his promise, to take it over to Kentucky: but as I hear he has changed his plan, so must wait for another opportunity.”

In the Auditorium we find the pipe organ, pleasing in appearance, which Father Nerinckx brought to America. It was made in Paris, placed by Father Nerinckx in Bardstown Cathedral, where it was often played by the founder, the Right Reverend John B. David, of Loretto's twin sister, the order of Nazareth Sisters of Charity. Later it was bought by the Sisters of Loretto at Calvary, Kentucky, used in the Calvary church for years, and finally in 1899 brought to Loretto.

Of the bell, cast in 1660, Anna C. Minogue has written:

“As you stand there in that sacred log cabin, and dear Sister Mary Athanasias rings Loretto's treasured bell for you, can you not let a century be blotted out, and look upon the scenes of the day when that bell rang out its heart from the lowly church of St. Charles?”

The old sun-dial, too, speaks of the early days; for it had its first erection on a stump at Little Loretto. It was made for Father Nerinckx by one of his admirers, and bears as one of its inscriptions:

“JoannIs DenIes Belgae
ArtIfIcIs MeChLnIae
ex pIetate gratIs.”

On its meridian is “*Beardstown.*” The whole system of astronomy is displayed on the dial. Bishop Maes of Covington has declared it to be the finest he has ever seen.

Among the many volumes of Father Nerinckx's treasured here, none is perhaps of greater historic value than

a small Roman Breviary printed in Antwerp in 1763, with inscription in the hand of the donor :

“ To the Revd. Mr. Nerinckx
from his affectionate friend,
Stephen Theodore Badin
Georgetown College, 19th 8ber, 1807.”

On the last page of the volume, and insect-eaten, we find the following, also in Father Badin’s hand :

” bark
 in treacle
3 of juice
 wine
Take fuls in ye morning,
3 at noon, night, or before
the chill (ague) comes on.

Also, on one of the rear fly-leaves, are annotations in Father Nerinckx’s hand, regarding the feast of St. William, June 25th.

In one of the buildings at Loretto we see the statues of Saints Joseph and Barbara, mentioned in Webb’s *Centennial of Catholicity in Kentucky* (p. 241), as having been allotted to Little Loretto by Father Nerinckx in 1817. Faithful guardians that they have been, they may well look forward to the celebration of their one-hundredth year in the near future.

But, hark! the convent bell is calling us to the church of the Mother of Sorrows. We enter the sacred edifice. The altar is agleam with lights and flowers, for it is April 25, Loretto’s Foundation Day. Above the altar we see an Old-World painting of the desolate Mother at the foot of the Cross supporting in her lap the body of the dead Christ. Enshrined in the carved ivory crucifix that surmounts the tabernacle we note a relic with the inscription in Flemish, “H. Kruys.” The celebrant of

the Mass appears, vested in the rich, red chasuble worn by Father Nerinckx, embroidered in gold. After the holy Gospel, youthful voices are heard pronouncing their sacred promises :

I,....., now known as Sister Mary Badin,
I,....., now known as Sister Benedict Joseph
I,....., now known as Sister Mary David.

Sacred trio of names—a Flaget, a David, a Badin! and how fitting that Loretto, the home of the proto-priest should be the first religious order to honor him in the bestowal of his name upon one of its members!

We are lost in a flood of prayerful thought as we kneel, and, when we leave the sacred edifice, or scarcely know whether we are living in the nineteenth or the twentieth century, but are fully conscious that we have been on holy ground, whose very atmosphere breathes a mysterious peace, a peace that speaks of God, and where those

who list may hear
His name low-murmured every—everywhere—
In songs of birds, in rustle of the flowers,
In swaying of the trees.

THE COLUMBUS LIGHT

BY GRACE PULLIAM

Now that the Pan-American movement is gaining added prominence every day and Pan-American subjects are so much in the conversation everywhere, with its great possibilities by way of opening up new markets for our products—due in part also to the war closing the doors of many ports that were formerly entered—it is timely that another movement, also Pan-American, should be gaining national importance. In the near future, if certain plans are realized, there will be erected a great world-famous marine light, which will shed its rays out over the Carribean Sea. This light is proposed as a monument of the co-operation of North, South and Central America as well as Canada. In all some twenty-one republics will thus join in a truly Pan-American movement to pay belated honor where honor is due.

Centuries have passed since the little boy in far-away Genoa listened to the bomb-bomb of his father's shuttle in the daytime and dreamed dreams at night of the many sailing vessels that came and went monthly in the harbor. No one thought then that the boy Columbus was destined to have an unusual life; but since then he has been written of many times, not only as being great, but, as one writer says, of having a dual personality. According to Frederick A. Ober, his was "a dual nature: two towns claim the honor of his birth; two nations held the luster of his deeds in reverence; two continents unite in

laudation of his greatness; after his death two convents in Spain held his remains temporarily in charge, and now two continents lay claim to the absolute possession of his ashes." It is partly to settle this controversy, partly to pay a long-delayed honor, and partly to do what Columbus was ever striving to do—help humanity—that the plan of the Columbus Light was first conceived.

The story is a fascinating one. We were all taught when we went to school that the dying wish of the explorer was that his body might be taken back to the land which he had discovered for his King Ferdinand; the land called by the natives, "De Cuna de America" (the Cradle of America). We also learned that in the year 1537 that wish was carried out. Here the bones rested in peace until 1795. Then Spain lost her possessions in Santo Domingo to France under the Treaty of the Basilea. Naturally Lieut.-General Gabriel de Aristixabal of the Royal Navy, being a good officer and a loyal Spaniard, did not think it proper that the remains of their great discoverer should rest under a foreign flag. So he begged leave that they might be removed to the Island of Cuba, then under Spanish sovereignty.

The Spaniards were allowed to make the exhumation the following year, but they had nothing to guide them save the fact "that the remains of Christopher Columbus had been laid to rest in the chancel of the Cathedral on the gospel side, in the place where the bishop's throne used to stand." With these meager instructions they found what they thought were the remains, or rather dust, for the casket was almost gone and did not contain any marks, except such as time had left undecipherable. This dust was carefully taken and conveyed with due military and civil pomp on board a Spanish war vessel, San Lorenzo, and on it carried and deposited in a specially prepared niche in the Cathedral at Havana, Cuba.

Here they rested until January, 1899. Again Spain was called upon to step aside that a greater power might be master, and again she asked that the sacred remains might be carried away. This time they were placed in a sepulchre in Seville. There they lie now. But are they the remains of the Great Discoverer? Spain says yes. Unbiased students and thinkers everywhere say no.

Many writers, Spanish, French, German and American, have written on the subject, and in 1877 the Spanish government went through the formality of issuing orders to the Royal Academy of Spain to make a thorough investigation and report. Mr. John Boyd Thacker, a prominent New Yorker, at one time mayor of Albany and a writer and authority on the West Indies, says in his *Early Discoveries of America* (vol. iii, p. 613): "It is to be regretted that the Royal Academy of Spain did not cause to be made a more careful investigation of the question of the remains of Columbus, and that it did not approach the subject more in a spirit of earnest inquiry and in a desire to know the truth. It was not merely a Spanish institution; it was a historical society. History knows no nation except the universal brotherhood of man. History acknowledges no loyalty except the truth."

But to go back to the exhumation. It seems that the first exhumers did not know that in the same presbyterium, though in many different caskets, there rested the remains of other members of the family of Columbus.

From time to time there had been revived in Santo Domingo a vague unauthorized rumor to the effect that, after all, the remains of the great discoverer had not been found, but still rested somewhere within the cathedral. No one believed this very foolish rumor, though no one entirely ignored it. Hence it was that in April, 1877, repair work was being done on the church under the

personal direction of Canon Billini. In May the workmen unearthed a metallic coffin. The remains were visible through the crumbling outside, and the Canon ordered all work stopped immediately, while he awaited the arrival of the Archbishop, who was then traveling in the interior and a person thought to be more fitted to personally superintend a work of such great moment. When the prelate arrived, September, 1, civil and military authorities, and the consular corps were invited to be present at the opening of the casket. And there in the cathedral under the watchful eyes of all it was opened. Besides the dust and bones of a human body the casket contained a plate which, when read by the Dominion Historical authority, Carlos Neuel, was translated to read "Admiral Luis Columbus, Duke of Veragua, Marquis of . . .," supposedly Jamaica, Luis being the grandson of Columbus. Then the rumor voiced itself, and it was decided to examine farther and see what might yet be found.

Excavation work began immediately and two days later the end of another box was disclosed; again the Canon held up his hands to suspend operations. Again the Archbishop, the Minister of the Interior, and the Italian consul were summoned. On their arrival the work was resumed and the box drawn out. Centuries-old dust covered the top, but not thick enough to entirely obliterate the words "First Admiral."

This was of too great importance for even this high court of witnesses to share the responsibility alone, so again work ceased, while the cabinet ministers, municipal council, consular corps, including both representatives from Spain and America, and other officials high in authority, were summoned. In this august presence, the leaden casket was taken from its long resting place, brought out into the dim light of the historical church,

and reverently opened. The remains, now nothing but dust and bones, were disclosed, and on both the outside and inside of the leaden cover were found inscriptions which proved conclusively its proper identity.

On the outside were the words "Discoverer of America," the "First Admiral"; on the inside, "Illustrious and noble personage Don Christopher Columbus." Among the remains was a silver plate bearing his name and the initials "C. C. A." engraved on the sides.

The Spanish Consul Don José Manuel de Echeverri did not question the genuineness of the find, and acting on his own initiative and what he thought to be the true interest of his country and king, immediately made formal demand that the precious find of that day be turned over to him that he might convey it to its rightful home, and thus rectify the great mistake of 1799. This demand was not granted, and the Spanish King, when he heard all the particulars, was greatly chagrined and promptly repudiated the action of his consul whom he immediately recalled and dismissed in disgrace from all further diplomatic service.

Santo Domingo has kept the precious dust, but nothing appropriate has been done to honor it. And this despite the fact that, about twenty years ago, the Dominican Republic launched a plan to build a high tomb or monument in Columbus' honor, and for that purpose dedicated a magnificent site in the southern part of the city of Santo Domingo on the coral coast of the Caribbean sea. To-day this ground is a park of twenty-five acres known as Plaza Columbias. The building of the projected mausoleum was abandoned owing to internal political differences.

The present campaign for the Pan-American memorial was begun a year ago by William Ellis Pulliam, at the time Receiver General of the Dominican customs. He

held this post for six years, during which time he gave a great deal of thought and time to investigating the Columbus controversy. After being convinced of the genuineness of the Republic's claim, he conceived the idea of using the Plaza Columbias, which is still available. It is proposed to raise by popular subscription, not exceeding fifty cents per capita, funds for the erection of a giant Pan-American memorial to the original blazer of the trail—the man who gave us the Western Hemisphere, the land which is now our home.

His plans, though tentative as yet, are for a massive tomb or mausoleum for the base. Each country assisting will supply a marble slab or bronze tablet suitably inscribed, bearing the names of all contributors to be placed in the interior around the sarcophagus. The general outline of the whole is to be patterned after the one erected to Napoleon in Les Invalides and the Grant tomb on Riverside Drive. This is to be the foundation from which will rise an enormous shaft on the top of which will be placed the largest, brightest, most far-reaching marine light in the world, so endowed with a perpetual maintenance fund that once it is lighted it will never be allowed to go out.

On the Plaza are the ruins of the Cathedral where Columbus worshipped. It is the first place of worship erected by a Catholic Church in the New World, and the only building now standing with which it can be said Columbus was personally associated. The park faces the open Caribbean Sea, and hence the light could guide the present-day perplexed mariner sailing south to the main land of South America and southwest towards Colon, the entrance of the Atlantic to the Panama Canal. The plan is thus seen to be a happy combination of sentiment, romance and practicability.

Washington Irving has said of this very port and a

similar, though lesser, movement: "We cannot but reflect that it was from this very port he was carried away loaded down with ignominious chains; blasted apparently in fame and fortune; followed by the revilings of the rabble. Such honors, it is true, are nothing to the dead—nor can we atone to the heart, but they speak volumes of comfort to the illustrious, yet stranded and persecuted, living, encouraging them bravely to bear with present injuries by showing them how true merit outlives all calumny and receives its glorious reward in the admiration of after ages."

This idea or thought embodies exactly the motives that seem to have actuated Mr. Pulliam in the conception of and hope for the ultimate realization of this new world-wide movement for the building of the Great Columbus Light.

BOOK REVIEWS.

"MEMOIR OF THOMAS ADDIS AND ROBERT EMMET." By Thomas Addis Emmet, M.D., LL.D.; The Emmet Press.

In two large octavo volumes, each of nearly 600 pages, Dr. Thomas Addis Emmet presents the story of Thomas Addis and Robert Emmet, with an account of their ancestors and immediate family. The work is a review of Irish efforts to obtain freedom from British misrule after the Act of Union, and explains the devious ways by which English statesmen like Pitt laid traps for the patriotic sons of the isle and led his victims to death. It is a pitiless story and is told with graphic earnestness by one of the foremost writers on Irish affairs, a descendant of the heroic souls who did much and lost much, in a material sense, by the catastrophes which followed endeavors in behalf of the Irish people.

Dr. Emmet in an historical preface considers the much mooted question of an Anglo-American alliance, and the achievements of the Irish in Ireland and in America. The consummation after many years of struggle of Ireland's dream for self-government, is a sequence of the battle started by the Emmets a century ago. Dr. Emmet traces the forces at work during this long period and shows how Ireland suffered and hoped, and ever kept her eyes upon the goal. Dr. Emmet goes into the matter of Home Rule at some length, and recounts the many agencies at work from time to time to wrest some measure of justice for Ireland from England.

The first volume of the Memoir contains many papers written by Thomas Addis Emmet on Irish affairs. Nearly all these essays were written by Mr. Emmet while imprisoned in Kilmainham, Dublin. No other Irish leader placed on record "so much with which he was personally associated."

Then follows an account of the Irish relations and ancestors of the present generation of the Emmet family in the United States. Much of Irish history is interwoven in the story. Thomas Addis Emmet was a brother of Robert Emmet, was admitted to the Irish bar in 1790, and a few years later became secretary of the "United Irishmen," later becoming one

of the directors. He was arrested in 1798 for participation in the Rebellion, and remained in prison until 1802. Two years later he came to New York, and in 1812 became attorney-general of the State. He died in 1827.

Emmet's career in America was full of stirring incident. He was active in law, and met nearly all the principle politicians, statesmen, actors and writers. He was a friend of the unfortunate Blennerhassett, and became involved in a controversy with Rufus King, whom he opposed for office. There are many glimpses of life in New York and other American cities in Emmet's day, in this history.

The author of the present memoir was actuated by the purpose to show that Thomas Addis Emmet, more than any other leader in the early part of the movement of 1798, left an indelible and individual impression on Irish affairs, which is followed to the present time, although the source has been forgotten. Robert Emmet, in the opinion of the author, "although he failed from adverse circumstances, was the originator of everything in the Fenian movement which made it most formidable."

The "vile debasement" of the Irish Parliament from the era of the Revolution is declared to have been shown in its acceptance of the English Parliament as its superior. It was this surrender of Irish autonomy which gave birth to the volunteer movement, in which more than 60,000 men were enlisted. This army wrested concessions from England, Poyning's statute and the sixth of George I were repealed, the English Parliament renouncing forever the right to bind Ireland by its laws. Ireland, however, remained dependent on England, and within a few years the Irish Parliament voted for self-extinction.

The growth of "the Society of United Irishmen" is traced, and its labors recited. The long struggle for Catholic emancipation and for an Irish Parliament had its many martyrs, in the north and south of Ireland, but notwithstanding the vigilance of the English, "aggregate meetings of the Catholic body now became frequent, and every person of any note connected with them took a part in their proceedings. Emmet alone kept aloof; he rendered them all the assistance in his

power, he devoted his fine talents to their service, but he made no public display, and sought no public approbation for them. At this time he was not a member of the Society of United Irishmen, but long before he joined it he was the person in every emergency consulted by its leaders.

Fearing that the Irish if united might bode trouble for England, that country, says the author, "now resorted to her usual tactics in bringing about religious dissension, and in Ulster she was entirely responsible for the contention, crime and suffering resulting from the contest between the Protestant Peep-O-Day Boys and the Catholic Defenders.

Mr. Emmet became the agent of the Irish movement in Paris, and had the confidence of Neilson, John Sweetman, Dr. Macneirn and other Irishmen in Paris of any prominence. Napoleon gave him scant consideration, which confirms the historian in his impression that Napoleon had "determined on a course of deception and treachery to the Irish people."

Emmet refused endorsement of the plans of Arthur O'Connor, who had the good-will of Napoleon. It is asserted that O'Connor "cherished the hope that with the aid of France, he might become King of Ireland, on the ground of an old family claim. To accomplish this he wished for no more than a separation from England and for Ireland to become a dependency of France."

It is the author's belief that Mr. Emmet's opposition to O'Connor, his lack of confidence in Napoleon's honesty of purpose, and his determination to accept but a limited assistance from France doubtless checked a close and permanent alliance between his country and France. Ireland was thus saved from the many complications which would have resulted from a tangled alliance with France, which a majority of Irish people themselves, without a thought for the future, desired, until the attitude of Thomas Addis Emmet and his brother Robert was fully understood by the more influential of the Irish leaders."

The story of Robert Emmet's unfortunate career is told in detail. Much was crowded into the life that ended on the gallows when he was 25 years old. It is not known that he was connected with the uprising of 1798. Nor is it certain

he had taken the oath as a United Irishman, although he attended many of the meetings of that organization. He went to the Continent in 1801, and in Paris interested Talleyrand and Napoleon, hoping to obtain the aid of France for Ireland. Emmet returned to Ireland in 1803, and engaged in an unsuccessful rising, for which he was executed in September of that year.

The futile insurrection led by Emmet is described. Emmet at 8 o'clock in the evening had 80 men nominally under his command, in the depot in Marshallsea-lane. "The Wicklow men, under Dwyer, on whom great dependence was placed, had not arrived: the man who bore the order to him from Emmet neglected his duty and remained at Rathfarnham. The Kildare men came in, and were informed, evidently by a traitor, that Emmet had postponed his attempt, and they went back at 5 o'clock in the afternoon. The Wexford men came in, to the number of 200 or 300, remained in town the early part of the night to take the part assigned to them, but they received no orders. A large body of men was assembled at the Broadstone, ready to act when the rocket signal agreed upon should be given, but no such signal was made."

Emmet's flight and his return to communicate with Sarah Curran, his arrest by Major Sirr, his trial and execution, are fully treated. Narratives of contemporaries are freely drawn upon to give details of the occurrences.

The two volumes are laden with material bearing upon the Emmets and contain many illustrations, facsimiles of documents, letters, newspapers and family records. There are appendices which are of value to the student of Ireland's history, including Robert Emmet's "Plan for the Capture of Dublin," made while Emmet awaited execution.

There are more than 100 illustrations, a map of Dublin at the time of the insurrection, the chief depots of arms, Emmet's hiding-places, and the place of his execution. The portraits are of Emmet, his father, Thomas Addis Emmet, Sarah Curran, Ann Devlin, and of Lord Norbury.

The work is an important addition to the historical literature of Ireland and her patriots.

P. A. KINSLEY.

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THE REV. WILLIAM J. LALLOU
President, American Catholic Historical Society

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

VOL. XXVI

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No. 3

AMERICAN CATHOLIC HISTORICAL SOCIETY

IN 1883 our late Holy Father, Pope Leo XIII wrote a letter to Cardinals Antonine de Luca, John Baptist Pitri and Joseph Hergenroether in the interest of Catholic history, evidently with the purpose of arousing Catholics to an appreciation and realization of its importance. Among other things he said: "The authentic records of history when considered with a mind calm and freed from prejudices are in themselves a magnificent and spontaneous defense of the Church and the Pontificate. In them may be seen the true nature and the true greatness of Christian institutions. . . . Strenuous efforts should be made to refute all falsehoods and untrue statements by ascending to the fountain heads of information, keeping vividly in mind that the first law of history is 'to dread uttering falsehood; the next not to fear stating the truth; lastly, that the historian's writings should be open to no suspicion of partiality or animosity.' . . . If, then, the church has always deserved well of history, let her again do so to-day when the very state of the times in which we live constrains to that duty. For, as we have already said, since our enemies have recourse above all to history for their weapons,

the Church must be equally armed, and where the attack is most violent, there arm herself the more strongly for the assault."

As part of the fruit of the Holy Father's admonition at that time the American Catholic Historical Society came into existence in July, 1884. It had its inception in the enthusiasm of a few men. Its first President was Very Reverend Thomas C. Middleton, O.S.A., still deeply interested in its work. Its second President was the late Right Reverend Ignatius F. Horstmann, D.D., at that time one of the active spirits in all advanced Catholic effort and deeply interested in the Society's welfare.

In 1887, three years after its organization, the society published its first volume of RECORDS. Thereafter for a few years, it published occasional volumes until 1891, when it began to publish its RECORDS as a quarterly magazine. It is now publishing its twenty-sixth volume and has given to the Catholic and non-Catholic world much interesting matter through the medium of these RECORDS. In 1913 it took over and combined with the RECORDS, the "American Catholic Historical Researches" which had been started by Dr. A. A. Lambing of Scottdale, Pennsylvania, in 1884 and had been issued by Mr. Martin I. J. Griffin from 1886 to the time of his death. Sets of the RECORDS have been placed in nearly all of the reference libraries of the United States.

In 1895 the Society purchased its own home, a fine, large building at 715 Spruce street, Philadelphia, and equipped it for library purposes. The building is on a double lot with a great depth and is located almost within the precinct of Independence Hall. It is one of the best specimens of Colonial architecture in the city. The property as it now stands is worth about \$30,000. It has enough unbuilt space on it for a fireproof bookstack structure capable of housing 100,000 volumes.



FRONT VIEW
AMERICAN CATHOLIC HISTORICAL SOCIETY



HALL ON FIRST FLOOR
AMERICAN CATHOLIC HISTORICAL SOCIETY



LANDING OF SECOND FLOOR
AMERICAN CATHOLIC HISTORICAL SOCIETY

The Society has housed in this building a most valuable collection of Catholic historical books, documents and records, probably the best in the United States. The money value of this collection is upwards of \$20,000 and the collection probably could not be duplicated for three or four times that sum. Most of the books and many of the documents have been indexed and are available for use. There is a large amount of valuable material, however, which has not yet been bound and indexed and therefore is not available for use. This will be made available just as soon as money can be raised for binding and indexing it. Many of the valuable relics are displayed in show cases under proper protection. The library and cabinet as they are now arranged are well worth a visit from Catholics of the city of Philadelphia and from those outside the city who visit Philadelphia.

In 1896 the Society attempted to place archivists in the centres of Europe for the purpose of seeking out data bearing upon the history of the Church and making them available for publication. It maintained an archivist in Rome for one year but was unable to carry its plans into execution from lack of funds. The idea of maintaining such archivists has not been abandoned, however, and will be carried into execution when the financial strength of the Society will warrant such a step.

Since its organization the Society has stood sponsor for many movements and activities of interest to Catholics. It has brought eminent Catholics from other American cities to Philadelphia and from Europe to America, to give lectures on subjects of interest. In 1891 it held a meeting in the Academy of Music of Philadelphia presided over by Right Reverend Ignatius F. Horstmann, D.D., and addressed by his Eminence, Cardinal Gibbons, his Grace, Archbishop Ryan, Honorable John Lee Carroll, and Mr. Henry F. Brownson. In 1892 it led the movement for the cele-

bration of the quadro-centenary of the discovery of America. In 1895 it gave a course of illustrated lectures in the Academy of Music, Philadelphia. It has given receptions to prominent men of the Catholic faith on various occasions and has frequently given entertainments for the purpose of bringing Catholics into closer social intercourse with one another. Occasional lecture courses have also been given in the Hall of the Society.

Had the Society done nothing else but keep the idea of Catholic history before the Catholic public for thirty years as a living issue it might well be proud of its achievement. It has done much more, however, for it has actually accomplished a great deal in the collection of books and documents, in the writing of Catholic history and in the stimulation of Catholic effort for the benefit of mankind. It might have accomplished much more had it been given the financial support which the importance of its work merits.

An attempt is now being made to bring up the membership of the American Catholic Historical Society to a point where it will be able to live the life which it should live. It ought to have at least three thousand members to accomplish all that is to be done. With such a membership it could place archivists in the great libraries of the world, stimulate Catholic effort in literature and furnish a fund of material for our RECORDS. That there are plenty of Catholics who would be glad to support such a work as the Society is engaged in if they knew of it and understood it, cannot be doubted. Unfortunately they do not know the Society's work and perhaps do not fully recognize its importance. It remains for those of us who do understand, to bring it to the notice of those who can give both moral and financial support, and to ask the coöperation of all American Catholics in the work of the Society.

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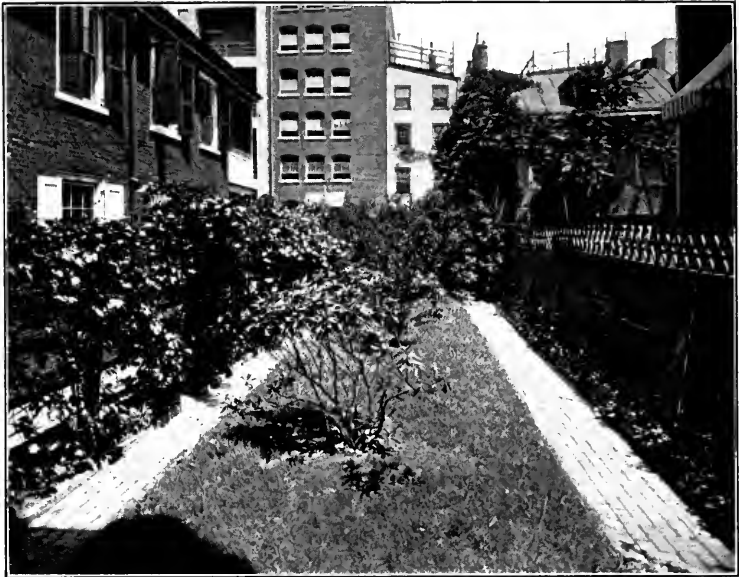
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READING ROOM AND NEWSPAPER FILES
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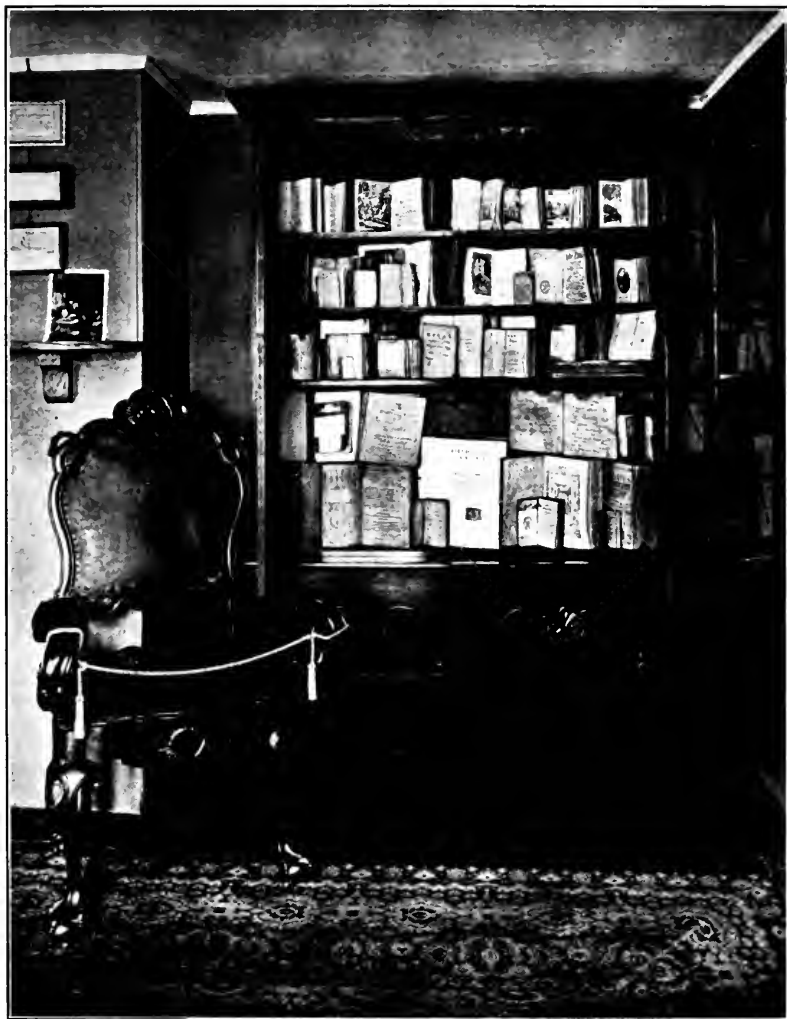
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BACK, TAKEN FROM A MEXICAN EPISCOPAL RESIDENCE
DURING THE MEXICAN WAR
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Wynne, Rev. John J., S.J., New York.
Zeller, Rev. A. J., Pennsylvania.

A PHILADELPHIA CHOIR BOOK OF 1787.

The library of the American Catholic Historical Society is the fortunate possessor of four old-time choir-books, three of which were published in Philadelphia, and the fourth in Baltimore. A study of the four volumes throws much light on the musical apparatus then thought sufficient, apparently, for the needs of the few thousand Catholics in what was at that time the territory of the United States of America. I have found the study of these four books both interesting and informing; and the information given by them I have found at times pathetic, at times not without a humorous feature.

The earliest of the four is: "A | Compilation of the | Litanies and | Vespers Hymns | And Anthems | as They are Sung in the | Catholic Church | Adapted to the Voice or Organ | By John Aitken | Philadelphia, 1787." The volume is a small quarto of 136 pages of engraved music. The title-page is handsomely engraved. Altogether, the volume presents a sumptuous appearance beyond that of present-day choir-books; and I was naturally amazed to think that this elegant volume dates back to the year 1787—only four years after the Treaty of Peace (1783) following on the War of the Revolution.¹

The enterprise of our Catholic forbears in Pennsylvania and their idea of the proper expense they should bear for

¹ In that year of 1787 the Constitution was ratified by Pennsylvania, Delaware, New Jersey. Eight other States ratified it in the following year; two deferred ratification until 1789 and 1790 respectively. Catholics were then only about 25,000 in number, and their constitutional rights were nowhere guaranteed; for the ratification of the Constitution began only in the last month of 1787, the first State to do so being Delaware (Dec. 7, 1787).

the minor things of religious services, such as choir-books, is to me astonishing, when I look over the pages of this early volume.

The volume is interesting from the standpoint of the bibliographer. Finotti has no mention of it in his *Bibliographia Catholica Americana*, a work which he spent years of careful study in compiling and which he was able to bring down, in his published volume, to the year 1820.

It brings before us the name of the Philadelphia publisher, John Aitken, to whom I have not been able to find any reference in Scharf & Westcott's *History*, or in Young's *Memorial History* (1895-1898). Finotti mentions (page 67) a booklet of 40 pages, 8vo, published in Philadelphia by Robert Aitken in 1784; but of John Aitken he makes no mention. In Willis P. Hazard's revised edition of *Watson's Annals of Philadelphia in the Olden Time* (Vol. III, p. 151), however, I find this: "Blake and Willig were among the earliest music-publishers in Philadelphia. Mr. Blake died nearly one hundred years of age, at No. 13 South Fifth Street. Mr. Blake stated that Messrs. Carr and Shetkey were publishing music previous to 1800, and that John Aitken was their predecessor for several years, at No. 3 or 5 South Third Street." Having examined the early Philadelphia Directories, Mr. James Warrington writes to me concerning John Aitken: "He appears to have been a silversmith and copperplate printer, and apparently conducted his business with other persons. I searched the Directories from 1791 to 1806. Charles Taws, whose name is on the sheet of *Adeste Fideles*² with that of Aitken, appears at 60 Walnut St., up to and including 1800, but in 1801 the name becomes John Taws. Aitken's name appears at various places, but I do not find No. 76 North Sec-

² This is an engraved full-sized music-sheet appearing doubtless later than 1791, as Aitken does not include the *Adeste* in his "Compilation" for Catholic choirs, either in the 1787 or in the 1791 edition.—H. T. H.

ond until 1801, when at that address the name of V. Blanc, Coppersmith, appears." John Aitken was, doubtless, not a Catholic, as he issued also the King James version of the Bible.

The reverse of the title-page is blank. The following page bears this imprimatur: "Whereas John Aitken, of the City of Philadelphia, hath humbly requested an Approbation of the Work he is now preparing to publish at his own expence (*sic*), entitled 'A Compilation . . . Adapted to Voice or Organ'; We, desiring to encourage an Undertaking so conducive to the Decency and Solemnity of religious Worship, do hereto set our names in Testimony of our Approbation." Here follow the names: "Revd. John Carroll, Revd. Robert Molyneux, Revd. Francis Beeston, Revd. Lawrence Graessl. Underneath, the Approbation is printed in German, with the names of the four signers in German also. The reverse of this page is blank. The following page is devoted to the Contents, headed by an equivalent of copyright: "I, James Biddle, Prothonotary of the Court of Common Pleas of Philadelphia County; do certify that John Aitken hath entered in my Office, according to the Act of Assembly, a certain book published by him, entitled" . . . "containing 136 pages in quarto. Witness my hand, this 8th April, 1788.—James Biddle, Prot."

The next fifteen pages are devoted to "A New Introduction to the Grounds of Music".

These bibliographical details are not without interest, in view of the re-issue of the volume, very much changed in fact, although not in general appearance, four years later. As the two editions agree in the main in respect of their inclusions, but vary much in respect of the order and general arrangement of the inclusions, it will be convenient to place numerals before the 1787 inclusions for the purpose of easy comparison.

THE 1787 EDITION.

1 (page 16) : We have first of all, then, "The Christmas Hymn" :

" Whilst Angels to the world proclaim
The birth of Christ our King,
To magnify his sacred name,
We'll joyful anthems sing.
The watchful shepherds, seized with fear
At radiant light divine,
When they the happy tidings hear,
Their allelujahs join."

In this quotation and in all others (except where I note differently) that I shall make, I have modernized the spelling and capitalization, as also the punctuation (whose carelessness is, in engraved music, quite a feature, even at the present day, of hymnals).

The harmonization of this hymn, as indeed of all the inclusions in general of the volume, is in two parts (air and bass).

2 (p. 17) : "The Litany of Loretto in Latin" [two settings].

2 (p. 18) : The same, in three settings.

3 (pp. 19, 20) : Various versicles and responses.

4 (pp. 21-23) : Vespers for Sundays.

5 (p. 24) : "Lucis Creator" (only one stanza. in English verse) :

" O Great Creator of the Light,
Who from the darksome womb of night
Brought forth new light at nature's birth
To shine upon the face of earth."

6 (p. 25) :

" Sing ye praises to the Lord, allelujah,
Bless his name with one accord, allelujah ;
For it's owing to his care, allelujah,
What we have and what we are, allelujah."

7 (p. 24): "Psalmus L" [only the first verse of the Miserere, in English].

8 (p. 26): "Salve Regina":

"Hail to the Queen who reigns above,
Mother of clemency and love,
Hail thou, our hope, life, sweetness, we
Eve's banished children cry to thee.

"We from this wretched vale of tears
Send sighs and groans unto thy ears;
Oh, then, sweet Advocate, bestow
A pitying look on us below.

"After this exile, let us see
Our blessed Jesus, born of thee.
O merciful, O pious Maid,
O gracious Mary, lend thine aid."

9 (p. 27): "Psalm CIV.":

"My soul, thy great Creator praise
When clothed in his celestial rays
He in full majesty appears
And like a robe his glory wears.

(*Chorus*): "Great is the Lord: what tongue can frame
An equal honor to his name?"

10 (p. 28): "The Hymn at Benediction" [the two stanzas of the Tantum ergo].

11 (p. 29): "The Easter Hymn" [a translation of "O Fili et Filiae"]:

"Young men and maids, your praises join;
The glorious king, your king divine
This day triumphant left his shrine.
Allelujah.

"Ere light appeared on Sabbath day
The disciples without delay
Approached the tomb wherein he lay.
Allelujah.

"And Magdalene in company
With Mary of James and Salome
T' anoint the corpse came purposely.
Allelujah.

“ An Angel clothed in white array
Sitting therein to them did say:
The Lord's in Galilee this day.
Allelujah.

“ The dear beloved Apostle John
Much swifter than St. Peter run
And first arrived at the tomb.
Allelujah.

“ As in the room the Apostles were
Our Lord amongst them did appear
And said: Peace be unto all here.
Allelujah.

“ When Didymus had heard the same,
That Christ was rose from earth again,
Would yet as dubious remain.
Allelujah.

“ ‘ O Thomas, view my hands, my side,
My feet; my wounds still fresh abide;
Let incredulity aside.’
Allelujah.

“ When Thomas his dear Saviour saw,
And touched his wounds with trembling awe,
‘ Thou art my God,’ said he, ‘ I know.’
Allelujah.

“ ‘ Blessed are they who have not seen
And yet firmly believe herein;
Eternal life I'll give to them.’
Allelujah.

“ In this most holy feast let's raise
Our hearts to God in hymns and praise,
And let us bless our Lord always.
Allelujah.

“ Our grateful thanks to God let's give
In humble manner whilst we live
For all those favours we receive.
Allelujah.”

The volume nowhere informs the reader that it is a translation of the French-Latin hymn, “ O Filii et Filiae ” (called sometimes the “ Alleluia ”, as it is introduced by a triple repetition of the word “ Alleluia ”). I suppose that

this translation is taken from some one of the old Office books in English used by Catholics in England. But all such information, both interesting and useful as it is, is lacking in our volume throughout.

12 (p. 36) contains only the first stanza, in Latin, of the *Veni Creator* and of the *Tantum Ergo*. That only one stanza should be given of the former hymn is quite intelligible, as it still is commonly sung before the Sermon at Mass or Vespers in some churches. But that only one stanza of the *Tantum Ergo* should have been given is rather puzzling.

13 (pp. 31-34) : The music, without any words, is given for the following eight hymns: "Last (*sic*) uns erfreuen", "Die ganze Welt Heir (*sic*) Jesu Christ", "Maria sei gegruesset", "O Christ hier (*sic*) merk", "Nun lobet Gott im Hohen" (*sic*), "Freu dich der Himmels Koenigin", "Komm reiner Geist", "Maria Jung Fraurin" (*sic*).

14 (p. 35) : "Litane y uebe (*sic*) die geheimnissen".

15 (pp. 36-38) :

"The wonders which God's laws contain
No words can represent;
Therefore to learn and practice them
Our zealous hearts are bent," etc.

16 (p. 39) : "Jesu dulcis memoria" [one 8-lined stanza in English] :

"Jesus, the only thought of thee
With sweetness fills my breast;
But sweeter far it is to see
And on thy beauty feast," etc.

17 (pp. 40-56) : The Anthems of the Blessed Virgin (*Alma Redemptoris Mater*, *Regina Coeli*, *Salve Regina*, and *Ave Regina*, in the order named).

18 (pp. 56-58) : "Psalm CX" [*Confitebor tibi, Domine*], only the first two verses, in Latin. A curious selection, but set to a modern anthem-tune.

19 (pp. 59, 60) : " O anima beata quae suspirat ad te, O care sponse! Da mihi cor fidele quod possit te amare." Apparently an original text composed for adaptation to a modern Anthem-musical-setting, or perhaps a selection from an oratorio in English. There are many repetitions of this text covering two pages, followed by " Da Capo "!

20 (pp. 61-65) : " Anthem " : " This is the day which the Lord hath made, we will rejoice and be glad in it. For unto us is born a Saviour, which is Christ the Lord ", etc.

21 (pp. 65-67) : " Anthem " : " Sing to the Lord a new song, let his praise be in the Church of Saints"—apparently a Protestant translation of Psalm 149: " Sing ye to the Lord a new canticle, let his praise be in the Church of the Saints." Perhaps it is adapted to a Church of England anthem, perhaps to an oratorio selection.

22 (p. 67) : Stabat Mater (only one Latin stanza), to the melody sung to-day in our churches.

23 (pp. 68-70) : " Lift Up Your Gates " : " Lift up your gates, O ye princes, and be lifted up, O ye eternal doors, and the king of glory shall enter in. Who is the king of glory? It is the Lord strong and mighty ever and Lord of hosts," etc. Apparently an adaptation to a previous anthem or oratorio-selection.

24 (p. 70) :

" How various, Lord, thy works are found,
For which thy wisdom we adore;
The earth is with thy treasure crowned
Till nature's hand can grasp no more."

25 (pp. 71-4) : " King of kings, Lord of lords, whom heaven and earth cannot contain, how great is thy goodness thus to become our Sacrifice and our Food," etc. Apparently an adaptation:

26 (pp. 74-76) : " O praise ye the Lord, sing his praise in the congregation of saints," etc. The same comment as that on No. 23.

27 (pp. 76-77) :

“Let all who would God’s goodness prove
Still in his truth confide,
Whose mercy ne’er forsook the man
That on his truth relied,” etc.

28 (p. 78) : “O Praise Ye the Lord”—a prose anthem.

29 (pp. 78-81) : “O Be Joyful” : “O be joyful in the Lord; all ye lands serve the Lord with gladness”, etc.

30 (pp. 82-83) : “Make a joyful noise unto God, all ye lands,” etc.

31 (p. 84) : “Anthem at the Elevation” ; “We adore and worship thee, O Christ, with all praise and benediction,” etc. Apparently an adaptation.

32 (p. 85) : “A Hymn” :

“Through all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ,” etc.

33 (p. 86) : “Anthem” : “Sing unto God, ye kingdoms of the earth,” etc.

34 (pp. 89-92) : “Anthem” : “Let us magnify thee, O great God,” etc.

35 (pp. 93-97) : “Let the Bright Seraphims” :

“Let the bright seraphims in burning row
Their loud uplifted awful trumpets blow;
Let the cherubic hosts in tuneful choirs
Touch their immortal harps with golden wires.”

36 (p. 97) : One stanza of the English version of the *Dies Irae*.

37 (pp. 98-100) :

“Grateful notes and numbers bring
While the name of God we sing;
Holy, holy, holy Lord,
Be thy glorious name adored,” etc.

38 (pp. 101-109): "The Holy Mass of the Blessed Trinity." It is in harmonized plainsong with symphonies interspersed in modern music. The effect is most curious, nay, amusing. The text is badly deficient. Thus, for the "Kyrie Eleison" we have: "Kyrie eleison"—then a symphony; "Christe eleison"—a symphony follows; "Christe eleison"—then a symphony; and, finally, another "Kyrie eleison". These are the only portions of the triple Kyrie, triple Christe, and triple Kyrie given. The Gloria is still more defective. There is no "Et in terra pax hominibus, bonae voluntatis", but the choir begins with the words: "Laudamus te". Instead of the next sentence, "Benedicimus te", we have a "symphony". Then follows the sentence, "Adoramus te", and the "Glorificamus te" is omitted, or rather is replaced by a "symphony". Next we have "Gratias agimus tibi propter magnam gloriam tuam" (then a "symphony"). The next sentence, "Domine Deus, Rex caelestis, Deus Pater omnipotens" is omitted. Next we have: "Domine Fili unigenite Jesu Christe" (followed by a "symphony"). The sentence: "Domine Deus, Agnus Dei, Filius Patris, Qui tollis peccata mundi, miserere nobis" is omitted, or perhaps I should say is replaced by the symphony, for next we have: "Qui tollis peccata mundi, suscipe deprecationem nostram", after which we have a symphony (perhaps replacing the words: "Qui sedes ad dexteram Patris, miserere nobis", which are omitted) and then: "Quoniam tu solus sanctus" (with a symphony to take the place of the following words: "Tu solus Dominus"); and finally we have: "Tu solus altissimus, Jesu Christe. Amen"! The Gloria thus comes to an abrupt termination, leaving out all mention of the Holy Ghost: "Cum Sancto Spiritu in gloria Dei Patris". The omitted words may have been "recited", during the "symphonies", in an audible monotone.

The Credo has a complete text down to the words: "non erit finis", after which it incontinently places "Amen", and thus once more omits all reference to the Holy Ghost: "Et in Spiritum Sanctum, Dominum, et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas." And the remainder of the Credo is also, of course, omitted: "Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unam baptismata in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi."

39 (pp. 110-114):

"Praise the Lord with cheerful noise,
To his glory sound, my lyre,
Praise the Lord each mortal voice,
Praise the Lord ye heavenly choir," etc.

40 (p. 114): The versicles and responses before the Preface of the Mass.

41 (p. 115): The Sanctus, plainsong, with complete text.

42 (p. 117): The Agnus Dei, plainsong, with complete text.

43 (p. 118): The *Ite Missa Est*.

44 (pp. 119-121): The Mass for the Dead, in plainsong. Only two stanzas of the *Dies Irae* are given.

45 (p. 122): The *Ave Maria*, in modern setting.

46 (pp. 123-125): "Anthem": "Benedicamus Patrem et Filium et Spiritum Sanctum."

47 (p. 125): "Praise the Lord, Jerusalem", a prose anthem.

48 (p. 126):

"This solemn feast our joyful songs inspire
And urge the praises of our tuneful lyre.
May age to age forever sing
The Virgin's Son and angels' King,
And praise, with the celestial host,
The Father, Son, and Holy Ghost."

The first two lines are repeated, and the twice-sung lines are followed by "Da Capo"!

49 (pp. 130, 131): "Praise the Lord," etc., a prose anthem.

50 (pp. 132-133): "I will glorify thee," etc., a prose anthem.

51 (pp. 134-136): "O Deus ego amo te, Nec amo te ut salves me," etc.

And so we are brought to the end of this curious choir-book. It is, indeed, a curious volume, without orderly arrangement of its contents; with apparently haphazard inclusions of stanzas from the *Tantum Ergo*, the psalm *Confitebor*, and the texts of the Mass; and with a superabundance of "anthems" apparently from Anglican sources. And we are surprised not to find any mention of the "O Salutaris Hostia" or of the "Adeste Fideles".

Looking at the contents more closely, we notice that it comprises some "Hymns", many "Anthems", a makeshift "Mass", a Mass for the Dead (not liturgically complete), a "Vespers" for Sunday, the four anthems of the Blessed Virgin, an "Ave Maria", and a few other things. These inclusions are placed in the volume almost without any thought of an orderly arrangement. In order to take account of stock, let me try to categorize, in some fashion, the contents.

Hymns.

- No. 1: While Angels to the world proclaim.
- No. 5: O great Creator of the light.
- No. 7: Sing ye praises to the Lord.
- No. 8: Hail to the Queen who reigns above.
- No. 9: My soul, thy great Creator praise.
- No. 10: *Tantum Ergo*.
- No. 11: Young men and maids, your praises join.
- No. 12: *Tantum Ergo*, Latin, one stanza.
- No. 12: *Veni Creator*, Latin, one stanza.

- No. 15: The wonders which God's laws contain.
 No. 16: Jesus, the only thought of thee (8 lines).
 No. 22: Stabat Mater.
 No. 24: How various, Lord, thy works are found.
 No. 27: Let all who would God's goodness prove.
 No. 32: Through all the changing scenes of life.
 No. 35: Let the bright Seraphims in burning row.
 No. 36: Dies Irae, English version.
 No. 37: Grateful notes and numbers bring.
 No. 39: Praise the Lord with cheerful noise.
 No. 48: This solemn feast our joyful songs inspire.
 No. 51: O Deus, ego amo te, Nec amo te ut.

Of these, I strongly suspect that only Nos. 5 (transl. of "Lucis Creator"), 8 (transl. of "Salve Regina"), 10, 11 (transl. of "O Filii et Filiae"), 12 (one Latin stanza of "Veni Creator" and of "Tantum Ergo"), 16 (transl. of "Jesu dulcis memoria"), 22 ("Stabat Mater"), 36 (one English stanza of "Dies Irae"), and 51 (the hymn attributed sometimes to St. Francis Xavier) are of Catholic authorship. Of the twenty-one hymns, therefore, I think that eleven are of Protestant authorship.

Thus, No. 9: "My soul, thy great Creator praise" has for its author Isaac Watts, the "founder of [Protestant] English hymnody". He embodied in it some lines by Sir J. Denham.

No. 32: "Through all the changing scenes of life" is from Tate & Brady's New Version of the Psalms (publ. in 1698).

No. 35: "Let the bright Seraphims (*sic*) in burning row" is an aria in Handel's oratorio of Samson.

No. 37: "Grateful notes and numbers bring" is apparently by the Rev. Wm. Dodd, an Anglican clergyman.

These are the only hymns of supposedly Protestant authorship which I have been able to identify. Who can furnish me with the authorship of the following:

- No. 1: While angels to the world proclaim.
- No. 7: Sing ye praises to the Lord.
- No. 15: The wonders which God's laws contain.
- No. 24: How various, Lord, thy works are found.
- No. 27: Let all who would God's goodness prove.
- No. 39: Praise the Lord with cheerful noise.
- No. 48: This solemn feast our joyful songs inspire.

Anthems.

- No. 19: O anima beata quae suspirat ad te.
- No. 20: This is the day which the Lord.
- No. 21: Sing to the Lord a new song.
- No. 23: Lift up your gates.
- No. 25: King of kings, Lord of lords.
- No. 26: O praise ye the Lord.
- No. 28: O praise ye the Lord.
- No. 29: O be joyful in the Lord.
- No. 30: Make a joyful noise unto God.
- No. 31: We adore and worship thee.
- No. 33: Sing unto God, ye kingdoms.
- No. 34: Let us magnify thee, O great God.
- No. 46: Benedicamus Patrem, et Filium.
- No. 47: Praise the Lord, Jerusalem.
- No. 49: Praise the Lord.
- No. 50: I will glorify thee.

Of these sixteen Anthems, the words of Nos. 19, 20, 31, 46, are Catholic. I think the remaining twelve are Protestant translations or adaptations of the Psalms. I suspect strongly that all sixteen are set to music of non-Catholic authorship. I do not include the Anthems of B. V. M.

Psalms.

Besides the psalms for Vespers (No. 5) in Latin, I find an English translation of one verse of the Miserere (No. 7); a versified translation, which I have noted above as a hymn, of "Psalm CIV" (it is Psalm CIII in our Vul-

gate!); the "Confitebor" (but only two verses); and various translations or adaptations of the Psalms noted above (e. g. Nos. 23, 26, 28, etc.) as "Anthems".

Masses.

The "Holy Mass of the Blessed Trinity" has a most defective text for the Gloria and the Credo, the references to the Third Person of the Holy Trinity being (amongst other portions of the text) omitted. This is curious, as the Mass is styled "of the Blessed Trinity". The copy of the volume owned by the American Catholic Historical Society records, in writing, that it belonged to the choir of the Church of the Holy Trinity!

The Mass for the Dead is also liturgically defective in text.

Miscellaneous.

We find five settings of the Litany of Loreto; some Versicles and Responses; eight tunes (without words) for German hymns; the Ave Maria in Latin, set to a modern melody; and a "Litaney uebe (*sic*) die Geheimnissen" without words.

It is a strange mixture suggesting the thought that John Aitken was a publisher who naturally tried to include in his volume for Catholic use a large portion of other and non-Catholic music carried by him in stock. For the volume smacks throughout of non-Catholic editorship, both by its inclusion of so many "Anthems" and of Protestant renderings of the Psalms in English verse, and by the scrappy editing of the distinctively Catholic requirements in respect of Mass, Vespers, Benediction.

Or we may draw the pathetic conclusion that Catholic repertoires at that day were very restricted, perhaps because of a slight intercourse in business matters with the Mother Country from which the United States had so recently and so successfully seceded. It is true that, if we consider the

very slight limits of the little volume put forth by Coghlan in London in 1782, and reissued by him in 1799 (priced at three shillings!), Catholics really knew of little that they could sing appropriately in church. Yet, within the sixty-four pages of Coghlan's 12mo volume³ I find plainsong settings of the four anthems B. V. M.; an alternative setting of the *Salve Regina*; nine settings of the *Kyrie* for the *Litany of the B. V. M.*; the *Prose* (*Puer nobis nascitur*) for the *Nativity of our Lord*; the *Adeste Fideles*; the *Stabat Mater*; the *Miserere* in Latin; the *O Filii* in Latin; the anthem for *Ascension* (*O Rex Gloriarum*); the complete *Veni Creator*; the *Sequence* (*Veni Sancte Spiritus*) in two settings; the *O Sacrum Convivium* in three settings; the *Tota Pulchra* in two settings; the hymn *O Roma Felix*; the *Te Deum*; seven settings of the *Tantum Ergo*; two of the *O Salutaris*; *Haec Est Praeclarum*; *Ave Maria*; two settings of *Domine Salvum Fac*; the *Ave Verum*; the antiphon *O Quam Suavis*; the *Adoro Te*; the *Panis Angelicus*; the *O Jesu Deus magne*; the *Tu Solus Fons Amoris*; the *Deus Cordis Mei*; the *Jesu Salvator Mundi*; the *O Meritum Passionis*: all these are in Latin text exclusively. But the various *Primers* and *Divine Offices* which had appeared before 1787 in England for Catholic use would have furnished many translations of Latin hymns, sequences, anthems, etc.

In another paper I shall take up for consideration the editions of the "Compilation" appearing at Philadelphia in 1791 and 1814.

H. T. HENRY.

³"An Essay or Instruction for Learning the Church Plain Chant. To which are added Various Litanies, the *Te Deum*, *Domine* for the King, *Tantum Ergo*, and *Motets* at Exposition, *Benediction of the Blessed Sacrament*, &c., &c. With Approbation. London: Printed by J. P. Coghlan, No. 37, Duke Street, Grosvenor Square. MDCC,XCIX. Three Shillings." It had been previously issued in 1782, and might conceivably have reached Philadelphia between the years 1783 (when peace was declared between England and America) and 1787 (when Aitken compiled his volume). The 1782 edition has a different title-page, but its musical contents are those of the 1799 edition.

PRINCE GALLITZIN'S FIRST VISIT TO THE ALLEGHENY MOUNTAINS.

In an old record book kept by Father Tuigg I* find the following account of Doctor Gallitzin's first visit to the Allegheny Mountains. Nowhere have I seen in print this interesting and very singular story. I give it as I find it in Father Tuigg's own words. The story runs thus:

In the spring of the year 1795 Doctor Gallitzin, then called the Rev. Mr. Smith, received the first convert to Catholicity on the Allegheny Mountains and under the following circumstances:

"In the year 1770 Susanne Barlow, born of Methodist parents, was married by Rev. Mr. Mulhall to John Burgoon, a Catholic, somewhere near Elk Ridge, Maryland, Susanne's birthplace. After marriage they lived up to the year 1794 at Pipe Creek, now Adams county, Pa. In the spring of the following year Susanne took sick and expressed a wish to be received into the church. At that time Conewago, Adams county, was the nearest point at which a priest resided; and as there were no railroads or any other public thoroughfares it was very difficult to get a person who would venture on the journey. At last John Walshe, who was married to old Captain Michael McGuire's sister, volunteered to go for the priest. Walshe went direct to Emmittsburg, then the home of Dr. Gallitzin. When Walshe arrived at Emmittsburg Dr. Gallitzin had left for Baltimore. Walshe followed him thither, but before he reached Baltimore the Rev. Mr. Smith† had left for some other point.

*The Rev. Morgan M. Sheedy, of Altoona, in *The Pittsburgh Observer*.

†Dr. Gallitzin went by the name of Mr. Smith.

Walshe still followed him and at last found him at West Chester, Chester county, Pa. Together they started for the Allegheny mountains and reached John Burgoon's late at night just four weeks from the day that Walshe had started on his errand of charity. Often during the four weeks did Mrs. Burgoon seem to be at the point of death, and it was more than once thought by her friends that humanly speaking she could not live an hour: yet she herself always said that she could not die until she should see a priest. Such was the anxiety of her friends that John Storm started on the last day of the four weeks to see if he could find any tidings of the messenger or the priest. Late in the evening of the same day he met both at . . . gap, now near the foot of plane No. 10 on the old portage road. Thence he escorted them by daylight as far as Peter Maguire's and as it became very dark they had to go on from Maguire's by a torchlight made of Hickory bark and carried by John Storm. That very night Mrs. Burgoon seemed a great deal worse but was perfectly collected and, without any possibility of having any intimation of the fact, she told her oldest son, Joe, to go out and let down the bars, for the priest was coming in. Joe, to satisfy her, went out, and, sure enough, there was the priest, accompanied by John Walshe and Peter Maguire. Moreover, Mrs. Burgoon told her oldest daughter Betsey, to prepare to take the priest's cloak on his arrival. Dr. Gallitzin lost no time but prepared Mrs. Burgoon for death as quickly as possible; and there was no time to be lost, for soon after, during that same night, she died fortified by the rites of the church.

“At that time old Captain McGuire had willed a piece of ground for a Catholic church, and this, together with the fact that twelve Catholic families resided in the neighborhood, induced Dr. Gallitzin to establish a Cath-

olic colony on the mountains; and this was the beginning of Catholicity on the Alleghenies, now so flourishing with the works of God.

“‘The foregoing account,’ concludes Father Tuigg, ‘was given me by Mrs. Jacob Sherry, a daughter of Mrs. Burgoon’s, so that I can vouch for its authenticity.’”

J. TUIGG, Pastor of St. John’s Church.

LIFE OF BISHOP CONWELL.

BY MARTIN I. J. GRIFFIN.

CHAPTER XVII.

THE SCHISM IN POLITICS—CATHOLICS CHARGED WITH FORMING A POLITICAL COMBINATION.—THEIR OPPOSITION TO SHULZE FOR GOVERNOR.

As we have seen, Senator Shulze after some tergiversation supported the Hoganite Bill for the amendment of the charter of St. Mary's, even voting to pass the Bill over the veto of Governor Hiester. Later he was nominated for Governor by a legislative caucus, as successor to Hiester. This brought the contention about St. Mary's into politics. Such accounts of this political aspect of the schism, as are available are contained in the following newspaper extracts. More than one "meeting" seems to be referred to, and the sequence of events is not very clear. We allow them to speak for themselves.

On June 19th, the Democratic Press reported a Town Meeting of those friendly to the election of J. C. Shulze, held in the Court House on the previous day. Mr. Randall (a Hoganite) offered resolutions to which the Press called the attention "of every member of the Roman Catholic persuasion," as the resolutions spoke the "sentiments of many heretofore known to be the friends of those who are now arraying themselves against the Democratic party."

Mr. Randall in his address at this meeting mentioned the Catholic question, strongly enforced forbearance, depicted the situation of those who had left the Democratic party and thrown themselves into the arms of their old and inveterate foes, and entreated the meeting not to adopt harsh measures, and drive them further than they had already gone. He concluded by offering the following resolutions which were unanimously adopted.

Resolved: That a Roman Catholic Combination for the avowed purpose of affecting political objects through religious excitement is of a dangerous tendency and alarming example, that it is a direct attack upon the spirit and welfare of our institutions and the purity of our elections, and that it should be openly and unqualifiedly condemned and resisted by everyone who believes the interested union of religion and politics of Church and State to be incompatible with Civil liberty.

Resolved: That while we have life and reason we will oppose with all the means which the law shall furnish us any and every religious combination to effect political purposes because we believe that our best interests as men and Christians are endangered by that spirit of religious domination which barter the faith of its followers for temporal objects, and changes the gospel of peace and perfect freedom into a warrant for factious violence and intrigue.

Resolved: That this meeting do most sincerely deprecate the introduction of Spiritual concern of any church or religious denomination into the political affairs of the commonwealth.

1st, because the Constitution of the United States and of this Commonwealth have guaranteed to every individual the right to worship Almighty God according to the dictates of his own conscience.

2nd, because we believe the enlightened representatives of a free people are incapable of violating this sacred right.

3rd, because the connection between the government of the State and the church has in all ages and countries and under all hierarchies produced the most deleterious consequences, as well to the rulers as those who may be ruled.

4th, because the ancient and venerable church whose rights are attempted to be drawn into the present discussion has so severely suffered from the connection between the temporal power and spiritual authority.

5th, because it is degrading to that or any church that its spiritual rights should ever be made subservient to the views of political partisans or other schemes.

6th, because the virtue of the people and the purity and independence of our judicial tribunals will secure to our religious brethren a full and ample redress for all grievances that either do or are alleged to exist.

7th, because in this country when there are so many religious denominations and no particular sect constitutes a majority of the whole people, every religion is interested in securing to each other a full enjoyment of the rights of conscience.

8th, because the array of any religious denomination in a political contest is calculated to excite the prejudices of other religious denominations, and to injure those who are made the instruments of political intrigue and management.

The Aurora of June 16th, printed this :

The American Sentinel, in speaking of the Town Meeting of Thursday last, still urges the objection, that Catholics were present. This objection was made by one of Shulze's friends at the meeting, and it was even said by another, that they ought to be turned out. But no one could expect to see it made in the public prints. What! are Catholics to be disfranchised on account of their religion? Are they to lose the common right of citizenship because they differ from us in forms of worship? Are they not merely to stand passively by, but absolutely to be excluded from a meeting called for the purpose of expressing an opinion in relation to a candidate for office who has attempted to deprive them of their chartered rights, and trampled their privileges under foot? It is not pretended that they were not democrats, but disqualified because they were Catholics. This is new doctrine.

A CATHOLIC DEMOCRAT.

The issue of June 21st contained this communication :

Catholics—The meeting held on Wednesday last, at the County Court House, judging from the proceedings published, appears to have been called for no other purpose than to add another insult to those already bestowed upon us while lately exercising our rights as freemen. Because an attempt was made during the last session of the Legislature to trample upon our religious rights, which we are determined to protect, because we will not strain every nerve to place a rod of iron in the hands of a man who has attempted grievously to injure us ; and requires only the power to annihilate our privileges quite, both civil and religious—we are to be deprived of our right of suffrage, and to be driven from the polls, as men whose feelings are actuated by religious prejudice. Read the proceedings of the meeting held on Wednesday last at which Thomas Leiper presided, and gather from that document the love which Mr. Shulze, and his liberal adherents, bear us.

A CATHOLIC.

The next day the same journal presented this extract from the Franklin Gazette of the preceding evening.

We like consistency in all matters of religion. And as we give credit to the mass of Quakers for sincerity in the principles they profess, we desire to be informed candidly, how they can support a candidate in conjunction with a Roman Catholic combination ?

Those referred to as “ a Roman Catholic combination ” met and passed this resolution, which was printed in the Aurora of June 20th.

Resolved: That the proceedings of the meeting held yesterday in the County Court House, by those favorable to the election of John Andrew Shulze in so far as they represent that his opponents endeavor to connect an unfortunate religious controversy, with the great political question now before

the people, and that there exists "a Roman Catholic combination for the avowed purpose of affecting political objects through religious excitement" are utterly and wholly destitute of truth, and can be regarded only as additional evidence of the fact, that their authors and publishers, will not scruple to resort to any subterfuge or falsehood, which will screen their weakness from observation or advance the sordid and interested objects which they and a legislative caucus had in view in nominating so unsuitable a candidate as John Andrew Shulze.

The Aurora of July 8th printed this :

Resolved: That an injury done to any class of citizens does not deprive them of the constitutional right of expressing their disapprobation of men who injure them ; that the Catholic citizens of this Commonwealth are entitled to this privilege, the dictation of Mr. Shulze's friends notwithstanding ; and their assertion that the matter between him and the Catholic Citizens, whom he has injured and insulted, is of a religious nature, is utterly false ; but that their complaint against him is, that he has endeavored to take from them an important constitutional right.

The issue of August 1st, published another communication.

FOR THE AURORA.

TO MR. JOHN BINNS.

It has become a political necessity for Shulze's friends to blacken the character of Roman Catholics, to arouse bigotry etc.

Such conduct calls for reprehension.

Self interest seems to guide us in all things. It induces us to vote for one and reject another. When did it become reasonable to dictate to our fellow citizens what right they should not defend ? When did the free enjoyment of religious principles become a right for which we ought not to contend ? or when did it become lawful, under a free government, to

annul the chartered rights of incorporated bodies? It is said that their religious principles have a dangerous tendency, that opposition is due to prejudices as a religious society. Tenets of Catholics have been found to be in no way injurious to existing government. Pope's supremacy no longer thought of, but as a political bugbear calculated to awaken prejudice. Every country has availed itself of Irish Catholics. Battles of America, Russia, France, Spain, Germany. Even England owes her political consequences to the blood of Catholics. In the late struggle with Great Britain, Irishmen and Catholics were prominent, even foremost in the cause of Liberty.

Enemies say that Catholics cannot be trusted, they are subservient to a foreign power. Absurd! The Constitution of the United States preserves fully to its citizens every right, natural and civil. It can never be the object of attack from any religious society.

Some attempt to prove that Catholics have nothing to complain of. Who knows better than the wearer that the shoe pinches?

Why has Quaker opposition been passed over silently? Why have Catholics been attacked? Unanswerable, unless you say that we found the threadbare arguments of Europe more applicable to Catholics. The unremitting opprobrium heaped upon Catholics is disappearing. In the Revolution, the wealth and blood of Catholics was spilt as freely as that of others, but not for purposes of a time serving policy. They are loaded with every epithet that intolerant Europe can supply. This by many who have fled from the lash of oppression and made America their home.

Party must be supported. True principle of party is not an unreasonable devotion, sacrificing everything to power; it should not be a wild spirit of change, doubtful in its motive and wild in its change, but a steady and enlightened wish to better the condition of mankind, social happiness for its object, and justice for its means. Let us not deny to Catholics a right founded on the immutable laws of nature and justice, purchased by that blood which has flowed in torrents, not only in the universal cause of liberty but in that of America.

PHILO.

The Aurora of August 9th, gives a list of citizens of Locust Ward favorable to Gregg, signed at a meeting held on the 7th. Among the signers were: Pat'k Jordan, (father of the late Rev. P. A. Jordan, S. J.), John Carrell, Dr. J. G. Nancrede, Timothy Desmond, John Ashley, and Patrick Hayes, (nephew of Commodore John Barry). Thus Haganite and Bishopite seem to have united politically against Schulze.

At the election in October, Gregg carried Philadelphia county by a majority of 1105. Schulze was however, elected, the total vote of the State being:

Schulze	70,771
Gregg	45,421
Schulze's majority	25,350

The Aurora of October 22nd was "half inclined to believe that Mr. Schulze is the Governor elect of Pennsylvania."

Gregg had been nominated by a Democratic Convention at Lewistown.

The correspondence which follows may help to illustrate the feelings of the time.

From the Aurora of September 15, 1823.
To the Editors of the Aurora.

Gentlemen;

We will ask you to give the enclosed correspondence a publication in your paper.

Very Respectfully, Your obedient Servants,

JOHN CARRELL,

TH. MAITLAND.

Sept. 13th, 1823.

PHILADELPHIA, *September 12th, 1823.*

Gentlemen:

We have lately seen a pamphlet purpörting to be "a fair and full view of the votes of John Andrew Schulze in the

Senate of Pennsylvania, respecting the charter of the Roman Catholic Congregation, worshipping at St. Mary's Church in the city of Philadelphia," and containing a speech which is alleged to have been delivered by him upon that subject. Its language and the sentiments which it speaks differ so widely from the course pursued by Mr. Shulze during our stay at Harrisburg as the agents of the members of that congregation, who were opposed to any alteration in their charter, that on behalf of those whom we then represented we are anxious to know, whether the speech published in that pamphlet was ever delivered by Mr. Shulze.

Your early answer will much oblige us.

Your obedient servants,

JOHN CARRELL,
TH. MAITLAND.

TO JAMES ROBERTSON,
JOHN WURTS,
STEPHEN DUNCAN, *Esqrs.*

These gentlemen replied that the pamphlet was neither fair nor full, and in many places is calculated to deceive the reader. They explicitly declare that no such speech, as to matter or form was delivered by Mr. Schulze. Their attention was particularly alive to just what course Mr. Shulze would take.

Communicated to the Aurora of September 23rd.

The friends of John Andrew Shulze say that he did aye absolutely did deliver a speech upon the Catholic Bill before the Senate of Pennsylvania, altho they admit not precisely in the words of the pamphlet lately published. The Assistant Clerk of the Senate, a Mr. Stewart has said that he has notes of Mr. Shulze's speech and although I am not aware that it is the duty of a clerk to take notes of any member's speech, I would nevertheless take it for granted that Mr. Stewart's notes are correct, and therefore call upon him to publish his version of Parson Shulze's speech, and let the public judge of it. Let's have it precisely in the words you took down. Recol-

lect, Mr. Stewart, you exhibited your notes to other persons, Let's have the precise words.

MORE ANON.

Aurora, September 24th.

Cyrus Cadwallader "most explicitly declares that no such speech either in matter or form as the one published was delivered by J. A. Shulze in the Senate during the last Session."

The following questions were proposed to Mr. Stewart by the Aurora :

Did you not previous to the publication of your letter assert that you had taken notes of the speech, and that you submitted notes to Gen'l Bernard who pronounced them correct, and did you not state the pamphlet bore no resemblance to that speech ?

Did you not conclude by remarking ironically that from your notes you could have made a better speech for Mr. Shulze than that printed in the pamphlet ?

Aurora September 27th.

Four of our Senators have publickly pronounced the speech printed to be a groundless fabrication; no words bearing the remotest resemblance to the printed address ever passed his lips.

Mr. Groves attests its authenticity.

Mr. Stewart actually took notes of this Ciceronian oration and on comparing them he pronounces that in the pamphlet to be correctly reported.

Mr. Hamilton who reported the proceedings and Denis Brady agree with the four Senators. We think it incumbent upon Mr. Stewart to publish his notes.

"The notes, the notes, we'll hear the notes."

Aurora, October 2nd.

September 27, 1823, James Robertson, John Wurtz, Stephen Duncan, appeared before Wm. Tilghman, Chief Justice of

Penn., and swore that their statement in a letter to John Carrell, and Thomas Maitland Sept. 12th, was correct and true.

CHAPTER XVIII.

JUNE 19TH TO NOVEMBER 1823.

HOGAN ASSAULTED IN NEW YORK. ACCUSED OF OFFERING A CHALLENGE. THE FIGHT BEGINS TO PALL ON BOTH PARTIES. THE BISHOP GOES TO CANADA. HOGAN RETIRES IN FAVOR OF INGLESÌ. HIS LIFE AND CHARACTER DISCUSSED. HE WITHDRAWS AND HOGAN IS REINSTATED. WAR ON PAPER.

While the Trustees were thus seeking "peace" on their own terms, their pastor became involved in a rather bellicose affair in New York. The incident was rehearsed in the Courts of that city and an account of the trial published in the New York Evening Post and reprinted in the Philadelphia National Gazette of June 19th. Thomas A. Power, brother of Rev. John Power, of New York and an ex-officer of the British Navy was tried for an assault on Hogan "by striking him in the face without provocation". Hogan swore that on June 3rd at 6 P. M., he, being with Rev. Henry Doyle, met Powers on board the ship Alexander at Fulton Street Wharf. Powers asked him "how church matters went on at Philadelphia?" To which Hogan replied that the differences between himself and his Bishop had not been adjusted, and there was no prospect of a speedy arrangement. Powers replied that he had a cousin in Philadelphia, one John Sullivan, who behaved like a great rascal in the affairs of the church, and if he had been in America last summer, he would have cracked his neck, and that he would go to Philadelphia yet for the purpose of meeting

Sullivan, and would bet \$100 that he would put him down in five minutes after they met. Hogan answered that he would have no objection to double the bet to which Powers agreed. Hogan proposed to put the bet in the hands of Dennis McCarthy, hotelkeeper, on Broadway. Powers promised to be there in fifteen minutes with the money but struck Hogan across the nose and spectacles with his fist, which broke the spectacles and bruised both sides of his nose, and made it bleed. Hogan thought the blow could not have been given with a glove as it was too violent. On cross-examination Hogan declared he had not challenged Powers to fight but might have asked him to drink,—did not say he was a gentlemen and not a priest,—did not offer to fight in any way,—was in no passion,—cooler than now,—not in his element now in a court of justice. Power's counsel, David Graham, rebuked Hogan for his vindictiveness and insatiable revenge. He declared that Hogan proposed to put himself in the place of Sullivan, and challenged him to fight—that Powers struck by this unclerical conduct, exclaimed, "What, challenge me to fight and you a priest."—that Hogan replied "Let not that excuse your cowardice: I am a gentlemen and no priest",—that Powers conducted himself jocularly throughout until goaded beyond endurance he flapped his glove, which he carelessly dangled, in the face of Hogan.

Rev. Henry Doyle testified that Hogan invited him to dine at the City hotel, after dinner went to Brooklyn, on his return went on board the packet, that Hogan and Powers conversed, that Hogan went ashore and that soon after he and Powers followed, that on the street they were joined by Hogan, that Powers said, "Mr. Hogan, you know my cousin O'Sullivan in Philadelphia, he is a great rascal, and had I been in America last summer, I would have gone to Philadelphia for the express

purpose of breaking, or cracking his neck for the language he used concerning my brother, and but that you, Mr. Hogan, are not a fit person for such a message, I would request you to tell him, the first time I catch him I will crack his neck, (or words to that effect) and as it is I care not if you tell him you heard me say so." A bet of \$200 each was entered into between them, that Mr. Sullivan would not meet Powers in any way and could "toss up Mr. Power's heels." "Powers said he would be at McCarthy's in ten or fifteen minutes with the money, Hogan then said "Mr. Power, Mr. O'Sullivan is my friend. I take his part and will meet you for him, that Powers said "do you challenge me, and you a priest?" that Hogan replied, (if not in these identical words at least in substance and manner) "Oh don't think to get off with that. I am a gentleman and will meet you in any way in five minutes." Witness, from the circumstances, considered this a challenge, he endeavored to reconcile the parties, that Powers with his glove which he held loosely in his hand, struck Hogan across the face.

Mr. Sampson, counsel for Powers then addressed the jury on the direct and positive contradiction of Hogan's testimony by that of his friend, Doyle, and claimed that if there had been an assault and battery in law, it is one of the most provoked and merited, and therefore the most venial and mitigated that ever came before them. The jury however, convicted Powers, who was fined by the Recorder \$25 on June 14th. Hogan's counsel expressed his disapprobation and a wish that judgment might be suspended until he have an opportunity to submit affidavits in aggravation, that Hogan had made an offer not to commence a civil suit. The Court assented, but declared the judgment of the Court would hereafter be regulated by the affidavits and might be from \$1 to

\$1000, but that if judgment were now given, it would be for \$100 and costs. Power's counsel accepted the judgment, to have the matter settled, and money to satisfy it was offered, "but the costs of Court were added, demanded and paid down."

Both parties seem to have been now somewhat tired of the contest. Hogan resigned, and the Bishop sought translation to some See in Ireland. At the Meeting of the Board of Trustees in July, 52 pews were reported as forfeited for being six months in arrears. This may indicate that some of the Bishop's partisans were retiring from the fight in despair of ever electing Bishopite Trustees. An advertisement which appeared in the National Gazette of July 2nd, gives reason to suppose that the refusal to pay rent was a scheme to have the Courts decide upon the Trustees' right to longer foist Hogan upon the congregation. The advertisement was as follows :

CAUTION.

It has been said that persons calling themselves Trustees of St. Mary's Church intend to offer for sale my pew No. 24. I have refused to pay rent any longer, because I thought it my duty not to pay money which is used to keep me from my own property. That nobody may be deceived, and as I mean to contest my legal right, to the utmost extent of the law, I give this caution to all persons who may think of purchasing said pew.

PATRICK MEALY.

There were 224 pews in the church, of which the Bishopites held 59.

The Bishop's willingness to resign his troublesome charge is indicated in a letter to Archbishop Marechal, sent in July (day not named) and marked: "Private and secret."

The reason why I was desirous your Grace when writing to Rome, should give a favorable account of me is because such a statement might have weight with the Propaganda, and conduce towards my translation towards a certain diocess in Ireland, if it should happen to become vacant, when, I have reason to believe the Clergy will petition to that effect.

In this letter the Bishop restates his claim against Father Hurley of St. Augustine's for the share of the Bishop's salary allotted to St. Augustine's. In fact, he seems to have been compelled to seek aid from other, even from foreign, dioceses for his support, as this letter from the Bishop of Quebec shows.

Reg. des Lettres, No. 11, page 251.

(COPIE)

QUEBEC, 13 aout 1823.

A MGR. CONWELL.

Evêque de Philadelphie

Monseigneur, En addition aux 100 dollars que j'ai dernièrement fait toucher par votre ordre à Monseigneur l'évêque de Telmesse et que j'aurois désiré vous envoyer huit mois plus tôt, vous voudrez bien recevoir 50 autres dollars qui vous seront transmises par Mr. l'abbé Dubois, Président du Collège du Mont Ste Marie à Emmetsburg. Mon désir seroit de vous faire passer quelque chose de plus, pour aider à votre établissement.

Ne doutez point de mon empressement à vous secourir à mesure que la chose me deviendra possible.

Soyez également convaincu du respect, etc., etc.

(signé) † I. O. Ev. de Québec.

Certifié conformé à la copie
conservée ici

5 août 1894

C. O. GAGNON, ptre,
Secrétaire des Archives.

The same, being translated into English, reads :

QUEBEC, *August 13, 1823.*

TO MGR. CONWELL, *Bishop of Philadelphia,*

My Lord :

In addition to the 100 dollars, that I have lately given by your order to My Lord Bishop of Telmesse, and that I would have desired to send you eight months sooner, you will please receive 50 dollars more, which will be brought to you by M. Abbe Dubois, President of Mount St. Mary's College, Emmetsburg. My wish would be to give something more to help your establishment.

Be assured of my eagerness (haste) to help you every time that it will be possible.

Be likewise convinced of my respect &c.

Signed : J. O. Bp. of Quebec.

Certified, agreeing with the copy
preserved here,

April 5th 1894.

C. O. GAGNON,

Secretary of Archives.

On the Feast of the Assumption, August 15th of this year, Bishop Conwell set out on a journey to Canada, whence he did not return until the early part of October (some day previous to Oct. 13th). In the interval the situation was varied by another incident, the arrival of Rev. A. Inglesi.

Though the formal effort at reconciliation made by the Trustees, during the summer of 1823, resulted in failure, "some personal conferences, which some of the Trustees had with some of the opposite party led them at least to hope, that if one obstacle could be removed it was possible that something in the shape of a reconciliation might be effected." This obstacle was the presence and pastorage of Hogan, "a man," to quote the words of the Trustees in a pamphlet subsequently published,

“ who had faithfully performed the arduous duties of a pastor, and who had been persecuted in the most outrageous and unwarrantable manner for no other cause than his virtuous and correct conduct, and the affectionate attachment of his congregation to him.” But they resolved to drop Hogan and take up with Inglesi, in whose arrival, according to their statement “ by an act of Divine Providence an opportunity presented itself to test the real disposition and sentiments of the clergy” who opposed them.

Here is an account of the man Inglesi, and of his arrival, as stated by the Trustees in their “ Appeal to their fellow citizens.”

This gentleman was the Rev. Mr. A. Inglesi, well known to many of the most respectable men in this city, throughout the United States, and Europe; who had previously spent some years in our country, had traversed the continent from Canada to New Orleans, prior to his departure for Europe three years ago, and whose character and reputation can be attested by the first men in the country. It is almost unnecessary to observe, that this gentleman was hailed by the Trustees as the harbinger of peace, and the instrument of the future tranquillity and harmony of the congregation.

This gentleman, then, to whom no possible objection could be made, who was irreproachable in character, and independent of both parties; who had on his arrival in this city a few weeks since, presented himself to Mr. Harold, acting as Vicar General in the absence of the Bishop, and had received from him a *written licence to officiate as a priest in this diocess, and who did celebrate mass at St. Joseph's chapel*, feeling distress at the lamentable state of things in this city, and extremely anxious, if possible, for the honor of his religion, to put an end to the unfortunate disputes; with that sole object in view, consented to perform the duties of pastor of St. Mary's church provided the said church was placed under his charge. *It is here worthy of remark, that his consent was given after consult-*

ing several of the most respectable men in this city, unconnected with the dispute. He agreed to act for a limited time, and stated, that, as his circumstances were independent, he would not receive or admit of any salary, but that he would perform all the duties of a pastor for the sole purpose of restoring peace to the church, and that the funds destined for the remuneration of the pastor's services might be invested by the Trustees in the education of the poor children of the congregation.

The Rev. Wm. Hogan, at all times desirous of restoring peace to the church, on terms honorable and acceptable to his congregation, even at the sacrifice of his feelings and private interest, having heard of the arrival of the above reverend gentleman, and of his willingness to co-operate with the Trustees in the attainment of their laudable object by accepting the Pastorship of said church, voluntarily tendered to the Board his formal resignation, accompanied with an intimation that he was about to return to Europe.

So the Trustees took up Rev. Mr. Inglesi. At the August meeting of the Trustees, "the Committee to procure additional pastors," consisting of Meade, Leamy and Randall "reported the arrival in this country of Rev. A. Inglesi, who was willing to accept the appointment of sole pastor of this church," whereupon the resignation of Rev. Wm. Hogan was presented and on this condition accepted. So at last Hogan had surrendered and was no longer "Pastor of St. Mary's" even to his friends. The end seemed to be in sight, but was not. The Trustees on August 28th notified Father Harold, as Vicar-general and representative of the Bishop in his absence in Canada, that Hogan's resignation "has been admitted by us, and we have this day nominated Rev. A. Inglesi and requested him to officiate." They hoped this would "put an end to all future dissensions in this church." The Committee then waited on Inglesi to arrange for "his undertaking the duties." He was willing, but apparently Father Harold was not. On the next day Inglesi addressed this letter to the Trustees :

Gentlemen,

I thought that Heaven had chosen me as the instrument of your reconciliation with your brethren, and to have seen terminated at once the evils which have until now afflicted the Church ; but my hopes have been frustrated.

You were willing to entrust your cause in my hands ; I foresaw all the difficulties to which I should be exposed ; I flattered myself, however, to have been able to surmount them : but with a heart wounded with grief, I am obliged to inform you that I have not succeeded in my enterprise. An *excommunication*, and a thousand dreadful consequences, would have been the result of my zeal and good will. To prevent greater evils, it was my duty to bend my head to the decrees of the Supreme Being, who, reading moreover in your hearts, will not delay granting your wishes. I nevertheless regret being obliged to announce news that must be afflicting to you, and to shed tears on the fate of those who are the cause of so many evils.

Accept, gentlemen, the sentiments of my respect and gratitude, with which I have the honor to be.

Your most obedient servant,

A. INGLESÌ.

PHILADELPHIA, *August 29th, 1823.*

The trustees were furious in perceiving that the casting overboard of Hogan had not availed them in the attempt to save the principles they had adopted from shipwreck. They issued a pamphlet entitled: "An address of the Trustees of St. Mary's Church to their fellow Citizens, containing a correspondence between them and the Right Reverend Bishop Conwell on a late Attempt at Reconciliation between the Contending Parties of the Congregation of said Church." It contained the correspondence given above which passed between the parties in the summer's attempt at an accommodation, and also their account of the Inglesi incident. It contained also a violent attack upon the Bishop, Rev. Harold and their

opponents generally. Father Kenny who on Sept. 2nd. had rejoiced over the "political excommunication of Hogan by his own unprincipled party" and the "cashiering of their Orangeman Pastor," on the 5th recorded the receipt of this brochure containing "the correspondence between the legislating pseudo-Trustees of St. Mary's and the injured and insulted Rt. Rev. Bishop Conwell, in which the Rev. Mr. Harold and all the orthodox clergy are opprobriously, even impiously delineated." The documents pertaining to the events of the summer have been quoted here extensively. What follows will serve as a sample of the treatment of the present status of affairs.

The board of Trustees, on receiving the answer from Mr. Inglesi, had no other course to pursue, but either to abandon altogether their duties, and sacrifice the interest of the congregation, or to appeal to the honourable feelings of Mr. Hogan, requesting him to withdraw his resignation. To this he generously consented.

Heaven in its mercy could not have sent a more fit person for the completion of our object—a stranger to our contentions, influenced alone by charity for the distracted state of the congregation, independent in his means, and consequently free from any interested motives—what plea can be offered for this total rejection of harmony? The reason is obvious—their actions are not guided by any sense of religion—it is a desire to seize on the property of the church and its revenues, and to live at the expense of the congregation of St. Mary's Church; to this, the Trustees, on behalf of their constituents, will never submit; for what effect can be produced on the members of St. Mary's Church, to hear a man whom they know to be ambitious, and so violent in his temper, that he has not hesitated to say, that though murder should ensue, he would have possession of the church, preaching humility and meekness of spirit? would it not be mockery to hear a drunkard preaching sobriety? or an illiterate and obstinate

man endeavoring to explain points of which he is ignorant? Such men may serve the venal purposes of tyrants in Ireland, or in the Convents of Portugal, but they ought ere this to have known, that they can never succeed with a congregation of American citizens.

The Trustees, therefore, are determined to resist the formidable encroachments attempted to be made in this country by the establishment of foreign despotism; they will "pursue the even tenor of their way," and trust their cause to the protection of Almighty God, who, in his infinite mercy, will not fail to restore tranquillity to the congregation of St. Mary's Church.

JOHN LEAMY,	JOHN T. SULLIVAN,
JOHN ASHLEY,	BERNARD GALLAGHER,
RICHARD W. MEADE,	ANTHONY GROVES,
EDWARD BARRY,	ARCHIBALD RANDALL.

The Committee reported to the Board, and that body ordered that the Bishop should be notified that "Rev. Mr. Inglesi declined accepting the pastorphism" and that "the conditional resignation" of Hogan "had been reconsidered and not admitted." Who then and what was this Inglesi, whom the Trustees lauded in such glowing terms but with whom the Bishop and his representative would hold no terms, even for the sake of ending the schism. There is abundant evidence of his career extant. He was a native of Rome and arrived in Philadelphia one Sunday during August 1823. He went with a friend to Holy Trinity Church. It was closed. They then went to St. Joseph's. But that was crowded. They must have passed St. Mary's on their way thither but they now retraced their steps and arrived at St. Mary's "during the preaching of a sermon," presumably by Hogan. The next day he sought Bishop Conwell to obtain permission to say mass. The Bishop was in Canada, but Farher Harold granted his request, and on

Wednesday morning Inglesi said mass at St. Joseph's. That day in conversation Harold related to him the troubles connected with St. Mary's. It was afterwards reported that he replied that the Bishop "had acted with too much precipitancy and imprudence." He soon met Meade, who proposed to him that he would become pastor of St. Mary's. He consented and applied to Harold for sanction which was refused. Permission to say mass was not however withdrawn from him until September 23rd, after such information as the Bishop of Quebec could furnish was received in Philadelphia. This information, and other facts of importance in considering Mr. Inglesi's appearance in the dispute are contained in the following letters which are therefore given in full. Bishop Conwell had reached Montreal, and from that place addressed Mgr. Plessis of Quebec.

A MONTREAL, *ce 13e de Septre, 1823.*

Monseigneur,

J'ai l'honneur de vous informer qu'à mon arrivée ici hier au matin (vendredi) j'ai reçu trois lettres de Philadelphie de trois Prêtres de notre maison, Harold, Cumiskey et Keenan qui me fournissent de nouvelles importantes par rapport à l'état de l'Eglise; la première est ci incluse pour vous faire voir les démarches de Signor il Abbate Inglesi qui a déjà fait tant de bruit dans le monde. Il est à Philadelphie sans être invité, et le premier dimanche après son arrivée il s'est présenté à la messe dans l'église interdite, et le jour suivant il est venu faire des excuses déclarant son ignorance de cette affaire. C'est pourquoi Mr. Harold le permit de dire la messe dans notre église de St. Joseph, qu'il n'a fait qu'une fois. Il a beaucoup des Tableaux et des richesses de toute espèce qu'il a ramassé en quêtant pour l'église de Monseigneur du Bourg, dont il va faire une exhibition publique à Philadelphie pour gagner plus d'argent. Les Trustees l'ont choisi pour leur Pasteur, mais c'est mon opinion qu'il n'ose pas l'entreprendre, quoiqu'il seroit peutêtre bien disposé; néanmoins je serois

bien aise de sçavoir tout ce qu'il a fait autrefois à Quebec et l'opinion de Monseigneur du Bourg à son égard, ce que, j'espère, votre Grandeur me dira, parce que cela pourroit m'être utile à sçavoir. Notre force est doublée dès que Monsieur Ryan est venu de Lisbonne en Portugal à notre assistance ; c'est un bon Prêtre, Dominicain et grand théologien, comme Monsieur Harold qui est aussi Dominicain, et agés tous les deux près de 50 ans. J'ai écrit pour Monsieur Ryan. Mr. Hogan a fait publier plusieurs brochures depuis mon départ, le jour de l'assomption. Je me propose de rester ici à Montréal jusqu'au 29 de ce mois, et en même temps j'attendrai le plaisir de la communication de votre grandeur.

Monseigneur de Boston a donné sa réponse qu'il acceptera le diocèse de Montauban.

J'ai l'honneur de remercier votre Grandeur de tous ses bienfaits à mon égard et je suis avec les plus profonds respects votre très humble et très obéissant serviteur,

✠ HENRY CONWELL

Évêque de Philadelphie.

A MONSEIGNEUR PLESSIS,
Évêque de Québec.

Translation :

MONTREAL, *Sept. 13, 1823.*

My Lord :

I have the honor to inform you of my arrival here this morning (Friday). I received three letters from Philadelphia, from three priests of our house, Harold, Cummiskey and Keenan, which supply me with important news in regard to the state of the Church, the first is herewith enclosed so that you can see for yourself the proceedings of the Rev. Mr. Inglesi who already has made so much noise in the world. He is in Philadelphia uninvited, and the first Sunday after he arrived he presented himself at mass in the interdicted Church, the next day, he came to excuse himself, declaring his ignorance of the affair. That is why Mr. Harold permitted him to say mass in our church, St. Joseph's, which he did only once. He has many pictures and valuables of all kinds, which

he has gathered in his collections for Mgr. Du Bourg's church, and which he intends publicly to exhibit in Philadelphia, so as to get more money. The Trustees have chosen him for their Pastor, but it is my opinion that he will not dare to undertake the charge, altho perhaps he would like to do so. Nevertheless I will be happy to know all that he has done formerly at Quebec, and Mgr. Du Bourg's opinion of him, that I hope your Lordship will tell me because that will be useful for me to know. Our force is doubled by the fact that Mr. Ryan has come here from Lisbon, Portugal, to our assistance. He is a good priest, a Dominican, and a fine theologian, as is Mr. Harold, who is also a Dominican. Both are about 50 years old. I wrote for Mr. Ryan. Mr. Hogan has published several pamphlets since my departure Assumption day. I propose to stay here in Montreal until the 29th of the month and mean time I await the pleasure of a communication from your Lordship. The Bishop of Boston has replied that he will accept the diocese of Montauban.

I have the honor to thank your Lordship for all your kindnesses in my behalf and I am with the most profound respect, your humble and obedient servant.

HENRY CONWELL,

Bishop of Philadelphia.

TO MGR. PLESSIS,
Bishop of Quebec.

Archdiocese of Quebec,
C. O. GAGNON.

(*To be continued.*)

FATHER PETER HELBRON'S GREENSBURG PA. REGISTER

FIRST SERIES, 1799 TO 1802.

Copied from the original book by Rev. Father John, O. S. B., of Saint Vincent's Abbey, Pennsylvania. Translated by Lawrence F. Flick, M. D., LL. D.

Greensburg, Pennsylvania, now the county seat of Westmoreland county, was one of the few places in Pennsylvania during the latter part of the eighteenth century and the beginning of the nineteenth in which Catholics could attend Divine Service and receive the ministrations of religion. How it came to be such a place we do not know; no doubt in a measure at least, it was through its location. Westmoreland County at that time took in much more territory than it does now and must have been before the home-seeking public quite a good deal. The road across the state from east to west went near Greensburg as did also the road from the south to the northwest. The land there is quite fertile and the country is most beautiful so that one can readily understand why people seeking homes would locate there.

Many Catholics from Ireland and Germany and a few from France settled round about Greensburg and within an area of one hundred miles around it. Greensburg itself became a station for traveling priests. In 1789 Father Theodore Browsers took up his residence there as pastor. He bought a tract of land near Greensburg before leaving Philadelphia and after his arrival there bought another tract known as Sportsman's Hall which has since become the seat of the famous Benedictine

Abbey founded by Abbot Boniface Wimmer, O. S. B., in 1846. Father Browsers soon lost his health and had to go back East.

On November 18, 1799, Father Peter Helbron took up his residence at Greensburg. He served on the mission for a number of years and gave it a permanent organization. Father Helbron kept records of his baptisms, marriages and burials, and it is these records which we here publish. Any records that may have been kept by men preceding him have been lost.

Father Helbron's ministrations took him all over the western part of the State of Pennsylvania and even up into the State of New York. On one occasion he administered the Sacrament of Baptism to thirty-eight people in Buffalo, nearly all children, and on other occasions to large numbers of children in the northwestern and southwestern parts of the state. There is a striking similarity between the names of the people around Greensburg and in western Pennsylvania and the people in Buffalo. It is quite possible that some of the emigrants who went to Westmoreland county went there by way of Buffalo, having followed the water-course from New York over the Hudson and across the lakes to Buffalo and from there by land or possibly even part way by water to the western part of the state.

Father Helbron evidently found much difficulty in properly writing the names of the Irish and sometimes even the Germans and of the French. He spelled names phonetically and sometimes gave them such odd forms that it is practically impossible to even guess what the original may have been. To aid the reader suggestions of names are put in brackets.

Father Helbron had a definite form for his baptismal entries and usually used it, but sometimes he omitted a word or two. We publish only the salient facts which

are of use for genealogical purposes. Those facts are placed in the order which has been followed in our publications heretofore. In a few instances names have been omitted, possibly because they were forgotten, not having been entered immediately. Apparently some of these entries were made from memoranda after returning home from a trip.

A very large number of baptisms on one day as happens in a number of instances would lead one to wonder whether the dates of entry are actually the dates of baptism. On October 22nd, 1803, there were thirty-eight entries of baptisms in Buffalo, some adults and older children but mostly very young children. The gathering together of so large a number of children on a given day in a given place from a scattered population, if all were baptized on the same day, was an extraordinary performance, showing great zeal on the part of both priest and people.

Some of the names which appear in this baptismal record are now found all over the western part of the state of Pennsylvania even much further east than Greensburg, especially up through the Allegheny Mountains, indicating that some of these early settlers or their children or grandchildren must have pushed their way east as well as west. Greensburg seems to have been a distributing point for settlers in all directions.

The original book in which the entries were made has on an average about six entries to the page. On the first page is the inscription :

“Book of Baptisms, Marriages, and Burials beginning with the year 1800 under the Reverend Peter Helbron, Pastor, sent by the Right Reverend Doctor John Carroll, Bishop of Baltimore, and given into his possession by the person in charge of Greensburg in place of the Reverend Mr. Brouers, his lawful and first predecessor

on the 17th day of December in the year of Our Lord 1799."

At the top of the second page there is a memorandum saying: "From the year 1799 to the year 1808 there were baptized 578."

Then follow the words: "Baptized after my arrival at Greensburg on the 17th day of November in the Year of Our Lord 1799," and after this the first baptismal entry.

LAWRENCE F. FLICK.

NOTE.—After putting the above introductory to Father Helbron's baptismal register into type, the proof, having been submitted to Father John, O.S.B., fell into the hands of Father Felix Fellner, O.S.B., of St. Vincent Abbey, the historian of the Order. Father Felix, from information at his command, has called attention to some errors in this introductory and has suggested corrections of them. It is deemed preferable to embodying these corrections in the introductory to publish Father Fellner's letter and I hereby append it in a note for this reason.

Dear Doctor:

Father John has asked me to help in the proof-reading of the translated register of E. P. Helbron. This gives me occasion to offer a few suggestions as to the preface to the same register. First, the title, "Father Helbron's Greensburg Register" is misleading.

It is true the title in the original reads Greensburg, but in the letters on hand (copied from Baltimore archives) he writes Sportsmen's Hall near Greensburg (August 1800); or Clear Spring (March 1802) or Clear Spring near Greensburg (August 1808), and only twice is the post-office place of this his church used.

Moreover, the Greensburg congregation *started* a church but never completed it, and finally the project was entirely abandoned. At the same time Father Helbron began the building of the first churches in Pittsburgh, Redstone (Brownsville), Bofflo (Buffalo Creek about thirty to forty miles north of St. Vincent), and Sportsmen's Hall. He wrote, January 30, 1801: "My little chapel which I built here is finished. I blest it in the name of Jesus and

entitled it the chapel of the Holy Cross. I intend next spring to repair the other at Greensburg." Or again, March 29, 1802: "My dwelling place shall no more be called Sportsman's Hall but Clear Spring near Greensburg."

Prince Gallitzin lived in *Clearfield* (they were neighbors, and the best of neighbors, as a few letters of Father Helbron's show) and Clear Spring was a literal translation of Helbron (Heller-Brunnen). The name, however, never became popular.

The other difficulty has already been mentioned, viz: Bofflo (Boofflo)-Buffalo. I think the late Father Ganss was the first who applied this Bofflo (Boofflo) to the well-known city in New York State. But this is erroneous. It is true, Father Helbron says in his letters that he travelled to the Indian settlements (Cornplanters) and to the Lakes, but *this* Buffalo applied to a congregation at Buffalo Creek (Armstrong Co., Pennsylvania). This, of course, must change the deductions as to the family names in Greensburg and Buffalo.

THE REGISTER OF BAPTISMS 1799.

Gyrven [Girven?], Judith, of Michael and Anna Gyrven, born October 19th, baptized November 18. Sponsors, Daniel and Crescentia Megay [McKay?].

Benson, John, of Jacob and Mary Benson, born February 31st (?), baptized November 25th. Sponsors, George and Sibyla Ruffner.

Thieter, Anna, of Henry, non-Catholic, and Catharine (nee Müller) Catholic, Thieter, born May 14th, baptized November 29th. Sponsors, Anna Mullerin [Mulherin?] widow, and Henry Kuhn, young man.

Wallhy, Mary, of Peter and Mary (nee Gruenewald) Wallhy, born May 9th, baptized December 15th. Sponsors, Joseph and Catharine Schmidt.

Rüffel, Anna Maria, of Bernard and Margaret (nee Diffental) Rüffel, born October 3, baptized December 22nd. Sponsors, George and Anna Maria Zendorff.

REGISTER OF BAPTISMS FOR 1800.

Original book, page 3.

Daugerthy [Dougherty], Bernard, of Samuel and Sara (nee Kagen) Daugerthy, born February 13th of the preceding year, baptized January 5th. Sponsors, Bernard Riffel and Mary Zendorff.

Mechin [McKean or Maginn?], James, of John and Maxherin (nee Gemmel) Mechin, born May 5th, baptized May 22nd. Sponsors, Peter Roger and Bridget his daughter.

Ruffner, Christian, of George and Sibylla Ruffner, born March 26th, baptized June 1st. Sponsors, Christian Ruffner and Magdalen Isly [Easly?].

- Ruffner, Anna Maria, of Christian and Margaret Ruffner, born February 21st, baptized June 1st. Sponsors, George and Anna Maria Ruffner.
- Curry, Bridget, of John and Margaret (nee Kohl) Curry, born in December (date not given), baptized June 1st. Sponsors, Anthony Rogers and Catharine his mother.
- Isly [Easly?], Martha, of Ferdinand and Margaret (nee Meiler) Isly, born April 6th, baptized June 14th. Sponsors, Margaret Mecatery and Henry Meccenhenny [McAnany?].

Original book, page 4.

- Preys [Preuss?] Sophie, of Richard and Theresa (nee Kally [Kelly?]) Preys, one year old, baptized June 15th. Sponsors, John Donagy and Cecilia Rogers.
- Preys [Preuss?], Rose, of Richard and Theresa (nee Kally [Kelly?]) Preys, three years old, baptized June 15th. Sponsor, John Mehann [Meehan?] and Mary Kammell [Campbell?].
- Haygethy [Hagerty], Anna, in the neighborhood of Jacob's Greec [creek] in Fayette [Fayette?] County, formerly a Methodist, with one of her offspring, Margaret, six months old, daughter of Thomas Haygethy. Sponsors, John and Mary Calcher [Gallagher?].
- Galcher [Gallagher?], Frances, of John and Mary Galcher, born on the 30th of December of the past year, baptized July 6th. Sponsors, Thomas Haygethy [Hagerty?] and Bridget Beil [Boyle?].
- Beyl [Boyle?], Julia, of Daniel and Julia Beyl, born February 6th, baptized July 6th. Sponsors, Jacob Car [Carr?] and Margaret Mekui [McHugh?].
- Galger [Gallagher?], Catharine, of Nicholas Galger (mother's name omitted), born February 8th of the preceding year, baptized July 6th. Sponsors, Anthony Galger and Catharine Car.
- Dogen [Dugan?], Crescentia, of Dionysius and Catharine Dogan, seven months old, baptized July 6th. Sponsors, John and Margaret Myccuy [McHugh?].

Original book, page 5.

- Mesen [Mason?], Dionysius, of James and Sara Mesen, six months old, baptized July 6th. Sponsors, James and Amelia Car.
- Noel, Adam, of Joseph and Margaret (nee Griffin) Noel, born June 11th, baptized July 6th. Sponsors, George and Margaret Ruffner.
- Heins, Bernard, of Bernard and Jacobina Heins, born January 7th, baptized July 27th. Sponsors, Bernard Rogers and Cecilia his sister.
- Conner, Elizabeth, of Thadeus and Helen (nee Mecalay [McCauley]) Conner, born July 25, baptized August 10. Sponsors, Eva Cammel [Campbell?] and Peter Rogers.

- Morry [Murray?], William, of James and Anna (nee Schwenny [Sweeney?]) Morry, born May 1st, baptized August 17th. Sponsors, Anthony Rogers and Bridget his sister.
- Minhy [Meaney?], Catharine, of James and Mary Minhy, born June 12th, baptized August 31st. Sponsors, Salome Conner and Daniel her brother.

Original book, page 6.

- Noel, Peter, of Peter and Margaret Noel, born May 10th, baptized September 7th. Sponsors, Patrick and Margaret Griffing [Griffin?].
- Macosca [McCusker?], Regina, of John and Margaret (nee Machschorly [MacSorly?]) Macosca, born March 18th, baptized September 14th. Sponsors, Patrick and Margaret Griffin.
- Macosca [McCusker?], James, of John and Margaret Macosca, three years old, baptized September 14th. Sponsors, Francis Galygar [Gallagher?] and Mary Conner.
- Garlen [Carlin?], Thomas, of John and Anna Garlen, two years old, baptized September 28th. Sponsors, Peter and Catharine Rogers.
- Garlen [Carlin?] Mary, of John and Anna Garlen, born April 10th, baptized September 28th. Sponsors, Bernard Rogers and Catharine Mcqueyny [McQueeney?]
- Squeny [Sweeney?] Petronilla, of Carly and Mary Squeny, born March 6th, baptized October 12th. Sponsors, William and Frances Press [Preuss?]
- Press [Preuss?] Thomas, of William and Frances Press, born March 6th, 1798, baptized October 12th. Sponsors, Richard Press and Mary Squiny.

Original book page 7.

- Conner, Catharine, of Thomas and Magdalen Conner, three years old, baptized October 23rd. Sponsors, Mary Walhy and Henry Kuhn.
- Isly [Easly?] John Henry, of Andrew and Elizabeth Isly, born January 2nd, baptized November 2nd. Sponsors, Henry Kuhn and Margaret his wife.
- Isly, [Easly?] John Christian, of Caspar and Elizabeth Isly, born October 30, '99, baptized November 2nd. Sponsors, Christian and Magdalen Ruffner.
- Meccu [McHugh?] Anna Catharine, of Charles and Anna (nee Laverty [Lafferty?]) Meccu, born on the 21st of the preceding year (month not given), baptized November 21st. Sponsors, Catharine Broun [Brown?] and Henry Kuhn.
- Seyvert [Seybert?] Henry, of Philip and Catharine Seyvert, born October 30th, baptized December 8th. Sponsors, Henry and Catharine Kuhn.
- Daugherty [Dougherty?] John, of Samuel and Sara Daugherty, (date of birth not given) baptized December 8th. Sponsors, Francis Calger [Gallagher?] and Mary Conner, maiden.

Original book page 8.

- Handly, Mary Anne, of Dionysius and Catharine Handly, born November 1st, baptized December 25th. Sponsors, George and Mary Ruffner.
- Mekeneny [McAnany?] Peter, of Henry and Margaret Mekeneny, born December 30th; (evidently of the preceding year) baptized December 25th. Sponsors, Ferdinand and Margaret Isly [Easily?]

REGISTER OF BAPTISMS FOR 1801.

- Thresy, [Tracy?] Frank Peter, of Frank and Mary (nee Rogers) Thresy, born February 8th, baptized March 29th. Sponsors, Peter Rogers and Joanna Mecknenning [McAnany].
- Alfey [Halvey?] Genevieve, of Patrick and Anna Alfey, born January 28th, baptized May 3rd. Sponsors, Jacob Leth and Anna his wife.
- Leth, Mary, of Jacob and Anna Leth, born February 15th, baptized May 3rd. Sponsors, James and Susan Carr.
- McBriad [McBride?], Francis, of Neal and Christina McBriad, born October 7th, baptized May 3rd. Sponsors, Patrick Carr and Helen Dugen [Dugan?].
- Carr, Susan, of Manasses and Catharine Carr, born July 15th, (evidently of the preceding year but the year is not given), baptized May 3rd. Sponsors, Neal and Crescentia McBraid [McBride?].
- Carr, Margaret, of Charles and Anna Carr, born on the 25th, (month not given), baptized May 3rd. Sponsors, Dionysius and Catharine Duggen [Dugan?].

Original book, page 9.

- Kirven, John, of Michael and Susan Kirven, born May 1st, baptized May 17th. Sponsors, Manasses O'Donnel and Bridget Rogers.
- Kirven, Daniel, of Michael and Susan Kirven, born May 1st, baptized May 17th. Sponsors, Anthony Rogers and Bridget Schorchy [Sharkey?].
- Septer, Elizabeth, of Adam and Mary Septer, born April 19th, baptized June 7th. Sponsors, Patrick and Margaret Griffin.
- Ruffner, Elizabeth, of Christian and Margaret Ruffner, born May 11th, baptized June 14th. Sponsors, Henry and Margaret Kuhn.
- Makelrey [McElroy or McCallery?], Margaret, of Julius and Margaret (nee Gelasby [Gillespie?]) Makelrey, born March 17th, baptized June 19th. Sponsors, Manasses O'Donnel and Anna Coll, maiden.
- Dieder, Margaret, of Henry and Catharine Dieder, born May 4th, baptized June 21st. Sponsors, George Kuhn and Margaret Müller, maiden. (See entry of November 29th, 1799, where the name is spelled Thieter).
- Doff [Duff?], Frank, of Frank and Anna Doff, born June 2nd, baptized July 26th. Sponsors, Peter Noel and Anna Rogers.

Original book, page 10.

- Meckelwe [McKelvey?], Mary, of Patrick and Anna Meckelwe, born March 25th '98, baptized August 2nd. Sponsors, Peter Rogers and Annabel Cull. (See entry of June 19th, where occurs the name Anna Coll).
- Meckeever [McKeever?], Anna, of Patrick and Anna Meckeever, born on the 22nd, (month not given) 1801, baptized August 2nd. Sponsors, Anthony Rogers and his sister Bridget.
- Hollen, Rose, of William and Rose Hollen, born March 16th, baptized August 23. Sponsors, Henry Meckenenny [McAanany] and Mary Wallhy.
- Dagethy [Dougherty?] James, of James and Anna Dagethy, born the 12th of the same (probably of the previous year), baptized September 6. Sponsors, Manasses O'Donnel and Bridget Schorthy.
- Dagethy [Dougherty?], Patrick, of James and Anna Dagethy, two years old, baptized September 6. Sponsors, Frank Thresy [Tracy?] and Cecelia Rogers.
- Mihenny [Meaney?] Mary, of John and Margaret Mihenny, born April 17th, baptized September 6th. Sponsors Connel O'Donnel and Margaret his wife.
- Gryffen [Griffin?] Elizabeth, of Henry and Magdalen (nee Ruffner) Gryffen, born October 11th, baptized November 1st. Sponsors, Christian and Magdalen (nee Isly [Easily?]) Ruffner.
- Aaron [Ahern?] George, of Thomas and Elizabeth Aaron, born September 9th, baptized November 1st. Sponsors, George Ruffner and Mary Braun [Brown?]

Original book, page 11.

- Ruffner, Simon, of George and Sibylla Ruffner, born October 3rd, baptized November 1st. Sponsors, Simon and Catharine Ruffner.
- , Thomas, three years old, baptized November 5th. Sponsors, Simon Ruffner and Catharine Braun [Brown?] widow.
- Calager [Gallagher?] Julia, of O'Neal and Anna (nee Car [Carr?]) Calager, born June 2, baptized November 8th. Sponsors, O'Neal (christian name not given) and Crofey his wife.
- Meckferling [McFarlane?] Daniel, of Meckferling (name of mother omitted, undoubtedly by accident as the child is declared to be the lawful son) eighteen months old, baptized November 8th. Sponsors, James and Nellie Car [Carr?].
- Victor, John, of John and Mary Victor, a year old, baptized November 8th. Sponsors, Michael Meckfy [McVey?] and Elizabeth Victor.
- Croffey, Mary, of John and Margaret Croffey, born July 7th, baptized November 8th. Sponsors, Daniel Beyl [Boyle?] and his wife.
- Meckfy [McVey?] John, of Patrick and Anne Meckfy, born March 13th, '99, baptized November 9th. Sponsors, Neal Meclansy [McGlinchy?] and Margaret Meckuy [McHugh?].

Meckfy [McVey?] Mary, of Patrick and Anna Meckfy, (date of birth not given) baptized, November 9th. Sponsors, Michael Boyl and Isabel Meckuy [McHugh?].

REGISTER OF BAPTISMS FOR 1802.

Brik [Brick or Brück?] Mary, of Henry and Elizabeth Brik, born January 1st, baptized January 31st. Sponsors, George Ruffner and Mary Brik, maiden.

Original book, page 12.

Machin [Maginn?] Anna, of Berny and Salome Machin, born Nov. 4th (probably of the preceding year), baptized February 14th. Sponsors, Catharine and Peter Rogers.

Grünewald, Henry, of Joseph and Mary Ann Grünewald, born January 1st, baptized February 21st. Sponsors, Henry and Margaret Kuhn.

Curry, Catharine, of John and Margaret (nee Cohl [Cole or Kohl?]) Curry, born February 11th, baptized March 14th. Sponsors, Catharine Wallhy and Henry Kuhn, a youth.

Noel, George, of Joseph and Margaret Noel, born March 16th, baptized March 22nd. Sponsors, Patrick and Margaret Griffy [Greavey?].

Septer, Henry, of Frederick and Mary Septer, seven years old, baptized March 23rd. Sponsors, Patrick and Margaret Griffy [Greavey?].

Septer, Susan, of Frederick and Mary Septer, three years old, baptized March 23rd. Sponsors, Patrick and Margaret Griffy [Greavey?].

Septer, Mary Ann, of Frederick and Mary Septer, born January 27th, baptized March 23rd. Sponsors, Joseph Noel and Catharine Ruffner wife of Simon Ruffner.

Wallhy, Nicholas, of Peter and Mary Wallhy, born January 17th, baptized April 4th. Sponsors, Nicholas Wallhy and Elizabeth Schmidt.

Original book, page 13.

Allwein, Catharine, of Jacob and Catharine Allwein, born January 3rd, baptized April 11th. Sponsors, Joseph and Catharine Schmidt.

Peyfer [Pfeiffer?], George, of George and Anna Maria Peyfer, born July 19th (probably of the preceding year), baptized April 18th. Sponsors, Martin Müller and Margaret his sister both unmarried.

Morry [Murray?], John, of James and Ann Morry, born March 2nd, baptized May 6th. Sponsors, Connel O'Donnel and Bridget his daughter.

Noel, Susan, of Peter and Margaret Noel, born September 15th, baptized May 8th. Sponsors, Nicholas Wallhy and Mary his wife. (The two entries of May 6th and 8th are apparently interjected into the April record of baptisms.)

Dolen [Dolan?], Thomas, of Michael and Margaret Dolen, born June 9th, baptized April 25th. Sponsors, Patrick May and Elizabeth Rogan [Rogan?].

Roger, Rose, of Frank and Elizabeth Roger, born December 19th, (evidently of the preceding year), baptized April 25th. Sponsors, Jacob Brauer and Mary Monteck [Montague?].

Dogcarthy [Dougherty?], Sara, of James and Isabel Dogcarthy, born December 6th (evidently of the preceding year), baptized April 25th. Sponsors, Daniel and Mary Dogcarthy.

Gallager [Gallagher?] Daniel, of James and Anna Gallager, born March 1st, baptized April 25th. Sponsors, Manasses and Catharine Roger.

Mcguay [McGee?] Susan, of William and Elizabeth Mcguay, born December 22nd, baptized April 29th. Sponsors, Jacob May and Catharine Clerick.

Original book, page 14.

Clerick, Daniel, of Jacob and Mary Clerick, born January 5th, baptized April 29th. Sponsors, John Ketter and Mary, maiden.

Clerick, Daniel, of Daniel and Sara Clerick, born October 16th, (evidently of the preceding year) baptized April 29th. Sponsors, James and Isabel Schuy [Shea?].

Reily, Charity, of James and Cecilia Reily, born September 25th, (evidently of the preceding year), baptized April 29th. Sponsors, William McKaen [McCann?] and Charity Dannly [Donnelly?].

Dannly [Donnelly?] Isabel of Felix and Charity Dannly, born March 8th, baptized April 29th. Sponsors, Thomas and Anna McKann [McCann?]

Gelasby [Gillespie?] Mary Ann, of Neal Gelasby, Jr. and Thamar his wife, born May 21st, (probably the preceding year) baptized May 2nd. Sponsors, Neal Gelasby Sr., and Susan Gilasby.

Menny, [Meaney?] Edward, of Edward Menny (name of mother omitted), born May 21st (evidently of the previous year), baptized May 2nd. Sponsors Emmanuel Born and Mary Trugs.

Therner [Turner?] Martin, of Martin and Mary Therner, born March 26th, baptized May 2nd. Sponsors, James Dagarthy [Dougherty?] and Mary Mecloden.

Dagarthy [Dougherty?] James, of James and Catharine Dagarthy, born March 1st, 1801, baptized May 2nd. Sponsors, Martin and Mary Therner [Turner?].

Creny Edward, of John and Elizabeth Creny, born September 16th, 1800, baptized May 2nd. Sponsors, Edward Mcschary [McSherry?] and Susan Drugs.

Therrer [Turner?] Catharine, of Thady and Elizabeth Therrer, born March 19th, 1801, baptized May 2nd. Sponsors, Michael Therrer and Susan Trugs.

Quickly, [Quigley?] William, of William and Sara Quickly, born September 8th, (evidently of the previous year) baptized May 2nd. Sponsors, Bernard Bressly and Mary Borne.

Original book, page 15.

- Dagerthy [Dougherty?] William, of William and Margaret Dagerthy, born March 14th, baptized May 30th. Sponsors, Dionysius Conner and Bridget Rogers.
- Heins, Jacob, of Bernard and Helen Heins, born January 13th, baptized May 30th. Sponsors, George Ruffner and his daughter Catharine.
- Deffeling, Jacob, of Leonard and Sara Deffeling, born October 13th, 1801, baptized June 6th. Sponsors, Daniel O'Donnel and Cecilia Rogers.
- Wenny, Dionysius, of Charles and Mary (nee Griffy [Greavey?]) Wenny, born April 8th, baptized June 6th. Sponsors, Frank Thomsy [Dempsey?] and Catharine Rogers.
- Gely [Gayley?] Patrick, of Patrick and Margaret Gely, born June 26th, 1801, baptized June 20th. Sponsors, Joseph Grunewald and Mary Ann.
- Press [Preuss?] Frances, of William and Frances Press, born June 17th, 1801, baptized June 20th. Sponsors, John and Margaret Michael [McKean?]
- O'Donnel, Mary Ann, of Connel and Margaret O'Donnel, born May 27th, baptized June 20th. Sponsors, Timothy Connor and Margaret his daughter.
- Ruffner, Johanna Simon, of Simon and Mary Barbara Ruffner, born May 19th, baptized August 22nd. Sponsors, John Henry and Barbara Ruffner, maiden.

Original book, page 16.

- Septer, Mary, of Adam and Mary Septer, born June 5th, baptized August 29th. Sponsors, Frederick and Mary Septer.
- McGlochen [McLoughlin?] John, of William and Catharine McLochen, born January 31st, baptized August 29th. Sponsors, Connel O'Donnel and Margaret Corry [Curry?].
- Daugethy, [Dougherty?] Catharine, of —— (Christian name of father not given) and Salome Daughety, born July 24th, baptized August 6th. Sponsors, Bridget O'Donnel and Daniel O'Donner.
- Denny, John, of Dionysius and Unita Denny, born July 14th, baptized August 6th. Sponsors, Manasses O'Donnel and Cecilia Rogers.
- Ruffner, Catharine, of Christian and Margaret Ruffner, born June 14th, baptized September 19th. Sponsors, George Ruffner, bachelor and Mary Kuhn, maiden.
- Conner, Graffert, of William and Susan Conner, born May 28th, of the preceding year, baptized October 3rd. Sponsors, Nicholas and Catharine Darby.
- Mony [Mooney?] Margaret, of William and Mary (nee Collen [Collins?]) Mony, born July 19th, baptized October 10th. Sponsors, John Pollin and Bridget Rogers.

Cambell [Campbell?], John, of Philip and Mary (nee Megey [Magee or McKay?]) Cambell, born March 11th, baptized October 10th. Sponsors, Daniel O'Donnel and Cecilia Rogers.

Original book, page 17.

Mony [Mooney?], John, of William and Mary (nee Coller) Mony, born June 11th, baptized October 10th. Sponsors, Philip Cambell [Campbell?] and Mary Megoy [McCoy?].

Coller, George, of John and Catharine Coller, born November 25th, baptized October 15th. Sponsors, George and Anna Mary Ruffner.

—, Salome Theresa, daughter of unknown mother, three years old, baptized October 15th. Sponsors, Salome and John Kelley her husband, they adopting the little girl.

Lany, Jacob, of Jacob and Mary Lany, born August 4th, baptized November 8th. Sponsors, Peter Declara and Margaret Meccferly.

Kaffee [Caffrey?], James, of James and Margaret Kaffee, born October 1st, baptized November 8th. Sponsors, Dionysius and Margaret Morphy [Murphy?].

Declara, John, of Peter and Catharine Declara, born November 4th, 1801, baptized November 9th. Sponsors, Anthony Constantine De Belen and Mary Morphy [Murphy?] widow.

De Belan, Mary Theresa, of Anthony Constantine and Elizabeth De Belan, born March 31st, baptized November 9th. Sponsors, Ludwig de Walleur and Mary Julia Berthow, maiden. (The name Walleur here is probably the same as Wallhy and Wally which have been encountered before. It is apparently a French name which in previous entries may have been spelled phonetically*).

* Father Felix Fellner O. S. B. calls attention to the fact that Wallhy lived near Sportman's Hall whilst de Walleur lived in Pittsburgh.

—, John, son of Theegarden, twenty-seven years old, who heretofore had professed no religion. Baptized November 13th. Sponsors, John and Rose Meguire [McGuire?].

Original book, page 18.

Collerick, Henry, of John and Ann Collerick, born August 2nd, baptized November 13th. Sponsors, John Collerick and Mary Collerick, maiden.

Carlaan [Callahan?], Eleanor, of Edward and Julia Carlaan, born July 8th, baptized Nov. 14th. Sponsors, Michael Brannen and Cecilia Rogen.

McCaen [McCann?], James, of Daniel and Ann McCaen, born March 29th, baptized November 14th. Sponsors, Julius Brannen and Elizabeth Twettell.

Roger, John, of Frank and Elizabeth Roger, born April 6th, baptized November 14th. Sponsors, Henry and Rose Montecc [Montague?].

- Beyl [Boyle?], John, of Felix and Ann Beyl, born April 1st, baptized November 21st. Sponsors, John and Margaret Mollrain [Mulherin?].
- Michen [Meehan or McKean?], John, of William and Elizabeth Michen, born October 22nd, baptized November 21st. Sponsors, Felix and Ann Beyl [Boyle?].
- Mecady [McCarthy?], Bernard, of Patrick and Elizabeth Mecady, born February 6th, baptized November 21st. Sponsors, John Reis [Rice?] and Susan Gelaspy [Gillespie?].
- Clerin, Elizabeth, of John and Helen Clerin, born March 16th, baptized November 21st. Sponsors, Thomas Kühn and his sister Anna.
- Dagerthy [Dougherty?], James, of James and Anne Dagerthy, born September 21st, baptized November 21st. Sponsors, James Dagarthy and Ann Mellbosch.
- Dagarthy [Dougherty?], Thomas, of Daniel and Ann Dagarthy, born May 9th, baptized November 21st. Sponsors, John and Ann Colerick.

Original book, page 19.

- Wabold, Ann, of Luke and Margaret Wabold, born September 16th, 1800, baptized November 24th. Sponsors, Neal Gelaspy [Gillespie?] and his sister Susan.
- Wabold, Susan, of Luke and Margaret Wabold, born June 21st, baptized November 24th. Sponsors, John Kilgen and Susan wife of Gelaspy.
- Meccfergin, Edward, of . . . and Catharine Meccfergin (christian name of the father not given), born July 27th, baptized November 28th. Sponsors, Charles and Helen Meccfergin.
- Car [Carr?], Anna, of Mannasses and Catharine Car, born June 13th, baptized November 28th. Sponsors, Daniel Brogen and Bridget Ahlon [Allen?].
- Car [Carr?], Frances, of Patrick and Petronilla Car, born October 19th, baptized November 28th. Sponsors, James Meganey and Helen Dugan [Dugan?].
- Dugan [Dugan?], Bridget, of Daniel and Catharine Dugan, born May 22nd, baptized November 28th. Sponsors, James and Catharine Car.
- Leonard, Jacob, of Jacob and Rachel Leonard, born July 7th, baptized November 28th. Sponsors, Bernard Hueckens [Higgins?] and Catharine his sister.
- Meccferling, [McFarlane?] Edward, of Edward and Catharine Meccferling (date of birth not given), baptized November 28th. Sponsors, Daniel Beyl [Boyle?]. (Although the word sponsors is used, only one is given.)

[*To be continued.*]

BOOK REVIEWS

LIFE OF SAINT COLUMBAN. By George Metlake. 1914.
The Dolphin Press. Octavo, 258 pages. Imprimatur of
Most Reverend Edmond F. Prendergast, D. D.

Metlake's *Life of St. Columban* is a splendid biography in an appropriate historical setting. It tells us about Saint Columban as a man, a monk and a saint at a time when Christianity, relatively speaking, was still in its infancy in the greater part of Europe and the heathen world was undergoing a change into the Christian world. It is equally interesting in what it tells us of the saint and of the time in which he lived.

St. Columban was born in Ireland round about 542 and died in Italy on November 23, 615. Our current year is the thirteenth-hundredth anniversary of his death, an appropriate time for Catholics of the Church Militant to familiarize themselves with the deeds of so holy and heroic a member of the Church Triumphant and the world in which he worked. Catholics of to-day will find much of interest in the deeds and environments of their fellow Catholics of thirteen hundred years ago and may find great benefit from studying them as a lesson of faith and zeal.

St. Patrick, born Metlake tells us on the river Clyde in Scotland, moulded by God's designs for his work in Ireland while a captive in Ireland, trained as God's servant in what was then Gaul, planted the Christian Faith in Ireland so well during the middle of the fifth century that Ireland soon became the Island of Saints. St. Columban, coming about a hundred years after St. Patrick's work in Ireland, may indeed be regarded as one of the choicest products of that work. There is really a beautiful interrelationship between what St. Patrick, who was not a native of Ireland, did for Ireland, and what the Irish people subsequently did for the people of the country in which St. Patrick had gotten his training. The Irish gave back to

Europe a hundred fold of what St. Patrick brought to them and St. Columban was the chief instrument through which this re-flow of God's blessings came, for it was he who introduced Irish monasticism into the continent of Europe.

St. Columban was an Irishman in every fibre, in every fancy and in every thought, in spite of the fact that a great part of his life was lived outside of Ireland. He left Ireland to become a citizen of the world and he made the world his debtor, but he always remained an Irishman in thought, word and deed. He was the prototype of the modern Irishman who likes to wander over the face of the earth carrying with him the best that he has to whatever place he may visit. He had the courage of the martyr, the zeal of the apostle and the burning love of the confessor.

When St. Columban was still a young man he began to realize that his fine form, handsome figure and beautiful face might become a stumbling-block to his soul, so he decided to become a monk. He weighed well his prospects in a worldly career against what he could do as God's servant in a monastery, and when he had reached his conclusion as to what his duty was he ruthlessly broke the one tie which bound him to the world, his love for his mother, and since she would not part with him voluntarily and laid her prostrate form upon the threshold of their home to prevent his going, he crossed over it with a broken heart, heeding the words of Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his soul?" He heard the call of duty and bade his home good-bye, never to return to it.

He went to Cleenish Island in Lough Erne near the present town of Inniskillen where he entered the school of Sinell, a disciple of St. Finnen of Clonard, and became an apt pupil. After some years of training here he entered the monastery of Bangor in the northern part of Ireland, where he learned the ways of being a monk and becoming a saint. It was from here that he heard the call for laborers in God's vineyard on the continent of Europe where Christianity was undergoing the corroding influence of intimate association with paganism without the purifying and polishing friction of persecution from which it was now free.

He left Bangor in 589 in the forty-eighth year of his life with twelve companions and set sail for Brittany which he reached after a few days' voyage. He remained in Brittany a short time and then, with a number of Bretons who joined him, together with his Irish confrères, he wended his way over the Gallic countries into southern Gaul, locating in what was then Burgundy at a place called Annegray in the community of Faucogney. Here he founded his first monastery on the ruins of an ancient fort in a wild uncultivated country. His life and the lives of his monks attracted the attention of peasant and prince and soon brought applicants for admission into the monastery from people in all ranks of life so that in a relatively short time his first foundation became overcrowded and he had to seek a location for another.

He located his second foundation at Luxeuil, a few miles from Annegray, and established his school there. Luxeuil became one of the most famous monasteries of Europe, in a way the mother foundation of monastic life for the greater part of Europe. It was here that St. Columban formulated his monastic rules based upon the rules of the monasteries of Ireland. These rules were subsequently merged with the rules of St. Benedict on account of their great severity and the greater mildness of St. Benedict's rules. The observance of these rules, however, during St. Columban's lifetime exercised a powerful influence on the half-civilized people in whose midst they were followed.

St. Columban's courage and zeal for religion brought him in conflict with the rulers of the country in which he had taken up his residence, and finally Brunhilde, whose grandsons were then reigning over that country, brought about his expulsion from his own monastery. St. Columban had so often thwarted her in her designs that she wanted to get rid of him and all his Irish confrères. After twenty years of missionary work he and they were escorted as prisoners to Nantes at the mouth of the Loire, to be sent back to Ireland. They were placed on board ship for the purpose of transportation, but before the ship had cleared the port it was thrown back by gigantic waves, and the sailors, becoming superstitious, sent the Irish monks back to land and departed without them.

When St. Columban and his colleagues were again on land they found themselves at liberty because their guards had departed for their homes and no one else was willing to restrain them. They therefore decided to pass over into the territory of another of the rulers of central Europe and made their way under great difficulties to Metz where they were received most cordially by the ruler of that country and were urged to remain as missionaries to Germany. They made a temporary foundation at Bregenz on Lake Constance in what is now Austria and preached the Gospel to the people of the surrounding country who had not yet been converted to Christianity. Although the ruler of this country was friendly to them St. Columban had an irresistible impulse to go farther on to Italy and finally took his departure, leaving behind him, however, St. Gall, one of his Irish confrères, who seemed unwilling to sever the ties which he had formed in the new district and permit the good which had been done there to fall into decay.

With the rest of his disciples St. Columban pushed his way into the northern part of Italy in what was then the Kingdom of the Lombard, finally settling down on the site of an old Roman fort in the valley of the Trebbia at a place called Bobbio. Here he planted his new foundation which in time grew into one of the most important monasteries of Europe and played a big rôle in the development of monastic life of the early Middle Ages. Here he spent the rest of his life and here he died surrounded by the monks whom he had brought with him or gathered round him in his old age.

There is much interesting matter in this life of Saint Columban well worth reading and re-reading. So much is crowded into the book that sometimes what is said is told too briefly to be clear and may even be misunderstood. In the chapter on St. Columban and the penitential discipline, the author touches upon interesting points of Church history and dogma so briefly that some of the statements, standing alone, might easily be misconstrued into other meanings than those which the author intends to convey. Such a statement is, for example, that "periodical confession as prescribed for all Christians by the Lateran Council (1215) and confession before

approaching the Holy Table as generally practised by the faithful to-day were unknown in the Primitive Church."

That he does not mean all that these words convey standing alone in the setting which he has given them is evident from what he says on a preceding page that "The Power of the Keys, the power of loosing and binding, of forgiving and retaining sins, was vested in the Church by her Divine Founder. From the very beginning the Church claimed this power and together with it the right to lay down the conditions for its valid and licit exercise by her ministers. These conditions have been modified in the course of the centuries, but there has been no essential change or innovation in the administration of the Sacrament of Penance itself. The Church has always taught, as she still teaches that all mortal sins must be submitted to her binding and loosing power and she has always demanded, as she still demands, confession as a prerequisite for their forgiveness."

"During the first four centuries public confession and public penance were required for all mortal sins publicly committed or publicly known. The public confession was, however, preceded by a private declaration before the Bishop, the penitentiary priest or the court sitting for that purpose. If the sin was a secret one private confession sufficed, but public penance was, as a rule, demanded."

The statement which in Metlake's setting seems somewhat startling appears to have been taken from Rauschen's *Eucharist and Penance* where it is found in a very different setting in almost the identical words: "Periodical confession as decreed for all Christians without exception by the fourth Lateran Council and regular confession before the reception of Communion as it is largely practised to-day among the laity was unknown in Christian antiquity." In Rauschen this statement appears as the third of three subheadings setting forth all that can be said for and against the general proposition that, "It cannot be denied that the present practice of penance and confession differs in many particulars from that of early Christian times." In Rauschen this general proposition is one of eleven propositions which he considers in an

elaborate treatise giving all the data available for and against auricular confession as a practice in Christian antiquity.

Rauschen well says: "The history of auricular confession forms one of the most obscure chapters in the history of dogma. It is especially difficult to form a clear idea of its character and the extent of its practice in Christian antiquity because of the almost countless false notions which have accumulated on this point." He begins his chapter on auricular confession with the statement that "The Council of Trent has decreed that sacramental confession is necessary to salvation by Divine command and that private confession to a priest such as has prevailed in the Church from the beginning was instituted and ordained by Christ and is not a human invention." He treats the subject under twelve headings, citing what can be said on both sides and giving the interpretations of critical historians of the passages in early Christian writings bearing upon the subject. The impression which one gets from reading the statement in Rauschen's complete article is quite different from that which one gets when reading it so briefly interjected in the chapter on St. Columban and the penitential discipline.

When one considers how little literature has come down to us from the first four centuries of Christianity outside of the text of the New Testament, how difficult some of that literature is to interpret on account of the secrecy among Christians made necessary by religious persecution, and that the literature which has come down was written in languages which are now dead, confronting us with words possessing more than one meaning, it is not so hard to understand why it cannot be historically proven beyond cavil that auricular confession was practised in Christian antiquity. In fact, by unequivocal historical evidence it can neither be proven that it was practised nor that it was not practised. Considering the evidence in the light of tradition, practice and common sense, however, one cannot fail, to reach the conclusion that it was practised.

In the *Didache*, a document of the first century, and in the writings of the Fathers of the second and third centuries there are references to confession which may be construed for or

against auricular confession according to the mind of the investigator. They are often construed against it because they may be so construed consistently with the meaning of words. Rauschen quotes from the Didache: "Every Lord's day do ye gather together, break bread and give thanks after having confessed your transgressions." The most that can truthfully be said at present is that periodical confession as prescribed for all Christians by the Lateran Council (1215) and confession before approaching the Holy Table as generally practised by the faithful to-day were not recorded, so far as we now know, in unequivocal language in the Primitive Church. This no doubt is the meaning of the author.

LAWRENCE F. FLICK, M.D., LL.D.

MEMOIRS HISTORICAL AND EDIFYING OF A MISSIONARY APOSTOLIC, of the Order of St. Dominic. Among various Indian Tribes and Protestants of the United States of America. With an Introduction by Archbishop Ireland. W. F. Hall Printing Co., Chicago. 1915. Pp. xxv-375.

There has recently come to light a new chapter of Catholic history in the North West, through the publication of this volume. It is the story in part of a missionary whose name, though so long quite unknown, is worthy a place on the roll of honor alongside that of Marquette, Jogues, Baraga, Henni and Kundig, Loras, and of other such illustrious pioneer churchmen of the Northwestern States of the Union. Thanks to a Dominican nun of Saint Clara Convent, Sinsinawa, Wisconsin, to whom we owe the translation of his "Memorie" from the Italian, Father Samuel Charles Mazzuchelli, O.P., is in the way of getting something of the great debt due him for his fruitful labors in Iowa, Michigan, Illinois, and Wisconsin, during the middle decades of the nineteenth century.

The period of Father Mazzuchelli's apostolate covered by the volume runs only from 1830 to 1843, although his ministry continued till his death in 1864. This is explained by the fact that Father Mazzuchelli wrote his "Memorie" whilst on a visit to his home in Milan during the year 1843, in all prob-

ability. At any rate it was during the next year that they were published, the scholarly and zealous compiler having been urged to give his book to the world by two leading motives. The first of these, as he explains in his preface, was in order to comply with "the earnest solicitations of many pious persons in Italy". The second controlling reason was the preservation of documents which he wisely foresaw would be of invaluable assistance to the historian of the beginning of the Dioceses of Detroit, Milwaukee, and Dubuque. These three bishoprics, which had just been created at that time, comprised respectively the State of Michigan, Wisconsin, and Iowa. Within the same territory to-day, as one evidence of the Church's growth there during the course of three-quarters of a century, there are eleven well-organized sees, two of them enjoying archiepiscopal rank. It is the recital of the hard planting of this flourishing Catholic life that forms the fascination of the volume at hand, and makes one wish that we had here also the rest of the story of the self-sacrificing and scholarly missionary, from the time of his return to the New World in 1845 till his death at Benton, Wisconsin, in 1864, a veritable martyr of charity.

It need not be said therefore that the volume at hand is not a biography of Father Mazzuchelli. It is much less than that, seeing that only about one-third of his missionary career is covered; but in another sense it is much more, when we realize how conscientiously and withal so pleasingly the skilful pen of the missionary has written the chronicle. "If among the pictures presented," Father Mazzuchelli says, "one does not meet with the marvelous and the supernatural which some writers imagine to be inseparable from the history of the missions in these remote regions, that will serve to correct the erroneous idea given by those writers who, in order to give a more vivid color to their narrations, have often allowed themselves to be carried away by too great a taste for the romantic." As one reads the interesting story one feels more and more with what honesty everything is set down, and without exaggeration, though the marvelous is not missing, for truth has a way at times of being stranger and more romantic than fiction,

and some things are too strange not to be true. Another outstanding trait of the book is the modesty of its author, whose name is not mentioned in a single place, even on the title-page. He himself warns us that "the name of the missionary and the circumstances of his life not connected with the history of his labors are withheld, as is fitting, since they are considered of no importance to the object of these memoirs". And so the narrative throughout runs in the third person, without ever once giving the name of Samuel Charles Mazzuchelli, though due place is given to the names of other missionaries and their services when circumstances of time and locality call for such record. Fortunately, however, the author's identity is made unmistakable in the enthusiastic introduction to the English translation written by Archbishop Ireland. His Grace of St. Paul sees in Father Mazzuchelli not only the heart and zeal of a great missionary and the grace of a talented and cultivated mind, but also the heroism and simplicity of the real servant of God.

Samuel Charles Mazzuchelli was twenty-two years of age when in 1828 he first conceived the desire to devote himself to the American missions. The suggestion came from Bishop Fenwick, O.P., first Bishop of Cincinnati, who happened to be staying at the Dominican Convent in Rome where the future missionary, then in subdeacon's orders, was studying. Although the young man started for Cincinnati at once, in company with the Vicar General of that See, he did not reach the banks of the Ohio until two years later. In the meantime the missionary had been obliged to prolong his stay in France, a circumstance which was turned to great advantage inasmuch as he then and there learnt the French language, so indispensable to him in his later ministry. English was still a foreign tongue to him when he reached New York, and in consequence he was many times in straits on his journey to Philadelphia, Baltimore, and later to Cincinnati, until, as he records, "an American gentleman perceived his extreme embarrassment". From that day on "the young ecclesiastic," so runs the simple story, "had nothing to do but take his place in the stage-coach, to go to the steamboat, or seat him-

self at the table whenever he was called: so in a few days he reached the place of his destination. His kind protector then wrote upon a card the sum paid out for him on the journey; but perceiving that the young European had not sufficient money, he smiled and made him a sign just to go to the Catholic Church, which building was seen not far distant." Bishop Fenwick received him with great kindness and at once set him to learn the language of the country, before sending him on a visit to Saint Rose's Dominican Convent in Kentucky. Incidentally it may be mentioned that on this journey of some two hundred miles, he learnt another important lesson, that of horseback-riding, a necessary accomplishment for a missionary who had no other means of traversing the great stretches of country embraced in his ministry.

In 1830 he was ordained priest by Bishop Fenwick, in Cincinnati, and was appointed to a mission some eight hundred miles away, on the Island of Mackinac, between Lake Huron and Lake Michigan, and near Lake Superior; for at that time, it is well to bear in mind, the Diocese of Cincinnati took in Ohio, Michigan, and Wisconsin (Territory). Father Mazzuchelli found on the Island a settlement of fur-traders, for the most part Catholics and French-speaking, in poor moral and physical state. They were very largely intermarried with the natives. The missionary was made welcome to their little wooden church, though Catholicity among them had been barely kept alive, through occasional visits of a priest from Detroit. He pays a tribute to the good disposition of the Indians of the district, and with evident reluctance notes the narrow spirit of bigotry shown by the Presbyterians of the district, who conducted the only school there. As a result of this anti-Catholic sentiment the missionary was led into a public controversy with a Protestant minister. One of the immediate and visible fruits of this incident was the conversion of two Anglicans and one Calvinist of the district, under circumstances that were quite noteworthy in each case.

With the return of the warmer weather of the spring of 1831 the zealous priest was able to make a visit on a trading vessel through the ice-locked straits to Green Bay, a consider-

able village of about one thousand souls. He tells us of a tradition among its people that the Jesuits had begun a mission there in the seventeenth century, though he found no traces of their labors remaining. Even among the oldest inhabitants who called themselves Catholics some had never been baptized. Drunkenness had blighted the moral and physical condition of the people, and amid the general degradation only a few had held fast to their religious moorings. But the undaunted missionary set his hand to the needed reformation, and let no day pass without either private or public instruction. His greatest concern was for the Indians, of the tribe of the Menominees, twenty-three of whom were received into the Church during this first of his many visits to the settlement. At this very time he was for a brief period joined by Bishop Fenwick and Father Baraga, and the three spent a week in the confessional, all day long and a good part of the night, after an earnest week of mission work. It was there and then decided to establish a school for the religious instruction of the Menominees, and later the United States Government made a small grant of money for the school's maintenance. Within the same year was begun, though it was not completed till the close of 1832, the wooden church of St. John the Evangelist at Green Bay. It marks the first of a long series of religious buildings with which Father Mazzuchelli dotted the great stretches of territory where he labored so apostolically. And it has its own interest to note here, how the Society of the Propagation of the Faith "made a generous offering" toward this pioneer Green Bay church. In the midst of these occupations, toward the middle of August of 1831, Father Mazzuchelli made another journey of ninety miles, in a fragile canoe of bark, to one of his missions, Sault Sainte Marie, where under the shade of a mighty oak-tree he assembled the poor illiterate and neglected settlers and instructed them. This visit, which lasted a few days only, has no outstanding feature, though it is pleasing to record the act of courtesy of the Commandant of the American fort, who, non-Catholic though he was, received the missionary as his guest and permitted him to preach in his apartment to the officers and their families.

By the spring of 1832 the Mackinac congregation included fifty Indian converts, and two years later there were no fewer than six hundred native Catholics under Father Mazzuchelli's spiritual care. In his ministry to them their pastor had to have recourse to an interpreter, even for confessions. He relates with evident admiration instances of the simplicity and piety of these members of his flock, who had to choose from a very few availables for such a sacred service as the accusation of one's faults, even though the interpreter was under the obligation of holding the secret of the Confessional inviolable. Father Mazzuchelli purposely sets aside any discussion of the question whether the Catholic Indian is bound to make his private confession thus through an interpreter, and is content with pointing out the great benefits derived from the practice. Two reasons, he says, persuaded the Indians to make a sacrifice so great for the human heart. In the first place, they wisely believed it better to reveal their faults to two persons than to be forced at the general judgment to make them known to the whole universe; and secondly, they appreciated very highly the good counsel they received in confession for their guidance in doubt and in dangerous crises. For the rest, the missionary was simply unable by stress of his multiplied ministry to give himself to the study of the Indian dialects. Similar lessons of edification are pointed out by the good missionary in the poor Indian's great devotion to the Blessed Sacrament.

At the end of the Black Hawk War, in which the savage Indian tribes of the Sacs and Foxes stubbornly opposed the United States forces in 1832, Father Mazzuchelli got an opportunity to visit for the first time Prairie du Chien, another station of his vast mission. When the rebellious tribes had by strong measures been subdued and it was safe for the missionary to fare forth, he mounted his horse for an eight-day journey over a crooked and narrow road, in company with the Judge of the Territory of Wisconsin. The hardships of such travel, in which "the ground served as table and comfortable seat", and a bit of wood or bark as plate for their repast, nothing daunted one of these two wayfarers. In his narration

of their untoward experiences there is unfailing good-nature, with here and there a strain of humor, whilst the usual moral reflections abound throughout. Not an incident passes but is made to yield its lesson at the hands of this serene religious philosopher. When no house was in sight, the travelers tied their horses to a tree, and the two "comfortably passed the night wrapped in their blankets upon the magnificent carpet of nature, their weary limbs enjoying sweet repose under the starry vault of heaven. If Almighty God provides for His servants a room so grand and so vast to contemplate in the silence of the night, who can conceive what He has prepared for their enjoyment in the everlasting, more luminous day of Paradise?" So at last Father Mazzuchelli reached Prairie du Chien, where he found six hundred Catholics, though for the most part Catholic in name only. They had been visited irregularly by priests from St. Louis, who had to make the journey up the Mississippi of some six hundred miles. Father Mazzuchelli, during his visit of fifteen days, labored continuously and with unabated courage, though with little visible return.

Among the severe trials of an isolated missionary, Father Mazzuchelli found the privation of the Sacrament of Penance "the most cruel", and he refers to this most touchingly several times. On his return from Prairie du Chien, though wearied by his land and water journeys, he set out to visit Father Baraga, his spiritual Father, at Arbre-Croche, two days' distant. Ten Catholic Indians were leaving in a bark canoe for Arbre-Croche and he joined them. The first night was spent in a dense forest, and during the next morning the oarsmen, singing sweet canticles in their native tongue, bore him across the Lake. On their arrival at Arbre-Croche they were surprised to see several Indians throwing a barrel into the Lake, and others breaking up a second barrel in the village. On inquiry it was found that the barrels contained brandy and had been brought there by one of the traders, contrary to the village rules. The Ottawa chief had ordered the spilling of the contents of one of the barrels into the street as a public act of contempt, and the destruction of the other by consignment to

the depths of the Lake. After Father Mazzuchelli's immediate purpose in coming to Arbre-Croche had been accomplished and he turned his face homeward, he was introduced to a new method of travel. Snow had fallen to the depth of two feet and he had to don snow-shoes for the return journey. With a little practice, he says, he found the going so satisfactory that he covered thirty miles along the shores of Lake Michigan in one day. On reaching Arbre-Croche he was halted for three days and found there several vestiges of his Jesuit forerunners. The occasion was improved by the good missionary to instruct and receive into the Church several Ottawas of the district. As an indication of Father Mazzuchelli's manner of life it may be mentioned that, notwithstanding this toilsome winter journey on snowshoes, he kept an intervening fast day rigorously. And in order to prepare himself for sleeping on the ground, during his excursions into unsettled districts, he thought it advisable to learn to sleep on the bare floor of his room. In the course of two months he acquired this accomplishment and so made "sure of a couch anywhere without expense".

In the spring of 1833 he visited Fort Winnebago, named after the Winnebagoes, an Indian tribe far less tractable than the Menominees and Ottawas, among whom he had met success. His visit bore little fruit, and he was obliged to return to Mackinac at the beginning of June. But in August the long journey of two hundred miles by boat and one hundred on horseback was again undertaken in order that he might preach the faith to the poor Winnebago. His labors this time were more amply rewarded. It seems that kneeling was a quite new posture to them and the missionary was often obliged to show them how to kneel down. In three weeks over fifty of the Indians were ready for Baptism, and the number of converts had risen to two hundred before the end of the year, when Father Mazzuchelli set out on a journey of six hundred miles for Detroit. The purpose of this journey was to have printed in the difficult Winnebago dialect a few simple prayers and instructions—the whole forming a tiny booklet of eighteen pages. During his stay in Detroit, he preached in the Cathedral twice every Sunday in October, a French sermon in the morning, and

at Vespers an English sermon. He was not permitted to return to the Winnebagoes, but was assigned to the Green Bay mission, which he reached after a journey of twenty-two days. The winter months were spent here, chiefly among the Menominees, who responded so well to his ministry in their behalf that they numbered now one thousand Catholics, besides the same number of white Catholics in the district. The large number of this scattered flock made it necessary for the bishop to send Father Mazzuchelli an assistant priest. Then it was possible for the zealous missionary to go again to the Winnebagoes, in the spring of 1834.

Father Mazzuchelli reminds the reader that the Catholic missions among the Indians of Wisconsin and Northern Michigan ceased almost to exist about 1835, and he considers the chief cause to be the buying-up of their tracts by the Government. The Ottawas and Chippewas in the Mackinac district, the Menominees along the Fox River, the poor Winnebagoes to the East of the Mississippi, the war-like tribes of Sacs and Foxes of the Missouri River, and the Pottawatomies of Lake Michigan—were all now moving slowly toward the setting sun. The money received in payment of their lands ceded to the government had bred disorders of the worse kind, and this, coupled with the extreme difficulty of sending priests to them in their new homes in the wilderness, made the work of the missionaries well nigh hopeless. But for this, there was no doubt in Father Mazzuchelli's mind, the Indians would have yielded a rich harvest of converts, and good ones. As soon as the natives became Catholics, he says, disputes, feuds, acts of revenge, drunkenness, theft, immorality, murder disappeared from their tepees. He saw that the chief means of civilizing these aborigines is religion. Its influence is above every art of man's devising, and it alone carries with it the true doctrine of work for the bettering of his condition, physical and social as well as moral. Nevertheless Father Mazzuchelli, for reasons which he enumerates, did not believe that the Indians could rise to an advanced standard of civilization. Their extreme poverty, low grade of intelligence, roving disposition, and their exploitation by greedy and unscrupulous settlers,

destined them to ultimate disappearance as the white man advanced the line of his cities west and still west. Meantime Catholic missions among the Indians would flourish in proportion to their distance from trading-posts and from the white men in general, and with religion, agriculture and a fixed social order would be added to the treasures of Christianity among them.

At this point of the *Memoirs* the story of Father Mazzuchelli's labors for five years among the Indian tribes ends. On his way back to his Dominican Convent in Somerset, Ohio, for advice about his future ministry, he interrupted his journey at Galena, important then as a centre of rich lead mining interests. Although there was no priest there nor church, the neglected Catholics numbered three hundred. They greatly desired the missionary to stay with them, but he wished first to obtain permission from the Bishop of St. Louis, the spiritual head of the district. In near-by Dubuque, then a mere village, he had the same experience. Finally the Catholics of both these places sent a petition to the Master-General of the Dominicans in Rome, begging him to assign Father Mazzuchelli as their pastor. The answer from Rome was favorable and from the late summer of 1835 until the spring of 1843 the young Dominican's principal residence was in Galena or Dubuque. These thriving mining villages were situated in a county just newly settled, and until 1839 his nearest priestly neighbor was more than a hundred miles away. In those days, he says, the Catholics of the district were outnumbered as four to one. For the most part his congregations were made up of immigrants from Ireland, who for lack of priests and of organized religion had barely held on to their faith, "without the works which give it life". Nevertheless within a few months a church was erected both in Galena and Dubuque for his flock, and it should be noted that the missionary was the architect and superintendent of both structures. All this new Catholic activity was the signal for an outbreak of religious prejudice, at the same time that riotous demonstrations were being made against the Church in the Eastern States. It was during this very year that the Ursuline Convent in Boston was ruthlessly

put to the torch by the insensate enemies of religious liberty. In this connection, however, it is fair to recall that when the Territory of Wisconsin, by act of Congress during the winter of 1835-36, was created, two Dubuque Catholics were elected to the first Legislature, and Father Mazzuchelli was elected to make a speech to the houses before the reading of the Governor's message. Likewise, he opened the sessions of the Legislature with prayer every day for a week, until his pastoral duties called him elsewhere. And this chaplaincy was voted to Father Mazzuchelli despite the fact that there were thirty-six non-Catholic as against two Catholic members.

More than a hundred miles from Dubuque down the Mississippi is a verdant slope which nature herself, says Father Mazzuchelli, seems to have shaped that man might raise a city there. In 1836, in point of fact, a well-to-do and practical Catholic drew the plan of a beautiful city to be established there and named it Davenport. In the centre of his city he set apart a square for a church. So well had the founder planned his new city that in April 1837 Father Mazzuchelli laid the first stone of the church, named in honor of St. Anthony. The bricks used in the building of it were the first to be made in the new settlement. Within six years Davenport had twelve hundred inhabitants, three hundred of them being Catholics. It is interesting to listen to our missionary, who assisted at the birth of several of our flourishing cities, telling how culture entered them as little villages with the very first settlers. They come, he says, with their families from other large cities and are experienced tradesmen, men learned in the professions, and skilled mechanics. Their object in coming is to better their condition. In the very beginning of the settlement men who have met reverses elsewhere often come and in seeking to retrieve their fortunes are willing to economize and apply themselves diligently to the work in hand. Young professional men find it easier to get a footing in such places. The building of many houses employs more workmen and at better wages. Another numerous class of settlers is made up of families that are in good circumstances and aspirants for political offices. For in America, he says, with its

peculiar system of legislation, everything is organized quickly and easily. Finally, there is the newspaper, and with it the editors and the printing presses in these new villages, even though they count only four hundred or five hundred inhabitants; "for politics, in which everybody takes part, is the daily bread which feeds and supports those newspapers that in America find their way into the houses of the poorest as well as of the men of letters".

Spatial limitations do not permit the further tracing here of Father Mazzuchelli's missionary goings and comings and his self-sacrificing labors during the remaining years covered by these interesting *Memoirs*, till, broken in health he went back for a while to his beloved Italy in 1843. It is not only an entertaining recital but valuable, authentic history as well. At the same time it bespeaks both the ardor of an apostle and the trained mind of the scholar. Side by side with the story of his missionary activities goes often an account of leading secular events as seen through the eyes of a philosophical observer. He understood well the spirit of Protestantism and the difficulties of Catholics in the pioneer settlements of the Middle West, when in the entire Union they stood 2,000,000 against 16,000,000; and he showed remarkable insight into the future of the Church of America, and its progress under the Constitutional guarantee of freedom of conscience. Those who read the *Memoirs* will wish that the good Dominican had left among his papers the continuation of the story of his labors after his return to the United States. It is only to be expected, however, that the record of Father Mazzuchelli's career between the years 1844-1864 will soon be given to the world for its information and edification.

EDWARD GALBALLY.

THE POPES AND SCIENCE. By Dr. James J. Walsh.

Doctor Walsh's book, which comes to us in the new and attractive dress of the Notre Dame edition, has been so often the subject of favorable review that little can be added to its deserved reputation as a representative work of popular apolo-

getics, dealing with the oft-mooted question of the supposed opposition of the Church to science. The reading of the book brings us to a new realization of the importance of the work of a Catholic Historical Society in preserving the documents and sources of history as a guarantee against misrepresentation of the Church. As the political history of the world has been, to use DeMaistre's famous *mot*, "a conspiracy against truth", in its interpretation of the rôle of the Church in the drama of nations, so there has been, if not the same conspiracy, at least the same misrepresentation, of the history of the relations of the Church to science. We well know that the popular notion is that the Middle Ages were the "Dark Ages", when the world was shrouded in superstition and ignorance under the dominion of the Church and that only from the sixteenth century, when the shackles of Rome were cast off, have science and education progressed. So documentary evidence has to be adduced to confute the errors of traditional history, and this Doctor Walsh does with surprising, even startling effect. He proves that as in political history, so in the record of the development of medical science writers have been guided too much by personal prejudices and too little by contemporary documents. He shows that even a great scientist or an eminent physician may not know the history of his science and so display ignorance of the magnificent progress of medicine in the mediaeval Papal universities.

Dr. Walsh's work is largely an extended review, critical and unsparing, of Professor White's *The Warfare of Science with Theology*. It is demonstration of the fact that the real wonder is that we of the twentieth century do not know more rather than that the men of the thirteenth century knew so little, for many modern ideas supposed to be original discoveries of our own time are shown to have been marvellously anticipated in the "Dark Ages", under the aegis of the Catholic Church. As instances of the traditional arguments supporting the story of the opposition of the Popes to science, Doctor Walsh discusses the bulls of Boniface VIII against dissection and of John XXII against chemistry and they prove to be, one a prohibition of the boiling and dismemberment of bodies for

the purpose of easy transportation from foreign lands for burial in Europe, and the other a decree of excommunication against fraudulent alchemists who would cheat the poor by pretending to make gold and silver from baser metals. *Crimine ab uno disce omnes*. It is quite illuminating to learn that "priest-ridden and ecclesiastically ruled Italy" furnished the best opportunity in Europe in mediaeval times for medical research and anatomical study. The universities of Italy then occupied the position now held by the German universities for post-graduate work in science. Pope John XXII, the author of the "bull against chemistry", is shown to have been a distinguished educator and patron of science, whose Papal University at Perugia offered a prospectus of studies surprising in the coincidence of its requirements with those of the most advanced curricula of modern medical schools. Readers who have believed without question that there was no surgery in mediaeval times will learn that Guy de Chauliac was the father of modern surgery and that he with Columbus and Eustachius, Steno and Malpighi and other great thinkers and discoverers were devout members of the Church which is said to have thwarted so greatly the development of medical science. The list of Papal physicians, many of them distinguished names in the medical "Hall of Fame", collected by the author evidently at the cost of painstaking research, with a short record of the achievements of each, is in itself a sufficient refutation of the story of the opposition of the Popes to science, especially to medical science. This "great series of Papal physicians, the most distinguished list of names connected by any bond in the history of science, " is a catalogue, fragmentary from the time of Nicholas I (858-867) and complete from the reign of Boniface VIII (1294-1303) to our own day.

Of special interest is the chapter of the Appendix entitled "Science in America". Most of us are provincial to the degree of speaking of America as though the United States were the entire Western Continent and it is high time, as the author observes, for North-Americans to *discover* South America. To few of us is it less than startling to learn that a century

before Harvard University was established the Universities of Mexico and of Peru had been founded under Papal charters and that in general the educational development of Spanish America surpassed anything existing on this continent until the nineteenth century. Documentary evidence is adduced to show that Catholic Central and South America was far ahead of Protestant North America in scientific research and education "until the untimely break from Spain left the Spanish-American countries the prey of political disturbances". Here is another argument close to home against the traditional assumption of the opposition of the Church to science and education.

Altogether, Doctor Walsh's work is a notable addition to the library of Catholic apologetics, a book closely packed with out-of-the-way and valuable information, presented in a very readable style, sustained in its interest and convincing in its reasoning, a book which is a new proof that history must be re-written from unquestionable contemporary documents.

WILLIAM J. LALLOU.

PIONEER LAYMEN OF NORTH AMERICA. By the Rev. F. J. Campbell, S. J. The America Press, New York.

Various motives prompted men of the old world to embark on schemes of exploration, discovery and conquest in the new world but recently discovered by Columbus, and it is to direct attention anew to these individuals that the Rev. F. J. Campbell, S. J., has compiled and written "Pioneer Laymen of North America." The first volume has been issued and the second is to appear shortly. In a brief but comprehensive way Rev. Father Campbell tells the stories of the daring pioneers, who courageously sought out the interior of the new Continent, founded communities, governed newly-formed civic centers, and blazed the way for religion and civilization.

Jacques Cartier is the first. There is an account of his coming to Newfoundland, Labrador, of his second voyage and the naming of the St. Lawrence, his cruises along the Jaguenay, his sojourn among the Indians and his terrible ex-

periences in a northern winter. In 1533 Cartier, a sea-captain of St. Malo, asked the vice-admiral of France to be sent on a voyage of discovery to the new world. He was then about 40 years old. Rev. Father Campbell condones in some measure the act of Cartier, in having three Indians seized and brought to his ships, that he might take them to France. Cartier desired the natives to tell the King the story of their country and its wealth, and it is said the Indians were delighted at the prospect of the voyage. "It is hard to see," says the author, "how this action of Cartier can be regarded as a stain on his honor. His conduct was quite unlike that of other explorers, such as the English Hawkins and Morgan and Drake, and their compeers, who ruthlessly murdered the natives or carried them off into slavery."

After outlining the purpose and extent of the plot by Coligny and the French Huguenots to obtain control of large parts of America, Rev. Father Campbell gives a résumé of the several expeditions led by Pedro Menendez, "the historic ogre of nearly every Protestant writer." Menendez, one of a family of 20 children, was in command of an armada that was sent to Mexico, in 1560. In 1565 he obtained permission to search the seas for his son who had sailed from Havana to Mexico in 1563, and was commissioned to drive out the French Huguenots who had settled in Florida. He began to build St. Augustine, and later attacked and captured Fort Caroline, the Huguenot defense. Menendez accomplished much in Florida, and was recalled to Spain in 1574, where he died, at the age of 55. Menendez is described as "a quiet, patient, unvengeful man."

Rev. Father Campbell writes illuminatingly of the career of Samuel Champlain, who founded the city on the St. Lawrence, and whose "country, its greatness and its glory, were ever in his mind." Champlain, whose purity of morals was marvelous, and whose bravery was amazing, wore himself out by his life of exposure in the forests and on the seas, and by his battles against treachery, hatred and neglect. He died in 1635. Canada, says the historian, "is not the New France that Champlain dreamed of, but a mightier empire, dual in

the race and language of its population but with both of its constituent elements rivaling each other in a patriotic love for their country, and both united in enthusiastic veneration for the heroic man who made the Dominion possible by his establishment of the colony of Quebec, Samuel Champlain."

Other sketches are of Charles De La Tour, whose treason to the Church helped to bring ruin to Acadia : of Maisonneuve, the founder of Montreal : of Charles Le Moyne, "who came down from Huron country to Montreal shortly after Father Jogues was killed by the Iroquois on the Mohawk," when 20 years old, and became an interpreter for the colony : of Pierre Esprit Raddison, who is regarded almost as "a Canadian Benedict Arnold," and who founded the Hudson Bay Company.

Radisson is assailed by the French for putting "into the hands of the hereditary foe the whole of what is now British America." Rev. Father Campbell declares "there is at least a probability that he was neither an apostate nor a traitor." Radisson came to America in 1561 and was adopted by an old chief whose wife was a Huron. His adventures were many and dangerous. Radisson's career is one of the most romantic in the annals of the North.

Rev. Father Campbell has gathered his material from many sources and he has taken care to verify his statements. His stories of the Pioneers are more interesting than any novel.

P. A. KINSLEY.

CALIFORNIA AND ITS MISSIONS.

In the library of the American Catholic Historical Society is the first volume of a very valuable work issued in 1904 by the Whitaker & Ray Co., of San Francisco, and which is of much interest at this time in view of the Expositions in California. The book is "California and Its Missions," by Bryan J. Clinch. The author gives the history of the missions to the treaty of Guadalupe Hidalgo.

The volumes are now out of print, and efforts to procure the second volume for our library have been fruitless. It is said that an effort is making to republish the work which will doubtless be welcomed widely.

The first volume of the history contains 221 pages of text, with a frontispiece of Rev. Father Gianmaria Salvatierra, S. J., several full-page illustrations, and portraits of Cortez and Charles V.

Mr. Clinch gives a summary of the story of the two Californias and several studies of other lands which bear on California history. One of these is on the development of the mission system of Spanish America in the sixteenth century and another is on the expulsion of the Jesuits from the Spanish dominions.

The author treats of early explorations in California; Conquest and conversion in early colonization; the California Natives; Eusebius Kuehn; Gianmaria Salvatierra; Juan Ugarte; Martyr Missionaries; the last Missions and Franciscans in the Peninsula.

The author gives an account of the work carried on by Spanish missionaries to civilize and educate the savage tribes of California. The settlement of California was due largely to Father Kino (Eusebius Kuehn), a Jesuit, a native of the German Tyrol in the Austrian dominions. Salvatierra continued the work started by Kino. To Father Ugarte were due the first schools among the children of California. He built one for boys and another for girls, at San Xavier, within four years after its beginning, and he had established a boarding-school at Loretto during Salvatierra's absence. The story of the murder of Fathers Carranzo and Tamaral by natives is one of the saddest in the history of early California. Criticism of an unfavorable character is offered on the strange indifference of the Spanish Viceroy of Mexico to the dangers that confronted the Missionaries at this time, at the hands of recalcitrant natives. Appeals for aid during the uprising were ignored; but, says the historian, "help came from an unlooked for source. Though the Spanish Governor of Sonora refused help, the independent Yaqui tribe sent sixty picked warriors across the Gulf to protect the missions. The chief offered five hundred if needed and if transport could be had. The Yaqui contingent joined Captain Lorenzo at Dolores and marched with him to the ruined mission of La Plaz. Many

of the Mission Indians there came to join them and told of the slaughter of the Spanish crew at San Lucas."

Mr. Clinch tells the story of the various missions with commendable clarity, and he epitomizes the principal events in a most satisfactory manner.

P. A. KINSLEY.

"A HISTORY OF THE UNITED STATES FOR CATHOLIC SCHOOLS." Published by Scott, Foresman & Co., Chicago.

There has long been need for just such a work as this, especially for use in parochial churches. Several years ago the Franciscan Sisters of the Perpetual Adoration, of St. Rose Convent, La Crosse, Wisconsin, prepared a narrative history for their own schools, under the title of "American History Briefly Told." This work proved so comprehensive and satisfactory that the Sisters have revised and enlarged the history, and submit it for the consideration of Catholic teachers and school authorities of the whole country.

Particular attention has been given in this history to the part taken by Catholics in the discovery, exploration and development of the Colonies and the United States, and is marked by breadth of treatment and a spirit of impartiality that will make it acceptable even to non-Catholics. The volume has been prepared with care. The publishers have given it substantial binding, excellent illustrations and have used paper of fine quality.

Too much praise cannot be given the authors and compilers of the history. The statements are tersely but amply made; the important facts have logical sequence in the narrative, and each period of the nation's existence is satisfactorily and clearly portrayed.

The Sisters in preparing this history kept steadfastly in mind these fundamentals: "How Christianity, though represented by conflicting creeds, existed in each colony, and how the Catholic Church has grown and flourished.

"How the emigration from many different nations has given us that remarkable sobriety, thrift and progressiveness for which our country is characterized.

"How the early assemblies and other institutions of self-government in the colonies eventually developed into our present republican government.

"That the origin our present Constitution may be traced back to the principles which were set out in the Mayflower compact of the Pilgrims, the charter of Lord Baltimore, Penn's Great Law and the Fundamental Orders of Connecticut."

The history includes an account of events to the death of Pope Pius X and the election of Benedict XV, in August last.

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DON AGUSTIN DE ITURBIDE

BY AUGUSTIN DE ITURBIDE

Don Agustín de Iturbide, Liberator and Emperor of Mexico, descended from an ancient family, whose *casa solar* (original mansion) was at Irizarri, in the kingdom of Navarre. The nobiliary rights of that family passed to a younger branch of it in 1658, in the person of Don Salvador José, grandfather of Don José Joaquín. The latter was born in 1739, and lived first at Pampeluna, and then at Madrid; but, while he was still young, his maternal uncle, Doctor José de Arregui, was appointed canon of the cathedral of Valladolid, in New Spain (now Morelia, capital of the State of Michoacán)—and that ecclesiastic persuaded his nephew to accompany him to America. Accordingly, in 1766, Don José Joaquín sailed to the New World, and established himself at Valladolid. There, he prospered, so that, a few years after his arrival in New Spain, he owned a fine hacienda, and two houses in his adopted city, where he had been made a life-member of the city council, and in 1780 its presiding magistrate.

Meanwhile, Don Joaquín had married Doña Josefa de Aramburu, like himself, of noble Basque descent. And it is the second son of that marriage who is the subject of these notes.

The birth of that son was seemingly miraculous; for, when all hope of saving the life of the child or that of its mother had been abandoned, pious intercession was made through Father Diego Baselenque, founder of the Augustinian order in the province of Michoacán, where, for two centuries, that monk had been venerated as a saint. His cloak was preserved in one of the churches of Valladolid, and at the request of the Iturbides, was taken to their house, and was spread over the dying mother, with the result that her son was forthwith born, on the 27th of September, 1783. And in commemoration of these circumstances of his birth, the child received the name of Agustín.¹

Iturbide's education was the best that his day and province afforded, and was finished when he was fifteen years of age: and he was still in his fifteenth year when his father gave to him the management of his hacienda, while at the same time he received a commission of second lieutenant in the Regiment of Valladolid.

In 1805, Iturbide married Doña Anna María Huarte, a young noblewoman of Valladolid, who was reputed to be the most beautiful girl, and the wealthiest heiress, of their city. Soon thereafter, he went with his regiment to the cantonment that the viceroy established at Jalapa for the military education of the officers and troops of the viceregal army. In the duties connected with that cantonment Iturbide spent three years, and then devoted himself to his private business, which consisted of the management of his father's haciendas—a second one having been bought since

¹ Alamán, *Historia de México*, Vol. V, p. 46, gives details of this event.

Iturbide had taken up the management of the first—and in the exploitation of his own hacienda, in the purchase of which he had invested his wife's dower.

And so, came the year 1810. Iturbide was then in his twenty-seventh year, and by his business ability, his personal appearance, his birth, and other qualities had acquired a distinguished position, both in his own province and at the viceregal court. Speaking of him at this period of his life one of his enemies said that "Iturbide, in his youth, through his brilliant intellect, fine education, beautiful manners, and a happy combination of social and religious qualities, earned the universal estimation of Valladolid".¹ And therefore, when Hidalgo began the instruction (16th of September, 1810) he offered to Iturbide the commission of lieutenant-general in the insurgent army. This was refused. Hidalgo then offered to Iturbide a safe-conduct by which the later's own life, and that of his father, would be spared, and their property exempted from pillage and fire, on condition that Iturbide would leave the service of the king and remain neutral; which, again, Iturbide refused to do, determined "not to remain an idle spectator of the ills that afflicted society."

Hidalgo was a priest, who, in 1810, was being tried by the ecclesiastical authorities under various counts. In that year he entered into one of the many conspiracies that were formed against Spanish domination; and this conspiracy was discovered by the government—a fact of which Hidalgo and two of his co-conspirators were informed; and before the civil authorities had time to act, Hidalgo and his companions obtained possession of the keys of the prison of Dolores, of which town Hidalgo was the chief ecclesiastical authority—and with the aid of the liberated

¹ Lavarrieta, quoted in "Memorial del Coronel Don Agustin de Iturbide," 1816,—Library of Congress.

prisoners, he aroused the mob of Dolores, and began the insurrection. That mob, in its march from Dolores through many smaller towns, soon grew to incredible numbers, so that in a few days Hidalgo was able to attack Guanajuato at the head of many thousands of the rabble. He took that city, where his hoards committed all manner of depredations, and from which he marched upon Valladolid, taking the latter town without opposition. At Valladolid, depredations were committed, but, on this first occasion, in less degree than at Guanajuato. On the other hand, nearly the whole regiment of Valladolid, without its officers, joined Hidalgo's force, which now consisted of nearly three thousand of the viceregal troops, and a hoard of more than 80,000 men. And with this force Hidalgo set out from Valladolid to take the city of Mexico.

About half-way from Valladolid to the capital is the little town of San Felipe del Obrage. There, with a command of ninety men, Iturbide was stationed, with orders to hold the village. When Hidalgo approached that place, he sent to Iturbide the invitation to join the insurrection, with the promise of a commission of lieutenant-general, and the other offers mentioned above.

These would have been tempting offers, if the moral aspect of the revolution had not made them otherwise; for, no matter what could be said of Hidalgo and the others as fugitives from justice, and of their methods in the progress of the insurrection, they were now the heads of a party that found no obstacle in its way—none, at least, that promised to check its course of apparent triumphant destiny. Add to this that Iturbide's sentiments were in favor of the independence, which Hidalgo's movement was taken to represent; for it may as well be said that, neither at Dolores, nor at any subsequent time, did Hidalgo proclaim the independence of New Spain.

But all of those elements of a nation that represent its

higher interests, or in any way stand for social order, revolted in New Spain, as they would have revolted elsewhere, at sight of the nameless uprising, the disorderly course, the atrocious methods that Hidalgo's insurrection presented from the night of its beginning; and so, Spaniards and Mexicans, all who had life, liberty, or property to defend, or a principle to uphold, combined to suppress the social upheaval. Wherefore, instead of a war of Mexicans against Spaniards, it became a war of the proletariat against property—of the elements of order against those of disorder—irrespective of nationality.

Iturbide, therefore, having rejected the curate's offers, a price was put upon his head; while, for his part, he determined to perish with his command, as he infallibly would do, as soon as Hidalgo's vanguard could fall upon him. But, before this was possible, he received orders to retreat, to join Colonel Trujillo, who, with fourteen hundred men, was to take up a strong position on the road that Hidalgo would follow to Mexico, and there attempt to save the city.

Trujillo established his line at the mountain pass of Las Cruces, and there fought the famous battle that is known by that name. He did not defeat Hidalgo; on the contrary, he was obliged to retreat before the vast throng; but he destroyed or dispersed more than half of the insurgent force, and with what remained of it Hidalgo dared not attack the city, and retreated towards Valladolid.

During the battle, Iturbide was given command of the left wing of the defending army; and he was so highly commended for the way in which he acquitted himself in that post that the Viceroy promoted him to the rank of captain.

Iturbide was then ordered to serve in the lowlands of the south, where he rendered important services in several engagements; but the deadly climate of the Tierra Caliente, as those lowlands are called in Mexico, broke his health, so

that he was brought back to the capital in a dying condition. This circumstance was providential, for, a few days later, the entire command with which Iturbide served perished at the hands of the insurgents.

As soon as Iturbide's health was restored, he was detailed as aide-de-camp of General García Conde, who was to conduct an expedition to the province (now the State) of Guanajuato, where the insurgent Albino García had acquired complete control. The various histories of those times tell of how Iturbide was "the all" of that expedition. Generals García Conde and Negrete combined their forces to attack Albino, but the latter eluded them successfully. One night, however, after the division of García Conde had made a forced march, and the enemy could expect no further activities from it for many hours, Iturbide took an escort of one hundred and fifty men, made a further forced march to El Valle de Santiago, headquarters of Albino, surprised the latter there at two o'clock in the morning, and took him prisoner with his chief officers and their guard of three hundred men. This exploit brought fame to Iturbide, for Albino García had been, and remained, the most dreaded of all the guerilla chieftains whom the insurrection produced.

García Conde's column was now able to convoy to Mexico all the silver, and the merchandise, that the insurgents had blocked for more than a year; and on their arrival at the capital Iturbide was promoted to the rank of lieutenant-colonel, in reward for the capture of Albino García.

A few days later, they started back for Guanajuato, escorting the largest convoy of which there is a record in the history of the New World; there were in it six thousand pack mules, besides the six hundred mules that were used for the carriages of private parties.

In the second expedition to Guanajuato, although Iturbide remained nominally under the orders of García Conde.

he was left to operate with an independent command, both in Guanajuato and in Michoacán, and did much for the pacification of those provinces, finally obtaining a brilliant victory at the bridge of Salvatierra, where he destroyed the last important army that the insurgents had anywhere to the north of the city of Mexico. In consequence of this victory, the viceroy promoted Iturbide to the rank of colonel, with the command of the regiment of Celaya, and appointed him commandant general of the province of Guanajuato.

Just here, the events to which reference is about to be made, require that a few words be said of the course of the insurrection after the defeat of Hidalgo at the mountain of Las Cruces:—Hidalgo retreated from Las Cruces toward Valladolid, but, at Aculco, he was met and defeated by the Spanish general Calleja, who there dispersed the remnant of the insurgent army. Hidalgo fled to Valladolid, and appeared to be lost; but other insurgents throughout the country were successful; Hidalgo was able to raise new hoards, the bulk of which he concentrated at Guadalajara, and there established a government, to which nearly the whole of New Spain became subject within the first six months of the uprising of Dolores.

Calleja was blamed for the inaction that permitted Hidalgo to recuperate from the disasters of Las Cruces and Aculco. However, with the army with which Calleja won the battle of Aculco, which was called the Army of the Center, and consisted of about six thousand men, mostly Mexicans, that general set out to attack Hidalgo at Guadalajara. Hidalgo's new horde contained 100,000 men, and was supplied with ninety pieces of artillery. With this body of men Hidalgo left Guadalajara to meet Calleja, and suffered a crushing defeat at the latter's hands in the famous battle of the bridge of Calderón: the entire force of Hidalgo was dispersed, and he, with Allende, and his

other companions, fled towards the north, hoping to reach the United States through Texas; but, at Las Norias de Baján, in Coahuila, they were captured, taken to Chihuahua (where Hidalgo was degraded from the priesthood by the bishop of Durango), and were executed, June to August, 1811.

After the death of Hidalgo, Allende, and the others, there remained no one who was recognized as commander by the insurgents in all New Spain north of the city of Mexico: in each province the various insurgent bands continued their depredations, each independently of each other, with no political ends in view, and reducing the country to a state of desolation. To the south of the city of Mexico, however, the revolution had produced a man of remarkable ability, José María Morelos, a priest whom Hidalgo had commissioned to carry the revolution to the southern provinces. Morelos discarded undisciplined mobs, like those of Hidalgo, formed an army, well armed and well trained, and with it conquered all of that portion of New Spain that lies to the south of the capital; and in December, 1813, laid siege to the city of Valladolid, as the first step in a campaign that had the city of Mexico for its objective. And now the vice-regal government was seriously menaced; the army of Morelos had proven itself the equal—in many cases, the superior—of the vice-regal troops, which, without the advent of Morelos to the central portion of the country, had their hands full with the guerrilla warfare that raged on all sides.

At Valladolid, notwithstanding the importance of the city, the viceroy had only a garrison of about eight hundred men. Morelos was bringing to its assault 20,000 men.¹ As soon, therefore, as the viceroy was informed of

¹ Alamán, *Historia de México*, Vol. III, p. 528 (being document No. 20 of the appendix, book 5th, chapter 8th), gives the detailed list of the various corps that constituted this army of Morelos. They aggregate 19,050 men.

the purpose of Morelos to attack Valladolid, he ordered General Llano (from Toluca) and Colonel Iturbide (from Guanajuato) to hasten with their respective divisions to the defence of the menaced city; and each of these officers, on his way, received the orders by which the viceroy had united their two commands into one army, which he called the Army of the North, with Llano as commander-in-chief, and Iturbide as his second. The two forces constituting this army formed their junction at a point about a day's march from Valladolid, and there, later, Iturbide received news from the commander of the garrison of that city, informing him that Morelos had already begun the attack. As information had been sent on the previous night that Morelos was no longer marching on Valladolid, but had directed his course by another way towards the interior of the country, the Army of the North had been sent to intercept the insurgents along their supposed new way, and could not be called back, and be available for the march to Valladolid for several hours. Llano therefore determined that he and Iturbide should go to the assistance of the garrison with their escorts alone, leaving the army to follow them as soon as possible. They arrived at Valladolid in the afternoon, and finding that about three thousand insurgents under the command of Bravo had taken possession of one of the gates of the town, they assailed that force with the few hundred men of whom their escorts consisted; and a portion of the garrison coming to their assistance, Bravo's corps were dislodged and routed; and Morelos made no further move that day, while on the following morning the Army of the North entered Valladolid without resistance, the insurgents remaining inactive in their camp on the hills of Santa María that overlooked the city. That afternoon, however, the 24th of December, a body of 10,000 insurgent infantry came down to the plain that lies between the hills of Santa María and the town; and Llano

ordered Iturbide to go with a mixed force of three hundred and sixty men to reconnoiter the enemy's position, and, if possible, discover the object of their movement.

It had been Iturbide's opinion that the enemy should be attacked. Llano, however, gave the above order, and Iturbide went out accordingly, with one hundred and seventy infantry, and one hundred and ninety cavalry, determined, if the opportunity should present itself, to attack the enemy with only that escort. He arrived within striking distance of the insurgent infantry as night was coming on; and finding that their line was weakly formed, he attacked it, and broke it; and as he continued the assault the entire insurgent line was thrown into confusion. Morelos sent cavalry down to its assistance; but in the darkness, this force was taken by the other insurgents to be the enemy; they attacked it, and the two began to fight each other. Iturbide left them in that disorder, and carried the attack up the hills of Santa María to the camp of Morelos itself. This camp presented a wide open space between two lines of troops; and the royalists, marching by fours, passed through a considerable length of that space, each two files, according to orders, firing towards their own flank. On either side this fire was answered, with the result that the two insurgent lines were left firing, each upon each other. And the royalists, having cut their way through a body of insurgents that opposed them, returned to the city.

From the roof of the house of his father-in-law, Iturbide watched the fire in the insurgent camp; it continued for a long time, until the insurgents, routing each other, began to run away; and Morelos, seeing all lost, fled, as did the rest, in a general dispersion.

Morelos stopped at the hacienda of Puruarán, where he collected about three thousand men, partly from a force that was coming to his assistance, and partly from the remnants of the army that he had just lost. He fortified the

hacienda, and determined to await there the attack of the Army of the North, which had followed Morelos, in force, and which consisted of about 2,500 men.

The battle of Puruarán lasted more than half an hour; the demoralized insurgents were easily defeated, many and important prisoners were made, and the last vestige of the army with which Morelos had conquered the south disappeared. With it disappeared, also, the prestige of that insurgent leader among his own; they deprived him of further military command, although he retained a place in their councils; and after many vicissitudes, fleeing always, to avoid apprehension, he was finally captured, in November, 1815, by an officer who once had served under him, and who had gone to the vice-regal forces. He was taken to the city of Mexico, where he was tried, both ecclesiastically and civilly, and in view of the sentence pronounced in his case, he was degraded from the priesthood by the archbishop of Mexico, and was executed, being shot through the back as a traitor, at the village of San Cristobal Ecatepec, which is a few miles from the capital.

Alamán devotes the sixth book of his history of Mexico to the battle of Santa María and its consequences. It may be said, in a word, that the insurrection never recovered the losses brought upon it by Iturbide's incredible victory; no one filled the void that was created by the passing of Morelos, and no army was raised to replace the one that was destroyed at Santa María.

After the battle of Puruarán, the Army of the North continued its expeditions under the command of General Llano, who proved himself to be so incompetent, and so averse to Iturbide, that the viceroy ordered the latter to make his reports and offer his suggestions to the viceroy directly, and not through his immediate superior, as the rules and regulations of the army required. And after the blundering siege of the insurgent stronghold of Cópoco,

where the Army of the North was frustrated in its operations, the command-in-chief of that army was given to Iturbide, to whose command of Guanajuato was added the province (now the State) of Michoacán.

Although the insurgents brought together no important force, after December, 1813, the absence of the troops from Guanajuato during the expedition to Valladolid had given the bands of that section of the country the opportunity to infest the province, again, increasing their numbers, and proportionately, their depredations. And this condition of things was remedied by Iturbide in the following two years, during which the operations of his troops were uninterrupted, while he, besides attending to the requirements of this campaign, "was used by the Government on all its occasions of greatest need".¹

And so, came the year 1816. Guanajuato, which was then, as now, the richest province of Mexico, had been practically pacified; its fields again produced the bountiful harvests for which they were famed, and its mines of silver—the richest in North America—were again free to send their products to the mint at Mexico, while the families that had been exiled by the insurrection were once more in their homes. Equal results had been obtained in a portion of the province of Michoacan.

In the prosecution of that work through the brilliant career outlined above, Iturbide had been the object of no little enmity on the part of those persons whom his achievements and his measures offended; and they had intrigued against him at the viceregal court; if the convoys did not go at the times that suited some merchant, he complained to the viceroy of Iturbide's inefficiency; or if the displeasure was very great, Iturbide would be accused of hampering commercial communications in his own finan-

¹ Alamán, *Historia de México*, Vol. IV, p. 173.

cial interests—and such like. On the other hand, as one of the duties of Iturbide, as of others of the viceregal officers, was to raise the funds with which to defray the expenses of his expeditions, the measures to which he was obliged to resort—once that the insurrection had impoverished the land—in order to procure those funds, brought upon him the hatred of some of those persons who had to bear the burden of the viceroy's deficits—although Iturbide did not exempt himself from a share in that burden, as he could with right have done; for by this time (1816) the government already owed to him \$180,000, aggregating from amounts that he had advanced for the support of his own troops, and from assistance given to Calleja when the latter commanded the Army of the Center.

The viceroy, however, contented himself with paying no attention to the charges that were constantly brought to him against Iturbide, until those charges came to be made by two or three well-known families of Guanajuato. When this was done, Iturbide was called to Mexico in his own defence. He denied all the charges that had been made against him, and the viceroy ordered about one hundred town councils, curates, and civil and military authorities in Guanajuato and Michoacán, to make full reports concerning all that they knew of Colonel Iturbide, while the latter resigned his command, in order that no one should fear reprisals on the part of the commander of the army of the North for testifying against him. The result was Iturbide's complete vindication; only one individual, of all whom the viceroy's order concerned, wrote in support of the charges; this was Lavarrieta, from whose report on this occasion some lines are quoted above (page 291). Lavarrieta was a very brilliant man, but a very immoral one: he was an insurgent sympathizer, who on account of his dealings with Hidalgo had sought and obtained the "indulto", by which name was known the general amnesty

that was granted to all insurgents who requested it, providing they were not taken with arms in their hands or in any act of hostility to the government; while his very large stipends permitted him to live well, away from the town of which he was the chief ecclesiastical authority.

All the reports were passed upon by the military office of the viceroy, and conformably with the findings of that department, the viceroy issued a decree on the 3rd of September, 1816, declaring that there was "no cause for the appearance of Señor Iturbide, or for his detention, and that he was therefore free to return to the command of the Army of the North; but that, if his accusers would bring their charges by due process of law, they would be given their due course; that those charges were otherwise declared to be calumnious". Iturbide, referring to the results of this investigation and decree, says¹ that his "accusers did not find a single witness to testify against me

. . . two of the houses that had made the charge withdrew the latter, proving thereby that they had been misled or deceived". Now one of those two houses was that of Alamán: they had not been "misled or deceived"; they simply had brought charges that they could not substantiate when called upon to do so. And this point is emphasized here, because there are several citations from Alamán in these pages, and it is necessary to bear in mind that Alamán's family were enemies of Iturbide, even at that early day. Alamán in his history explains that he was in Europe when these things were doing, and therefore, had no part in them. The point is, however, that any thing that Alamán writes, favorable to Iturbide, may be taken as true, for he loses no opportunity to present the Liberator in as unfavorable a light as possible. He devotes strenuous ef-

¹ Manifest of Iturbide, written at Leghorn in 1823, and later translated into the various European languages.

forts to the justification of these attacks upon Iturbide, and to condemnation of the government for its part in regard to them. He offers no proof, however, in substantiation of them—none, at least, that deserves consideration.

Iturbide insisted upon his resignation as commander-in-chief of the Army of the North, and as colonel of the Regiment of Celaya, on the ground that his services were no longer needed in the province of his command. The viceroy, however, did not accept these resignations, leaving Iturbide with both commands, but relieving him of active duty, conformably with his wish.

There is no record to show what part, if any, Iturbide took in the politics of New Spain during the four years that he lived at the capital, after leaving Guanajuato. According to Alamán, Iturbide, "in the flower of his age, with cultured manners, well received in society" gave himself up with too little restraint to the pleasures of the viceregal court. He must have done more than that, however, because his business enterprises produced what, in those days, was a very considerable income, amounting, in the year 1818, to nearly \$200,000. His charities were also considerable: at this time there were more than fifty persons whom he supported entirely, independently of those who had immediate claims upon him. Came, however, the year 1820, and with it the re-establishment of the Spanish Constitution.

This event produced a condition of things that is best described by Iturbide himself:¹

"The new order of things" (the re-establishment of the Constitution), "the state of fermentation of the Peninsula; the machinations of those who were discontented; the lack of moderation of the exponents of the new system; the indecision of the authorities, and the conduct of the gov-

¹ Manifest of Iturbide, Leghorn, 1823.

ernment at Madrid and of the Cortes, which seemed determined to lose these possessions, considering the decrees that they issued and the speeches of some of the deputies, aroused in well-meaning patriots a desire for the independence, and in the Spaniards who resided in the country, fear that the scenes of horror of the insurrection would be repeated; those who governed took the attitude of one who distrusts and has power, while those who formerly had lived by disorder were preparing to return to it. Under these conditions, the most beautiful and richest part of North America was going to be torn in pieces by factions. On all hands clandestine meetings were held, at which there were discussions concerning the form of government that should be established. Among the Europeans and their friends, some worked for the consolidation of the Constitution, which, poorly obeyed, and mutilated, was the assurance of its short duration; others thought of reforming it, for, as the Spanish Cortes formulated it, it was inapplicable to what was called New Spain; others greatly desired an absolute government, which would be the support of their employments, exercised with despotism, and of their fortunes, acquired by monopolies. The privileged classes fomented these parties, adopting one or the other, each according to his lights and to the means of self-aggrandizement that his imagination suggested. The Americans desired the independence, but, were not in accord on the way to secure it, or on the form of government that should be adopted: as to the former point, many were of opinion that, in the first place, the Europeans should be exterminated, and their properties confiscated; others, less sanguinary, were content with casting the Europeans out of the country—thus reducing a million families to orphanage; the most moderate wished to exclude the Europeans from office, reducing them to the condition in which they had maintained the natives for three centuries. As to the sec-

ond point, absolute monarchy, monarchy moderated by the Spanish constitution, monarchy with some other constitution, federal republic, central republic, and so forth, each system had its partisans, who, full of enthusiasm, anxiously wished to establish it. . . . I thought that I could remedy these evils, and hastened to perform so sacred a duty."

As has been suggested, the insurrection, begun by Hidalgo, and prosecuted by Morelos, had been suppressed, at Calderon, where Calleja dispersed the hoards of Hidalgo, and at Santa María, where Iturbide destroyed the victorious army of Morelos, while the guerrilla warfare had been suppressed, also, in nearly the whole viceroyalty of New Spain, some four years before the time at which we have arrived (1820).

There remained in arms, however, a small force in the south, under Guerrero, operating in those same fastnesses which, in recent times, have witnessed the activities of Zapata; and to quell that last remnant of insurrection, the viceroy sent Iturbide, with the title of Commandant General of the South. The latter, having established his headquarters at Teloloapan, took what measures he found possible to reduce the bands of Guerrero speedily to submission; but, finding that the accomplishment of his object would require a guerrilla war that would in all probability last a year, or more, and that in the meantime the country was making rapid strides towards the anarchy that it had experienced during the insurrection, he offered, at the town of Iguala, on the 24th of February, 1824, a plan that he had conceived, known in history as the Plan of Iguala, for the town where it was proclaimed.

On the first of the following month, Iturbide invited the officers of his command to a meeting at Iguala, exposed to them his views of the situation of the country, and that, to remedy the evils of it, he had proposed to the viceroy, and

to the chief ecclesiastical, military, and civil authorities of the kingdom a plan that contained the provisions which, in his opinion, were the guarantee against threatening misfortunes as well as of the nation's prosperity. The secretary then read his "plan", in order that the meeting might express its views concerning it.

The Plan of Iguala contains twenty-four articles, some of which are the basis of a national constitution, while the others related to military and to political matters of the moment. It proclaims the independence of New Spain, which shall thenceforth be known as the Mexican Empire; the form of government of the latter shall be a constitutional monarchy; Ferdinand VII, one of the princes of his family, the Archduke Charles, or in their stead (if none of them accept), any prince of a reigning family of Europe, to be elected by the congress, shall be invited to the throne. This selection of a European prince, the plan itself goes on to state, is "in order to place a dyke to ambitions". The plan provides that the Catholic religion shall be the religion of state, to the exclusion of all others; and there shall be a complete union between Mexicans and Spaniards; all enmity between the two nationalities shall cease; on the other hand, a congress shall be convened, to formulate a constitution; while the army that shall reduce this plan to practice shall be called the Army of the Three Guarantees, because it was to guarantee the Catholic religion, the Independence, and the Union of Mexicans and Spaniards.

After the reading, Iturbide informed the meeting that he meant to devote his energies to the realization of his plan, and that those officers of his army who did not share his views were free to leave, and would be furnished with passports and funds to that end. All, however, enthusiastically endorsed the plan, declared themselves to be officers of the Army of the Three Guarantees, and acclaimed Iturbide its lieutenant-general. The latter refused that title, saying that

all self-aggrandizement was contrary to the spirit of the cause that they had espoused, and that he would be known as the First Chief of the army. In the Mexican army "jefe" (chief) is a technical term that designates officers of the ranks of colonel, lieutenant-colonel, and major. And so, by refusing any military promotion, himself, he was able, without displeasing the others, to put an immediate stop to the rush for titles on the part of those who would surely seek them. For the rest, this was in accordance with the spirit of the plan of Iguala, which provided that, until the arrival of the emperor, and the meeting of the congress, the country should be governed by a Sovereign Governing Board, to be presided over by the viceroy, and to consist of the most distinguished persons of the empire. On the other hand, he informed the meeting at Iguala that, as soon as possible, he would offer the command of the army to another officer, under whose orders he would be glad to serve; as, in fact, he did later, offering the command to the Spanish general Cruz, who, however, refused it.

On the day after the meeting at Iguala, Iturbide, taking the colors from his shield, created the Mexican flag; which is the reason why it is often called the flag of Iguala.

The first days of the campaign were unfavorable to Iturbide: after the enthusiasm of the first hour, many officers had accepted his offer of passports and funds, and had withdrawn to Mexico, followed by their troops, so that Iturbide's force was reduced to eight hundred men. Elsewhere, only Guerrero, with his insurgents had seconded the plan of Iguala, while those upon whose support Iturbide had surely counted offered no assistance. The viceroy answered the communication with which Iturbide had sent him the plan of Iguala, saying that the latter was unconstitutional, and ordering Iturbide to cease its prosecution, and to continue the campaign against the insurgents.

Under these conditions, the First Chief, facing the army

of 80,000 men that the viceroy had in different parts of the country, resolved to leave the south, and go to those provinces that had been the scene of his former campaigns, where he had many friends, and which he otherwise knew well. Accordingly, he marched by the Tierra Caliente of Michoacán towards Guanajuato, receiving bad news at each step, until the end of March, when he received reports that were less discouraging, and soon, the information that the garrisons in all the province of Guanajuato had proclaimed the plan of Iguala. The First Chief marched to that province, to regulate military and political matters there; and having secured, in a famous interview with the Spanish generals Negrete and Cruz, the inaction, if not the active co-operation of those commanders, he marched—now with an army of 10,000 regular troops—to besiege the city of Valladolid. That town surrendered after a siege of ten days that were spent, not in fighting, but, in conferences. The terms of surrender, which were the same that were granted nearly all other occasions during the campaign, give a clear notion of the nature of the war of independence: the Mexican nation was to pay whatever salaries were due to the surrendering troops by their government; those of them who might wish to join the army of the Three Guarantees were free to do so, in the full enjoyment of the rights of citizens of the Mexican Empire; the others should march out, with the honors of war, to some place, mutually agreed upon, and should thence be transported at the expense of Mexico to the Havana.

This humane policy of Iturbide was a revolution in itself, seeing that the like had never been witnessed—barring exceptional occasions—in Spanish America, during the wars that had devastated those possessions since the year 1808.

From Valladolid, the First Chief went to besiege Queretaro and San Juan del Rio. These towns surrendered as did Valladolid, amid the enthusiastic proclamation of the plan of Iguala by their inhabitants.

Meanwhile, Negrete and the troops of New Galicia (now the State of Jalisco) had sworn their adhesion to Iturbide's plan, as had done the north-eastern provinces, under General Arredondo. And as the same had been done in nearly all other parts of the empire, there remained under the control of the viceroy only the cities of Mexico, Puebla, Durango, and Vera Cruz. Negrete was besieging (and eventually took) Durango; Colonel Santa Anna was attacking Vera Cruz; while the siege of Puebla was being directed by Bravo.

Accordingly, the First Chief marched towards the capital, with all the troops under his immediate command, and leaving them at various places near the city, in the valley of Mexico, went to direct the siege of Puebla. He arrived at the latter town when the commander of the garrison had already asked for terms.

At Puebla, the First Chief received the information that the new viceroy, Don Juan de O'Donojú, had arrived at Vera Cruz; and soon thereafter, he received a communication from that commander, inviting the First Chief to a conference. Iturbide answered O'Donojú—the Spanish writing for O'Donohue: he was of Irish descent)—accepting the latter's invitation, and naming the town of Córdoba as the place for the interview; then, taking the troops that had besieged Puebla, he marched back to Mexico, laid the siege of that city, and levying orders that no fighting should be done during his absence, went off to the meeting with O'Donojú.

As a result of their conference, Iturbide and O'Donojú, on the 24th of August, signed a treaty that is called the Treaty of Córdoba, which ratifies the Plan of Iguala, and by its last article, surrendered the city of Mexico to the Army of the Three Guarantees.

The inhabitants of the city of Mexico were ignorant of these events. On the other hand, the campaign of Iguala

had been so successful, and the management by the viceroy of his side of it, appearing to be so incompetent, the Spanish troops at the capital had deposed that governor, and in his place had put General Novella; and the people of the town, seeing only the apparatus of the siege that the First Chief had established, there began the general departure of people from the city that is witnessed on like occasions. Alamán¹ tells of the departure of the wife of Iturbide. She had taken refuge in the convent of Regina, and assisted by the friends of her husband, she made good her evasion, and continued her journey to her native town of Valladolid. When it was known there that she was to arrive, the city prepared as magnificent a reception for her as was in their power to give: all the people, in carriages, on horseback, and on foot, went out to meet her at the city gates, and drew her from there by hand, in a triumphal carriage that they had prepared for the occasion; the course was between lines of troops that did her the honors of a captain-general, and when she arrived at her house, she received there the felicitations of the ecclesiastical, the civil, and the military authorities.

At first, Novella refused to recognize the treaty of Córdoba and the authority of O'Donojú; but, after much parley, the viceroy was obeyed, and the garrison of Mexico capitulated under the same conditions that had been granted elsewhere during the campaign.

[*To be continued.*]

¹ Alamán, *Historia de México*, Vol. V, p. 220.

PHILADELPHIA CHOIR BOOKS OF 1791 AND 1814

IN the RECORDS for September, 1915,¹ I gave a detailed account of John Aitken's sumptuous volume for the use of Catholic choirs. The book was found to be remarkable in several respects. Viewed simply and strictly from the standpoint of adaptability to Catholic choral use, it appeared to be lavishly inadequate. It did not contain the *O Salutaris* or the *Adeste Fideles*, but it was replete with Protestant hymns and anthems in English text. It was miscellaneous in the character and the location of its contents. Inclusions which should have been grouped in one part of the volume (such as the Mass, the Vespers, the Benediction Service, and the Mass for the Dead) were separated from one another by hymns or anthems in English. Both of the masses were liturgically defective in text, the "Holy Mass of the Blessed Trinity" especially so.

THE EDITION OF 1791

Although the 1787 volume was very inadequate for the needs of a Catholic choir, we may trust that the enterprise of its publisher did not go without proper financial recognition. At all events, he was evidently encouraged to produce a new edition four years later (1791) which bore a new title:

"A / Compilation / of the Litanies / Vespers Hymns and Anthems / As They Are Sung in the / Catholic Church. / Philadelphia / Printed and Sold by John Aitken 1791."

This title-page is an entirely new engraving and presents an equally elegant appearance with that of the 1787

¹ See (pages 208-223) *A Philadelphia Choir Book of 1787*.

volume. The reverse of this page is blank. The next page bears the legend:

“ District of Pennsylvania, to wit :

“ Be it remembered that on the twenty-fifth day of November in the sixteenth year of the Independence of the United States of America, John Aitken, of the said District, hath deposited in this Office the title of a Book, the Right whereof he claims as Author in the words following, to wit :

“ A Compilation of the Litanies, Vespers Hymns and Anthems as they are sung in the Catholic Church.

“ In conformity to the Act of Congress . . . ” (etc.).

Turning over the pages of this volume (which is a small quarto like that of 1787), we notice immediately that the harmonization adds a third voice to the two parts (air and bass) given in the former edition. Besides this, the contents are arranged differently and, in some places, differ largely in detail. They now have a fairly logical connection; and one may suppose that a chief part of whatever criticism was launched against the earlier volume must have been on the score of the disconnected and apparently haphazard placing of the various inclusions. In both editions, the contents-page gives inclusions in their page-order, and not alphabetically—a feature that makes the consultation of either choir-book somewhat fatiguing.

But it is clear that John Aitken went to much expense and trouble to make this later edition satisfactory to his prospective clients. That in some respects it was still far from perfection, as we shall see, doubtless should not be construed as a fault on his part, but rather—if fault there was—on the exceedingly humble repertoire of the Catholic choirs of that time, or else on the negligence and oversight (implicitly arraigned, in our own day, by the *Motu Proprio* of Pius X. on Sacred Music) of the ecclesiastical superiors.

It will be convenient to note the contents in the same way as I have done for the 1787 edition. For brevity's sake, I will refer to this 1787 volume as "A":

- 1 (pp. 1-3) : Litany of Loretto, three settings.
- 2 (p. 4) : Komm reiner Geist (German text given with the tune).
- 3 (pp. 5, 6) · Veni Creator (in Latin and English) :

" Spirit, Creator of mankind,
Visit every pious mind
And sweetly let thy grace invade
Such breasts, O Lord, as thou hast made.

" Thou art the Comforter whom all
Gift of the highest God must call ;
The living Fountain, Fire and Love,
The ghostly unction from above.

" God's sacred finger which imparts
A Sevenfold grace to faithful hearts,
Thou art the Father's Promise, whence
We language have and eloquence," etc.

This appears to be the translation given by the *Primer* (London) of 1687. It is repeated in Father James Hoerner's *Manual of Catholic Melodies* (Baltimore, 1843). I have stopped my quotation at a line which is suggestive of Dryden; and, indeed, as that poet of the sonorous line and energy divine was converted to the Catholic faith in 1686, it is not improbable that he was the author of the version. We all know his excellent one:

" Creator Spirit, by whose aid
The world's foundations first were laid,
Come visit every pious mind ;
Come, pour thy joys on human kind ;
From sin and sorrow set us free,
And make thy temples worthy thee," etc.

It appeared in the *Primer* of 1706; but it seems to

me not unlikely that the version found in the Primer of 1687 was a first attempt; for there are several resemblances, of which this is perhaps the most striking (at the end of the third verse):

“Who dost the gifts of tongues dispense
And crown thy gift with eloquence.”

The *Primers* of 1604, 1619, 1685, do not use the word “eloquence”—(surely a Drydenesque word!)—while those of 1687 and 1706 (the latter certainly by Dryden) do use that word. For this reason I venture to complete the elegant version (since it may be Dryden’s!):

“Enlighten, Lord, our souls, and grant
That we thy love may never want;
Let not our virtue ever fail,
But strengthen what in flesh is frail.

“Chase far away our mortal foe
And thy blest peace on us bestow;
Let thy direction on us shine
That sin and vice we may decline.

“By thee let us the Father know;
Vouchsafe likewise the Son to show;
And let’s believe in Thee, who dost
Proceed from both, and Holy Ghost.

“Most gracious may the Father reign,
And so the Son, who rose again;
Together with the Paraclete,
Through years and ages infinite.”¹

¹ In the *Manual of Catholic Melodies* of 1843, the three last-quoted stanzas are as follows:

“Chase from our minds th’ infernal foe
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.

4 (pp. 7, 8): The Pange Lingua is given complete in Latin and English:

“ Sing, O my tongue, adore and praise
The depth of God’s mysterious ways,” etc.

It is from the *Primer* of 1706, and may be Dryden’s translation. It is sufficiently accessible in prayer-books of older date than the present-day ones, and need not be quoted in full here. “A” does not give the English verse.

5: “The Holy Mass of the Blessed Trinity” (as in “A”, pp. 101–109, but without the “Praise the Lord” which there is placed before the Sanctus—apparently as an “Offertory.”)¹ The four years intervening between 1787 and 1791 might be considered a sufficient space of time to have had attention more than once directed to the immense lacunae in the texts of the Gloria in Excelsis and the Credo in unum Deum, as these liturgical texts were printed in the edition of 1787. And yet the same omissions occur in the 1791 edition! And—if one may be permitted to comment on a humorous circumstance in connection with these choir-books for divine service—I notice a written legend on the inner cover of both of these volumes to the effect that they were in use in

“ Make us eternal truths receive,
And practice all that we believe:
Give us thyself, that we may see
The Father and the Son in Thee.

“ Immortal honor, endless fame,
Attend th’ Almighty Father’s name:
To the Son equal praises be,
And, Holy Paraclete, to Thee.”

¹ If this conjecture is correct, it would appear that the rubrics forbidding the singing of vernacular texts at a High Mass were either unknown or ignored by our forefathers here.

the choir of Holy Trinity Church in Philadelphia in the olden days. It follows by a pretty fair inference that "The Holy Mass of the Blessed Trinity" was sung faithfully, and doubtless competently, by the good choristers of that famous old Philadelphia church, although the liturgical texts they were rendering made no obvious provision for singing those very important portions of the Gloria and of the Credo which deal with the Third Person of the Blessed Trinity. May we indulge the hope that these portions of the text were really not omitted, but were sung perhaps "recitatively" in a monotone, while the organ played a "symphony"?

6 (pp. 25-55) : Vespers for Sundays (in Latin and in English). "A" had only the Latin texts of the Psalms. We now find them, in the 1791 volume, in column and parallel form, in both Latin and English. The hymn "Lucis Creator" is also given in both Latin and English, and not merely, as in "A", in English only (and only one stanza). We have also the four anthems of the Blessed Virgin in due place in the volume; and Psalm 50 (Miserere) is given in both Latin and English (unlike "A").

7 (56-65) : The Missa pro Defunctis (with the Dies Irae in full Latin text, unlike the "A" arrangement), with a full liturgical text.

8 : The Dies Irae is given in full in English verse :

" That day of wrath, that direful day
Shall all the world in ashes lay,
As David and Sybilla say. . .

" How shall poor mortals quake with fears
When the impartial Judge appears
Who all their causes strictly hears !

" His trumpet sounds a dreadful tone :
The noise through all the graves is blown
And calls the dead before His throne.

“ Nature and death shall stand and gaze
When creatures shall their bodies raise
And answer for their ill-spent days,” etc.¹

9 (p. 67): Ps. 129 (De Profundis) in Latin and English.

10 (p. 68; in “A”, p. 25): “Sing ye praises to the Lord, allelujah”. The tune is used to-day by *Hymns Ancient and Modern*, and the *English Hymnal* (the best of present-day Anglican hymnals) for the hymn: “Jesus Christ is risen to-day, alleluya!” The splendid tune, found first in *Lyra Davidica, A Collection of divine songs and hymns* (London, 1708) has been sometimes ascribed to H. Carey.

11 (p. 69; “A”, p. 27): “Psalm CIV” (really a translation of Ps. ciii of the Vulgate), but, unlike “A”, now in three parts or voices.

¹ I should be much pleased to learn the source of this version. It is not known to Mr. Warren, whose work on the *Dies Irae* (London, 1902, 170 pages) gives the first lines of 135 versions into English by English and American authors. The translation reappears in Hoerner’s *Manual of Catholic Melodies*, but with a slight alteration in the first stanza:

“ That day of wrath, that direful day
Shall in the heavens the cross display,
And all the world in ashes lay.

“ How shall poor mortals quake with fears
When their impartial judge appears,
Who all their causes strictly hears,” etc.

This is a rendering of the corrupted text:

Dies irae, dies illa,
Crucis expandens vexilla,
Solvat saeculum in favilla,

for the original:

Dies irae, dies illa,
Solvat saeculum in favilla,
Teste David cum Sybilla.

12 (p. 70), three-voice harmony to "Grateful notes and numbers bring" ("A", p. 98).

13 (p. 73): *Jesu dulcis memoria* (in English translation), but, unlike "A" (p. 39), now in 13 stanzas of 4 lines each; but the last is in five lines:

"Then I'll forever Jesus sing,
And with the saints rejoice;
And both my heart and tongue shall bring
Their tribute to my dearest King
In never-ending joys."

14 (p. 74; in "A", p. 36): "The wonders which God's laws contain".

15 (p. 79; in "A", p. 61): "This is the day".

16 (p. 84; "A", p. 29): "The Easter Hymn" (now differently spaced).

17 (p. 85; in "A", p. 66): "Sing to the Lord" etc.

18 (p. 87; in "A", p. 68): "Lift up your gates" etc.

From this point onwards both volumes fairly agree in the order of inclusions. The engraving is entirely new, however; and the word "Seraphims" (in "A": "Let the bright Seraphims" etc.) is "Seraphim".

I may mention some further inclusions, although what has been sufficiently demonstrated is, I think, the variant character of this new edition, and its very large improvement in arrangement, as well as in fulness.

Pages 151-154 give the *O Esca Viatorum* in Latin; 154-157, the *Jesu Dulcis Memoria* in Latin; 157-159, the *O Jesu Deus Magne* etc.; 160, the first stanza of the *O Salutaris* (in Latin); 163, the *Asperges* (to a tune frequently used to-day); 165-179, a modern Mass in complete liturgical text; and, finally, 180, 181 (where the volume ends), "*O allerhoechste Speise*", with German text. What I have noticed in this paragraph are additions to the 1787 volume. Altogether, the improvement is a great one from the standpoint both of the liturgist

and of the Catholic choralist. And it is clear that John Aitken went to considerable expense to make his attractively engraved volume acceptable to Catholics.

THE EDITION OF 1814

John Aitken had done fairly well in his attempts to meet the needs of Catholic choirs. But now we descend to a much inferior piece of work, in large quarto form :

“ A collection of / Litanies, Vespers, / Chants, Hymns, / and / Anthems, / As used in the Catholic Churches of the United States. / A new Edition, / carefully revised and corrected from the former editions. / Philadelphia / Published and sold by Charles Taws, at this music store, / No. 61, South Third-street. / 1814.”

The two volumes of Aitken were engraved; the present volume comprises engraved music to page 57 inclusively (which, strangely enough, is a left-hand page) and then begins a section of printed (and badly printed) music, from page 57—(this is a right-hand page, facing the engraved page 57)—to the end of the volume, which occurs at page 87. The title-page and the contents-page are printed. The volume is perhaps made up of two editions; but whether the engraved part preceded in year of issue the printed part, I do not know. It will be convenient, for purposes of comparison, to refer to the 1791 book as “B” (as I have already referred to the 1787 book as “A”). I note the following in the 1814 volume:

1 (pp. 1-8): “The Holy Mass of the Blessed Trinity”. It is the same as in “A” and “B”, with great omissions of the liturgical text in the Gloria and in the Credo; and the humor of the old situation is revived, for this “Holy Mass of the Blessed Trinity” omits the references to the Third Person of the Blessed Trinity, found in the Gloria and the Credo! In twenty-seven years (from the time of the 1787 volume) it would appear that no responsible

person had noticed the immense omissions in this Mass, for they occur again in this edition, which is declared to be "carefully revised and corrected from the former editions".

The Mass is followed by "Dominica ad Vesperas", which section has only the "Deus in adiutorium meum intende" (with its response), the Gloria Patri and the Alleluia (together with "Laus tibi, Domine, Rex aeternae gloriae"): but has no psalms or any other part of Vespers, save the:

2 (pp. 8-17): Four anthems of the Blessed Virgin.

Following this we have:

3 (p. 18): "This is the day which the Lord hath made" (in "A", No. 20).

4 (p. 20): "Sing to the Lord a new song" (in "A" No. 21).

5 (p. 21): "Lift up ye gates" etc. (in "A", No. 23).

6 (p. 21): "Sing, sing" etc.

7 (p. 26): "Praise the Lord" etc. (in "A", No. 49).

8 (p. 27): "I will glorify thee, O God, my King" (in "A", No. 50).

9 (p. 29): Confitebor tibi Domine, etc. (as in "B", two verses).

10 (p. 31): "O Deus ego amo te" etc. (in "A" No. 51).

11 (p. 32): "O anima beata", etc., (in "A", No. 19).

12 (p. 33): "Benedicamus Patrem et Filium" etc. (in "A", No. 46).

13 (p. 36): "Jesu dulcis memoria" (cf. "B", No. 13).

14 (p. 37): "O Jesu Deus Magne" (in "B", pp. 157-159).

15 (p. 39): "O praise ye the Lord, laud ye the name" etc. (in "A", No. 28).

16 (p. 39): "Praise the Lord, Jerusalem" etc. (cf. "A", No. 49).

17 (p. 40): "Let the bright Seraphims" etc. (in "A", No. 35).

18 (p. 43): "Praise the Lord with cheerful noise" (in "A", No. 39).

39.

19 (p. 45): "We adore and worship thee, O Christ" (in "A", No. 31).

20 (p. 46): "Make a joyful noise" (in "A", No. 30).

21 (p. 47): "Let us magnify thee" (in "A", No. 34).

22 (p. 49): "O be joyful" (in "A", No. 29).

23 (p. 51): "O praise ye the Lord" (in "A", No. 28).

24 (p. 52): "King of kings, Lord of lords" (in "A", No. 25).

23 (p. 54): "O Salutaris", one stanza, as in "B".

- 24 (p. 55): "Sing ye praises to the Lord" (as in "A", No. 7).
25 (p. 56): "Grateful notes" etc. (as in "A", No. 37).
26 (p. 57): "Jesu dulcis memoria" (as in "B", one stanza of 8 lines).
27 (p. 57, right-hand side, in printed music): "Salve Regina" in English verse (as "in "A", No. 8).
28 (p. 58): "Komm reiner Geist" (cf. "A" and "B").
29 (pp. 58-59): Six settings of the Litany B. V. M.
30 (p. 60): "Veni Creator" in Latin and English, as in "B".
31 (p. 61): "Pange Lingua" in Latin and English, as in "B".
32 (pp. 62-67): The psalms of Vespers, the Lucis Creator, Magnificat, Miserere, all in Latin and English.
33 (p. 67): "Ave Maria" as in "A".
34 (pp. 68-71): Missa pro Defunctis, with the Dies Irae in full Latin.
35 (p. 72): "Dies Irae" in full English, as in "B".
36 (p. 72): Psalm 129 in English and Latin.
37 (p. 73): "Psalm CIV" (Ps. ciii in Vulgate) as in "A" and "B".
38 (p. 73): "The wonders which God's laws contain", as in "A".
39 (p. 75): "Whilst angels to the world proclaim", as in "A".
40 (p. 76): "Young men and maids" as in "A" and "B".
41 (p. 77): "How various" etc., as in "A".
42 (p. 77): "Let all who have" etc.
43 (p. 78): "Through all the changing" etc., as in "A" No. 32.
44 (p. 79): the Asperges, as in "B".
45 (pp. 80-86): "In die,solemni Missa"—a modern Mass, in full liturgical text.
46 (p. 87): "O allerhoechste Speise".

Here endeth the badly built, badly printed, badly edited, volume which was "carefully revised and corrected from the former editions". In the twenty-three years that elapsed since the 1791 volume appeared what deterioration in typographical taste must have occurred!

But quite apart from this matter of ugly print versus good engraving, the editing of the 1814 book is poorer than that in the 1791 edition. Thus (as the contents I have cited will clearly show) the rubric or title "Dominica ad Vesperas", which is placed immediately after the "Holy Mass of the Blessed Trinity", contains none of the psalms under it, but only some versicles, responses, and the Gloria Patri, and is forthwith followed by the

four seasonal anthems of the Blessed Virgin. After much intervening and irrelevant matter, the Vesper Psalms appear (see above, No. 32) together with the Hymn ("Lucis Creator"), the Magnificat, and also (but why in this place?) the Miserere. Similarly, the Benediction service is split up, one stanza of the O Salutaris appearing on page 54 and then, after much intervening and irrelevant matter, the Pange Lingua being given on page 61. A closer study of the contents will show further curious inclusions and editorial oversights. As for the inclusions, we still find the Protestant translations, in hymnal form, of the Psalms, and the (apparently Anglican) "anthems". And these are sandwiched, apparently at haphazard, between those peculiarly Catholic texts (such as those for Mass, Vespers, Benediction) which any kind of careful editing would have placed in close juxtaposition with one another.

On the other hand, it is clear that the editor of the 1814 volume had at hand both editions of the "Compilation" of John Aitken, for while the miscellaneous character of the inclusions and their haphazard arrangement remind us of the 1787 edition, the fuller texts, both in Latin and in English, are those of the 1791 edition. But, finally, the editor is to be complimented on No. 45, the Solemn Mass with *full* liturgical text.

It is of bibliographical interest to note that no mention occurs in Finotti of any of these Philadelphia Catholic choir-books of 1787, 1791, 1814.

The copyrighting process differed in the case of John Aitken's two ventures in Catholic music-publishing. The 1787 volume bore this legend:

I, James Biddle, Prothonotary of the Court of Common Pleas of Philadelphia County, do certify that John Aitken hath entered in my Office according to Act of Assembly, a certain book published by him, entitled "A Compilation of the Litanies and Vespers Hymns and Anthems as

they are sung in the Catholic Church, adapted to voice and organ", containing 130 pages in quarto. Witness my hand, this 8th April, 1788.

JAMES BIDDLE, Prot.

The 1791 volume claims copyright as follows :

District of Pennsylvania, to wit :

Be it remembered that on the twenty-fifth day of November in the sixteenth year of the Independence of the United States of America, John Aitken, of the said District, hath deposited in this Office the title of a Book, the Right whereof he claims as Author in the words following, to wit :

A Compilation of the Litanies, Vespers, Hymns and Anthems as they are sung in the Catholic Church.

We notice here that the claim set forth by John Aitken that he is the "Author" seems to follow the curious custom of the eighteenth century, in virtue of which the word "author" was, in several connections, used where we to-day should use the word "compiler". For John Aitken was not the author of the texts, some of which I have already pointed out specifically as the work of Isaac Watts, William Dodd, etc. There is no reason to think that he composed any of the music. But as he published the volume, he was, in the sense, its "author" or "producer". [He frankly styles his choir-book a "Compilation" in both of its editions (1787 and 1791).] He does not claim right as "author" in the 1787 volume; and it may be that he had a musician provide the third voice in the harmony for the 1791 volume, and could thus claim special proprietorship of that volume.

The 1814 volume, published by Charles Taws, gives us a new title, just as the title of the 1791 book differed from that of the 1787 volume: "A Collection of Litanies, Vespers, Chants, Hymns, and Anthems, as used in the Catholic Churches in the United States. A New Edition, carefully revised and corrected from the former editions." What these former editions were, I do not know. The first two editions were those, doubtless, of

1787 and 1791, of which the latter was obviously a carefully revised edition of the former. But the 1814 edition of Taws shared some of the careless editing of the 1787 edition. Possibly his claims of revision and correction are based on musical misprints. I have not made it part of my present business to compare the various musical editings, however. My main interests were, first, the substance of the texts used, and then their arrangement for use by a Catholic choir.

With respect to the substance of the texts, I have already noted in my previous article the obviously Protestant character of some of them. The "anthems" have quite disappeared from our choir-books, and I think that all of the disputable hymns have also disappeared from our use. I was curious to discover how many of the hymnal texts of the 1787 and 1791 and 1814 volumes survived. The beautifully printed *Manual of Catholic Melodies, or a Compilation of Hymns, Anthems, Psalms, etc. With Appropriate Airs, and Devotional Exercises for the Ordinary Occasions of Catholic Piety and Worship* which was edited by the Rev. James Hoerner and was published in 1843 at Baltimore by John Murphy, still preserved the following texts (whose numbering I gave in my previous article):

- No. 5: O Great Creator of the Light.
- No. 7: Sing ye praises to the Lord.
- No. 8: Hail to the Queen who reigns above.
- No. 9: My soul thy great Creator praise.
- No. 11: Young men and maids (but textually changed somewhat).
- No. 15: The wonders which God's laws contain.
- No. 16: Jesus, the only thought of thee.
- No. 24: How various, Lord, thy works are found.
- No. 27: Let all who would God's goodness (first line changed).
- No. 37: Grateful notes and numbers bring.

In Hoerner, No. 27 reads: "Let all who have God's

goodness proved." Similarly, No. 11 begins: "Young men and maids, rejoice and sing."

Cunningham's *Hymn Book* was published in 1854 in Philadelphia. I find in it only Nos. 9, 11, 16 and 37. Nos. 11 and 16 are of Catholic authorship. Differently translated from the original Latin texts of *O filii et filiae* and *Jesu dulcis memoria* respectively, they are still found to-day in our hymnals. I think that numbers 9 (by Rev. Isaac Watts) and 37 (by Rev. Wm. Dodd) have quite disappeared. In my article on *A Philadelphia Choir Book of 1787* in the RECORDS for September, 1915, I was able to identify (page 220) four of the hymns as of Protestant authorship. I can now add another to the list, for No. 24 ("How various, Lord, thy works are found") is Part II. of Tate and Brady's translation of "Psalm CIV" ("Bless God, my soul; Thou, Lord, alone"). In our Vulgate, this Psalm is number CIII. See my comment on hymn No. 9 ("My soul, thy great Creator praise") by the Rev. Isaac Watts, who is considered to be the founder of English Protestant hymnody.

I have not been able to determine the authorship of these hymns, therefore :

- No. 1: While angels to the world proclaim.
- No. 6: Sing ye praises to the Lord.
- No. 15: The wonders which God's laws contain.
- No. 27: Let all who would God's goodness prove.
- No. 39: Praise the Lord with cheerful noise.
- No. 48: This solemn feast our joyful songs inspire.

An interested correspondent writes me that "some of the hymns and anthems in the Catholic Choir Book of 1787 are in a *Collection of Psalm Tunes for the use of the united churches of Christ Church and St. Peter's Church, Philadelphia*, published in 1763." In respect of this claim I have to remark, first, that the 1763 volume referred to does not contain any "anthems" (in the

sense in which, in my former article, I used the word "anthems," that is, prose texts). It gives in all only thirty-six tunes, to eleven of which texts are given. Of these eleven texts, only three are found in our 1787 book. In comparing the melodies set to them, in either volume, I find that the 1787 volume gives variant forms of the tunes in two instances (namely, "Sing we praises to the Lord," and "Through all the changing scenes of life"). The third hymn ("My soul, thy great Creator praise") gives the same melody as the 1763 book. It seems clear, therefore, that the 1763 book was not either *the* source or *a* source for the 1787 book. For only three of its texts are taken, while two of the tunes are in variant forms (indicating a different source).

I have to thank Dr. W. H. Grattan Flood for his kindness in pointing out to me, in an interesting letter, that the translation of the *Salve Regina* ("Hail to the Queen who reigns above"), quoted on page 212 of the *RECORDS* for September, 1915, is in the primer of 1685, while the translation of the *O Filii et Filiae* which I quoted on pages 212-213 of the same issue of the *RECORDS* is a variant of the hymn found in the *Evening Office* of 1748.

Before taking leave of John Aitken, I should perhaps gratify my readers with a quotation from the *Index* to Mr. O. G. Sonneck's excellent *Bibliography of Early Secular Music* (Washington, 1905; printed for the Author by H. L. McQueen): "Aitken (Aitkin), John. To be traced as music engraver at Philadelphia as early as 1787, as music publisher beginning with 1797. The 'Musical Repository, 96 North Second,' appears first in the *Directory* of 1807. After 1799 until 1806, he lived at 33 South Second St., before 1800 at various numbers in the same street." Confining his attention to secular music, Mr. Sonneck was apparently not aware of the

publication by Aitken of the 1787 choir book, for he notes him "as music publisher beginning with 1797"—that is, ten years later. Our interesting Choir Book of 1787, therefore, places Aitken as publisher at least as far back as 1787, and its bibliographical value is thus enhanced. Those readers who may be interested in tracing some of the secular publications or engravings of Aitken should look up the Index to Mr. Sonneck's volume. One of his engravings bears the legend: "J. Aitken sculpt." Still another is signed: "J. Aitken, Sen.," from which we may judge that he had a son bearing the same Christian name. That he was a Scotchman (as a correspondent assures me), may possibly be deduced from his editorship of the *Scots Musical Museum*, advertised in January, 1797, as "just published and to be sold at the bookstores . . . and by John Aitken, the editor, no. 193, South Second Street," Philadelphia. That he was an "amateur musician" is a point of some importance in connection with his labors on the 1787 and the 1791 volumes. It is asserted by the same correspondent, and might be inferred reasonably, doubtless, from Aitken's editorship of the *Scots Musical Museum* and from his various sacred and secular musical engravings and publications.

But one remark remains for me to make, namely, that the various editions of Aitken's *Compilation* and of Hoerner's *Manual* are now—so little have they affected our Catholic hymnody—as if they had never been.

H. T. HENRY.

EPISTLE OR DIARY OF THE REVEREND FATHER MARIE JOSEPH DURAND¹

TRANSLATED FROM THE FRENCH BY ELLA M. E. FLICK

INTRODUCTION

In 1803 a number of French refugee Trappists came to America with a view of making a foundation. The colony was headed by Père Urban. After spending a short time in different places in the eastern part of the United States they went to the Mississippi Valley. In 1805 they were joined by a second déléation, headed by Father Marie Joseph. In 1815 most of the surviving out of the two companies that had come over, went back to France. Father Marie Joseph remained for a while in the West, but in 1820 he too returned to France. When the rest of the Fathers started for France in 1815, Father Vincent de Paul accidentally was left behind in Canada, whence his colleagues departed, and he founded a house there which has continued up to the present day.

After returning to Europe Father Marie Joseph made a written report in French to his Abbot about his trip to America. This report was printed in France along with a report made by Père Vincent de Paul concerning the foundation in Canada.

In 1886 a printed copy of these two reports was found in Canada. Father Vincent de Paul's report was at that time translated by Miss A. M. Pope and published in pamphlet form. Father Marie Joseph's report was copied from the printed book for the American Catholic Historical Society and a translation of it is now published for the first time.

L. F. F.

¹ The surname of Father Marie Joseph is taken from a foot-note in the October number of the *Catholic Historical Review* on Bishop Flaget's report to the Holy Father.

LETTER

NOTE: Written to his Superior, the Rev. Father Abbot of La Trappe, Dom Augustine, of Lestrange, in 1823, etc., relating to the mission which he founded in Louisiana and the country of Illinois since the year 1805.

Reverend Father: It would take quite too long to relate to you all the difficulties we have had in joining our brethren in America. I shall content myself with saying that, after leaving La Val Sainte on February 3, 1805, we were detained at the frontier. On arriving in France the head of the Custom House, who was an apostate priest with a wife and children, wrote upon our passports "to be seen by the under-prefecture of Pontarlier," where we had not a little trouble settling our affairs with this under-prefect, who treated us with the greatest severity.

Immediately on entering he took my passport and that of my brother Ignatius, my sole companion on that voyage. At first he wished to send us under army escort to Paris to appear before Bonaparte; afterwards he relented little by little and permitted us to set out for Salens (Salernes?) where I had some business to arrange for our religious. Our papers having been sent to Paris, two months passed by before we were able to recover them. When we received them we immediately directed our steps towards Amsterdam to embark.

On the twentieth of May of the same year we departed on the American vessel and on August fourteenth arrived at Baltimore, the capital of Maryland, in the United States, where we found the Reverend Father Urban, who had left with twenty-seven of our Fathers three years before, and who, owing to his bad health, I had thought was already dead. But I stayed in this city not more than fifteen days, leaving on the thirtieth of the same month for Kentucky where our community was stationed.

On arriving there I found only one professed Father, one choir novice, and some lay brothers. Three Fathers had died very soon after they had set foot in this country, worn out by the long, painful journey. Besides their great sufferings during the voyage, which lasted five months (on three of which they were reduced to two ounces of bread a day, and notwithstanding this, several times they came near to death), it was, moreover, necessary to travel across the Allegheny Mountains to reach Kentucky, four hundred leagues from Maryland, where they had landed on their arrival from Europe.

It will not be out of place to say here a few words about this voyage, which hastened, perhaps, the death of several of our brethren. After great trouble and weariness they arrived at Pittsburgh and found the waters of the Ohio very low. They embarked upon a flat-boat which drew only about three feet of water, and so they were many times delayed by sandbanks from which they set out again with great difficulty. Having no money to hire rowers, they managed the boat themselves. Many hardships and the extreme heat overwhelmed them. Fortunately, they found there Rev. Stephen Badin, missionary of Kentucky, a brave, zealous man whom one may well regard as the apostle of that immense country. He had no sooner received Holy Orders than he was sent into this district. He was a man who lived solely for the glory of God and the salvation of souls. From his very arrival in Kentucky he began exercising his ministry with untiring zeal so that everybody loved, feared and respected him. The solidity of his doctrines, the points of controversy which he explained with such precision and wonderful clearness, soon won him the full confidence of all Catholics and likewise of Protestants of good faith who yielded to the evidence of his arguments; and in this way he was enabled to increase greatly the

number of Catholics. The ill-disposed Protestants hated him on account of it and looked upon him as their worst enemy. He did unbounded good. Among other things he established several monasteries which are filled with virtuous religious who live for God alone, go barefoot, and practise other austerities equally rigorous.

This charitable, zealous missionary, M. Badin, welcomed the colony of Father Urban with the most touching kindness. He received into his own home two of the three sick priests of whom I spoke above. They died there a few days later. The third, mourned of all, ended his days in that community.

The date on which I joined our brethren was October tenth, 1805; eight months and seven days after my departure from La Val Sainte. Being greatly fatigued, as were my brethren, I fell ill that same day and it was four months before I began to recover. Scarcely had I regained my strength than I set out with some others to found an establishment in a place called Kaser's Creek (Casey Creek?). We labored with courage, in the expectation that we would end our days there.

The place where we began our foundation was filled with serpents of every variety. Some are called "rattlesnakes" and are very dangerous, as are also those that sting with their tails. These were of enormous size. We killed nearly eight hundred during two summers. Wolves, tigers and panthers were also there in vast numbers. Some of our domestic animals fell prey to their ferocity. There were not more than seven Catholic families there. We built a little chapel in which to say Mass and the Catholics and some Protestants were present on Sundays and feast-days. I was perfectly content in this new establishment and counted on having found my abode of peace, but Divine Providence had many other hardships in store for me.

The Reverend Father Urban, not being able to start a school for the little natives in this place, as our Reverend Father Abbot had often recommended, went to Louisiana to procure some. The Indians had promised him to send some of their children if he would settle near them. These and other reasons made him resolve to transfer his community to the border of the Mississippi, a very beautiful country: but before going there with all our brethren he wished to see this part of upper Louisiana in order to ascertain whether it would suit us.

We set out with one of our lay brothers on December 6, 1806, notwithstanding the cold. After walking ten days through woods we arrived at Cahakias (Cahokia?), a village nearly half savage. We did not always succeed in finding a house where we could spend the night. On such occasions we built a fire, the only available means under the circumstances to keep from perishing. There was, however, one great obstacle against this; the wild beasts, such as tigers, panthers and wolves, seeing the light and feeling the cold sometimes came to dispute our place before the blaze. This actually happened to us when we went with our brethren to Kaser's (Casey?) Creek. The wild beasts in their desire to warm themselves were so daring and approached so near that we were obliged to fling fire-brands at their heads. Otherwise we would have been devoured. They feared fire and our boldness in throwing the brands at them frightened them off. One of our brothers was quite terrified.

During this expedition I was also obliged to carry my own provisions. Even at that, I was exposed to starvation in this vast wilderness. The cold was extreme; the rivers were all frozen and the ground was covered with snow. Wishing to reach St. Louis by Christmas Day I took a guide whom I made walk before me to sound the ice. It is the custom for the traveler to supply him-

self with a pole which he carries crosswise before him in order to keep him up should the ice give way beneath his feet. I neglected this precaution, wishing no other staff for crossing than trust in God. It was putting myself to a severe test! We were in the middle of the river (it was the Mississippi) when the ice more than a league in extent cracked with a great crash. I could not help trembling, but my guide reassured me, saying that it was a proof that the ice was good and this would only strengthen it. As a result my fears departed and the journey ended without accident.

Having arrived at St. Louis I found the district in a pitiful state. Deprived of priests and all spiritual aid, the morals of the people were entirely corrupt and ignorance of religion was so general that the inhabitants scarcely recognized the name Catholic. The small number of the better instructed rejoiced in their Faith. For the rest, some openly mocked at it and others behaved with perfect indifference. This fatal carelessness had its source in want of instruction. I am not referring to the natives of the country who, generally speaking, were good. It was through the incursion of foreigners that irreligion and licentiousness had made their way into this distant land. Divided in language, sentiments and interests from the rest, the aliens worked against the community's good. They were the persecutors of the priests. Having gathered a certain fortune by dint of crimes and injustices, and then having retired to the villages to enjoy in plenty the ease and pleasures and comforts of life, they naturally resented the zeal of the missionaries who exposed their baseness and disturbed their peace. The very sight of a priest was unbearable to them. It acted as a secret reproach to their consciences. Their hearts were closed to the truth which condemned them, though in doing so it repelled further from them those who brought them a message so important.

This is the cause of the assaults and outrages which ecclesiastics suffered in this unfortunate country, for some were disgracefully expelled, and others accused of the most shameful crimes. On leaving the altar, to return to their homes, priests have found the church door locked on them. Some, still more to be pitied, have been put in a hollow tree and abandoned to the current of the Mississippi. Some were attacked even in the sanctuary, and others in the parish assembly. The hatred of the impious was rich in expedients to make our priests suffer. Sometimes calumnies were published against them and sometimes these calumnies were cried out at the doors of the churches while the minister of God, prostrate before the altar, implored Divine mercy in favor of his enemies. Worst of all, the priests finally were forced to withdraw. If the good members of the community could have foreseen the harm which would come to them from being deprived of their pastors they undoubtedly would have made some efforts to retain them; but weighed down by the slanders of the vicious, priests were made to appear as mere misers and hypocrites and were permitted to depart without regret.

However, as the natives of the country were good, as I have already said, when I announced on the evening of my arrival that I would celebrate Holy Mass at midnight in honor of the feast of Christmas, their joy was intense. I found the church well filled, despite the rigor of the cold. I felt great satisfaction in seeing so many Christians unite to celebrate the birthday of our Divine Saviour. The joy of these brave people was not less; for they had not counted at all on having Mass on this most solemn occasion. They did all in their power to induce me to remain among them. I understood better than they did how much they were to be pitied for having no priest, and so I was glad to accede to their request. My stay was not entirely unprofitable.

On Christmas day one of the slaves came seeking me with a letter written by his master. It ran as follows: "Monsieur, I am at the point of death. For a long time I have wanted to see a priest in order to reconcile myself with God before I die and to receive the last Sacraments. You would do me a special favor if in your charity you would come to see me." I was happy to find this occasion of exercising my ministry among these poor people, especially after so touching an appeal. I hastened to the sick man, who could scarcely restrain his tears of joy when he saw me. I heard his confession (it was past noon), and on the following day I took to him Holy Viaticum, the people accompanying me in crowds. When he had received Communion I made him feel by a few words how good God is and how He always responds to the desire of those who seek him in sincerity of heart. The hearers wept. The good man enjoyed an incredible consolation in possessing his God in his heart. It seemed that his Saviour only waited until he had received this last precious favor before taking him to Himself, for he died a short time after my departure, on January 5th.

I was most anxious not to abandon these good people so soon, but having business to transact in Kentucky I thought best to attend to it before beginning my ministrations, knowing well how difficult it is to get away when one once is engaged. I went that same day to the Prairie du Rocher* (which is the name of a village), where I found Father Urban with a young man who had accompanied him. On the next day, the Epiphany, we all set out together for Kentucky. When we had reached Caskaskias (Kaskaskia?) we had still twelve leagues to go before finding any house, the country being uninhabited. There were eighteen inches of snow on the ground.

* A small town in what is now Randolph Co., Ill.

On starting out it was impossible to see the roads and very difficult to walk. My companions fearing to lose themselves or fall into some ditch dared not go ahead. I led the way. Several times my horse fell under me without any serious injury. We went our twelve leagues and finally found a house in the middle of the woods, where we put up our horses and slept.

The next day we continued our journey with endless troubles and disappointments, which I pass over in silence so as not to make my letter too long. Reaching the brink of a river called in English "Wiperly Creek" where the water had risen to an unusual height on account of the melting snow, we found the bridge carried away. What were we to do? Never was a situation more unfortunate. The rain fell in torrents; go forward we must, but that was impossible; the river stopped us. Return we could not; we were oppressed by fatigue. The Reverend Father Urban thought of returning, notwithstanding. The young man, seeing the violence of the waters which lashed the steep rocks, thought his end had come. I pointed out to them that perhaps we might be able to cross by cutting a tree, so as to let it fall across the stream. I had always taken the precaution of carrying a little axe with me.

Immediately I took off my habit and, looking about me to choose a suitable tree, I spied one not far away which was already down and which lay across the river. I pointed it out to Father Urban but he dared not trust himself to such a bridge. The young man showed very plainly by his silence that he was scarcely more courageous. I encouraged them both and attempted to cross, not by walking on the tree (that was impossible) but by seating myself as upon a horse and pulling myself along with the help of my hands. I succeeded in crossing and my success emboldened me to go back to them. Then, using the

same methods, I carried to the opposite side, one after another, our three valises, the saddles and the sacks of provisions. The young man, seeing that I had crossed six times without accident, became braver and ventured across also. Father Urban followed. I crossed in back of him in order to hold him up in case he wavered. I advised him not to look at the water for fear its rushing torrent should unnerve him. The passage was slow but he finally triumphed. The horses crossed by swimming. They were hampered by the current but arrived safely on the other side. I was not only soaked with the rain but bathed in perspiration. I had as yet eaten nothing and so was exhausted. However, it was necessary for us to push on. Although near our house, we found the river Protenger (Pottinger?) so overflowed that we were compelled to lodge three days with an excellent Catholic, in whose house we said Mass. As the water had not then subsided we took a guide to show us home and he led us over a mountain in which the river had its source.

Now one has no difficulty in crossing large rivers, even the largest, like the Mississippi and the Missouri, because there are boats on them with horses to carry travellers across; at least at the principal thoroughfares. These are large boats which run quite speedily like steam-boats and by a mechanism very similar, except that they are propelled by eight large horses. When we arrived in that country it was all very different. We were nearly always in peril of our lives when we attempted to cross the rivers. Even at the present time, at all places where these boats do not run, travellers are obliged to tie some trees together to form a raft, and with a pole push the float free from the shore until a current catches it and carries it out into the river. Sometimes the raft is shipwrecked on the head of an island; at other times it runs into sandbanks where it goes to pieces.

There are also dangers for travellers who cross on horseback, especially over the largest rivers. Not infrequently, while crossing a river on horseback, the riders, seeing that the horse is fatigued and that they are in danger of drowning with it, allow themselves to slip into the water by the side of the horse's hindquarters, take him by the tail and so are dragged along while swimming with him. Other riders lie flat on the horse's back, hold the bridle in their teeth, the horse's mane in their hands and swim with him. There is need of great courage in this work, but what can one do where one has no other way of crossing? In case there is a canoe at hand and there are two passengers, one operates the canoe and the other leads by the bridle the horses which swim very well in this country and follow the canoe perfectly.

I hastened to finish our business in order to return to that large harvest so completely deprived of workers. On my way there I found along the banks of the Ohio many inhabitants close by who entreated me to baptize their children; this I did with the greatest consolation. Having arrived at the confluence of this river with the Mississippi, we remained there nine days. We slept in the open air and said Mass in the woods. Several natives approached us. For them it was a novel sight. They were the first we had seen and we were no less astonished than were they. They were almost naked in spite of the cold and we were nearly as horrified as compassionate. I will endeavor, Father, to give you some idea of them.

The savages of the Mississippi and of the Missouri go about naked except for a piece of cloth the size of two hands with which they cover themselves. The two ends are held by a leather girdle worn about the loins. They also have a woolen cloak which they throw over their shoulders. They wear neither hats nor bonnets. Some wear a blue handkerchief over the head. They pluck

out their beards and hair as fast as it grows. Some leave a little hair on top of their heads. Most of them go bare-footed except when hunting; they then wear shoes, or rather socks of kidskin with a kind of gaiter of the same skin which they call mittens. The young go entirely naked. They are all good swimmers, men and women. The women wear short petticoats reaching to their knees with a gown about the shoulders ordinarily left open in front. They wear the same footgear as the men when they travel. Their hair is very long and very black. They also go bareheaded. They are extremely flat on top of the head owing to the great loads they carry in youth; for the savages permit their women to carry all their burdens; if they kill an animal and the wife is along, it is her work to carry it. Some even pile their muskets on top. They have very high cheekbones; their feet turn in like those of ducks and geese. Their skin, be they men or women, is nearly the color of copper. They are big eaters and great hunters. They live solely on meat and fish.

Their huts are made in different ways. The Sioux have tents of sheepskin, the Sabres and those who are called Foxes, make a kind of bower with long poles which they cover with mats of twigs. The Wolfs, who are another tribe of Indians, and the Chavoinous have their cabins of wood covered with the bark of trees. They recognize two spirits, one good, one evil. They offer the first puff of smoke when they have lighted their pipes to the Master of Life. There are some who practise severe fasts when they think the Master of Life is offended. Others keep fasts of five or six days to learn from Manitou (the Spirit of Evil) if they should kill their enemies. The Hosages get up every morning before daybreak to go out of camp and bewail their dead. They set up a terrible howling. When a Hosage has

offended his people by some grievous fault he does public penance. It takes this form: he fastens a wild ox's head to the end of a rope and drags it round camp until all his fellow citizens are satisfied. While he drags the ox head he is loaded with insults from all quarters, especially from the women. When a savage is faint-hearted and refuses to go to war the other savages put a petticoat on him and make him remain in camp. When making their toilet they matanent themselves, that is to say, they paint their faces in red and white. Sometimes they make one eye and cheek red and the other all white. When they want to kill some one they blacken their entire body.

The women are frequently confined at the foot of a tree. Immediately afterwards they bathe themselves from head to foot in the river, likewise the newly born child whom they then wrap up very carefully in animal skins. Their cradle is the bark of a tree. The natives often maltreat their women and reduce them to a condition of mere brute animals.

When I had returned to my mission I determined to oppose the vices that predominated there. The corruption was so general that it would be impossible to describe it. I do not know whether the abominations of Sodom and Gomorrah ever equalled those of this country. On my arrival I established myself in one of the parishes well known for the excesses and scandals of its people. They danced seven days a week and nearly ever night was passed in balls and other kinds of debauch. Their unbridled passions knew no law; and young persons and even young married women became the prey of libertines. A certain man was so lost to all sense of decency (can one believe it?) as to barter his wife as one sells a horse or beast of burden, and for a bottle of brandy. The man who bought her sold her for a horse

and this second purchaser resold her to a third party for a pair of oxen. But I will draw a veil over these horrors which make modesty blush and which my hand refuses to write down.

Astonished at these debaucheries, I remained for a time quiescent, deeply touched by the unfortunate state of these poor people. I waited until heaven should offer a favorable occasion of speaking to them. This opportunity was not slow in presenting itself. One day a terrific thunder and lightning storm killed three animals that were grazing in the meadows. Nothing is more appropriate to give a vivid idea of the majesty of God than the clap of His thunder; above all in these countries where it breaks with a force one can hardly describe. I seized the occasion to make them understand that if the God of majesty thundered thus from the heights of the heavens it was because He was incensed at the sins which they committed on earth and above all among themselves. I pointed out the evil of their ways and the horror of the crimes by which they provoked the wrath of this avenging God. This produced good effect, as I shortly found myself so overloaded with confessions, etc. that I was obliged to call on my brother, M. Bernard, to assist me. He had been for a long time curé in Canada and director of a community of Ursulines in that country. He had large means and above all some talent in preaching, but unfortunately he died shortly after he arrived.

One day in passing near the prison of St. Louis I learned that they were about to hang a man who was a Catholic. I at once entered the jail. Six Protestant ministers surrounded the criminal. One of these wore a torn coat, a long beard and had a wild look about him. I mistook him for the criminal, as the latter was on the contrary well dressed in white linen with his beard newly

cut. I said, therefore, fearlessly to the first, "Of what religion are you?" He answered: "I am an Anabaptist." "So much the worse for you, then," said I, "it is a religion that is worth nothing. Is it possible that on the verge of death you do not seek to enter the true religion?" "I am not the criminal," he quickly added as he pointed slightly to the condemned man, "it is he who is the culprit." I was abashed at my error but, without troubling myself further, I promptly approached the man who had been pointed out and asked him some questions. I knew from his responses that he had never been baptized. Then I explained to him the essential things to know, above all the necessity of baptism. He was quite touched and anxious to receive it. The ministers arose in indignation against me, immediately entered into a dispute and, Bible in hand, strove for four hours by the clock to prove to me that baptism was useless. They were furious, and surrounded the poor wretch merely for the purpose of keeping me away. All their efforts served for nothing. I brought water and, notwithstanding their fury, baptized him half an hour before they led him to his death.

Upper Louisiana being an unhealthy country, during the entire year many fell ill. It was ordinarily the yellow fever or putrid fever that attacked them and often carried them to their grave within a very few days. I myself was afflicted with this sickness in 1807 and it lasted for eighteen months. But there were so many others more dangerously ill round me that I endeavored in spite of the fever to visit the sick every day. Sometimes I was so weak that I could not minister to them standing, but was obliged to sit down.

For my house I had only an old hut without a chimney. I passed the entire winter without fire; I slept on a little hay. An oily, disagreeable sweat covered my whole

body. Maize or Indian wheat was my sole nourishment ; but if I did suffer somewhat I had the consolation of seeing many of the sick converted at the moment of death and receiving the Sacraments.

On another day I had a feeling urging me inwardly to go to the Sioux who had a large settlement. There I administered to four sick persons who died some days later. I baptized a large number of children and many adults, principally Indians, who formed a part of the population. They had no church ; but after my asking them to build one they immediately set to work on it. It was soon finished.

This village, which has nearly a hundred and twenty families, is generally good. Everybody approached the Sacraments ; nevertheless I was forced now and then to use a little strategy and have recourse to pious ingenuity to induce them to do so, seeing that they were negligent. One day, during a visit to the father of a family, good and honest according to the world's view, I requested him to show me his orchard, which he willingly did. As soon as we reached some nearby apple trees laden with fruit, for it was autumn, I breathed a sigh : when he was quite surprised at it I said to him :

“ Alas ! that it must be man alone who refuses to bear fruit in season ! When you planted these trees was it not with the intention of gathering their fruit ? ”

“ Undoubtedly,” he answered me.

“ Very well,” I continued, “ such was also the intention of God in your regard when you were consecrated to Him on the day of your baptism and when as a tree of grace He planted you in the garden of His Church. He expected that you would bear abundant fruit. Why then disappoint His expectation by remaining barren ? ”

“ But, Father,” he replied, “ all I do, I do for God. I am bringing up a large family with great care, and, far

from murmuring at the afflictions He sends, I bear them with patience."

"You are not so estranged from the Kingdom of Heaven as I thought." I then said, "but one thing you still lack."

"What is it, Father?" he asked.

"Charity," I answered him. "Without that, all your good works are only dead works that count for nothing for heaven. You are surprised that I reproach you for the want of charity. Ah, well, you will see what I mean by the word charity. Not that compassion which makes a man amiable to his neighbor, but that Divine charity, the love of God, which can never exist with mortal sin. Dare you pretend that you have committed no mortal sin since you have been away from the Sacraments?" He acknowledged frankly that he had committed many.

"Well," I said, "since you admit that you have committed many, what hinders your confessing them?"

This poor man whom grace had moved interiorly, now was in tears, and throwing himself on his knees before me, cried:

"Do not leave me, Father, until I have confessed all."

"No one sees you." I gave him all the time he desired and when he had finished he embraced me and covered me with tears. I could hardly restrain my own, nor did they prevent me seeing in this the direct work of the Most High. From that time on he regularly frequented the Sacraments every month, edifying all by his behavior. From time to time I had similar consolations in the exercise of the holy ministry. At other times I was overwhelmed by sorrow—above all when I exhorted hardened sinners who repulsed all my entreaties. I have found few of this kind and I have noticed that they were nearly always persecutors of priests. I remember three such especially, about whom it may not be useless to

say a word to show to just what they expose themselves who persecute Jesus Christ in the person of His ministers.

The first two of these three ungodly men had passed their entire lives in persecuting the clergy. One might say that they had consecrated their wealth, their industry and their free time to this diabolical work. He who was the first to die had accompanied the others as far as Michalimakina which is three hundred leagues from their country, in order to ruin a virtuous missionary who had worked zealously in this country among them for many years. For this purpose they hired a wicked woman, who accused him falsely of a detestable crime. The good man sank beneath the calumny and was silenced for the remainder of his life. But heaven took up his defence and these unfortunates paid before long the price of their crime.

One day as I was leaving the altar the sacristan said to me; "Father, so and so is dangerously ill." I took no account of what he had done to this priest, but paid him a visit and said all that I could to induce him to reconcile himself to God; but he did not deign to listen to me. Rage and despair were written on his face. At first I had recourse to persuasion and gentleness; then, believing that terror would perhaps be more efficacious, I spoke to him of judgment: I set before him the consuming flames, the sting of remorse and the various corporal punishments reserved for the impenitent sinner. Nothing could move his hardened heart. He died impenitent.

The second, after the calumny of which I have spoken, applied himself to doing all the evil possible to the priests of the Upper Louisiana. I was the eighteenth whom he persecuted. After these proud exploits he fell sick and died, with blasphemy on his lips. The wicked woman who shared in his crimes shared also in his horrible fate.

She fell ill and asked for a priest, but there was none for her. The wretched creature died in despair.

The third who had always been the unforgiving enemy of his own pastor did not escape any more than the others the just anger of God, the avenger of innocence. Before he died He was unconscious for nine days. The priest whom he had so much wronged, hearing of his merited suffering and returning good for evil, remained for four days beside his bed, but he had the sorrow of seeing him die in this sad state. "Desiderium peccatorum peribit."

One of my principal anxieties was to form as best I could different congregations and to have built a large number of chapels so that the people might there assemble at least on Sundays and holy days to praise their Saviour.

(To be continued)

HISTORICAL ADDRESS

DELIVERED BY THE REV. MORGAN M. SHEEDY, LL.D.

ON THE 169TH ANNIVERSARY OF THE ORGANIZATION
AND THE 57TH ANNIVERSARY OF THE CONSECRATION
OF ST. MARY'S CHURCH, LANCASTER,
PA., SUNDAY, MARCH 26, 1911

THE Catholic Church is the oldest religious organization in the United States. Her history enters into the nation's life and marks a glowing page in its annals. Beginning with the explorers, the Catholic Church has left her impress in the names of cities, towns, and the natural features of the land. She announced the glad tidings of the Gospel message of peace and good-will to almost every native tribe; she was the first to raise altars to the worship of the living God. Her missionaries, by

their blameless lives and heroic sacrifices, and her laymen, pioneers in the faith, edified the early settlers, converted the Indians, and many prominent men and women who had little love for the ancient faith. From a feeble beginning the Catholic Church has grown and developed to marvellous proportions and power. To-day she is the moral guide, the spiritual mother of at least 15,000,000 of the inhabitants of the Republic, and if we count those living under the flag the number reaches to 24,000,000 or 25,000,000. She counts her children among all races, all tongues and countries, united in one vast brotherhood of faith. In this she has no parallel. No other institution in the land can trace back an origin in all the nationalities that once controlled the portions of the continent now subject to the laws of the United States. All other religious bodies are recent, of some one or other nationality, local and variable. She alone is Catholic in time, largest in numbers, and oldest in rank.

The Catholic Church is a stupendous fact and a great and growing factor in the life of the country. Every man of thought has come, especially in our day, to study the history of that Church in its past growth and vicissitudes, to take note of her present position, to understand what she has to offer toward solving the pressing problems of the present and the future of the nation. And these problems are of the most serious nature. The mighty influence of such a united, numerous, well-organized body, with its clearly defined system of doctrine and morals, its polity and worship, has to be reckoned with: for it is a potent element that can no longer be ignored or slighted.

But while from the student and the statesman the history of the Church claims due consideration, to the Catholic that history is a record full of the deepest interest and consolation, one to which he may appeal with

pride. The history of the Catholic Church in the United States furnishes examples everywhere of the noblest and most heroic devotion in the priesthood, of great self-sacrifice and strong deep faith in the laity, of generous adherence to the faith by the flock amid active persecution, insidious attacks, open violence and constant prejudice, where Catholics were few amid a population of inherited and unreasoning animosity. But those evil days are past, never, we hope, to return.

Let me remark, before I come to the history of St. Mary's Church, that in the English colonies, except for two brief seasons, Catholics were oppressed by laws copied from the appalling penal code then in force against them in Great Britain and Ireland. The Church was proscribed, her worship forbidden, her adherents visited with every form of degradation, insult, extortion, and injustice. And yet in the designs of God a singular thing has happened, something wholly unexpected. It is this: in those same English colonies, now states of the Union, the then persecuted Church has grown to splendid proportions. The Church in that portion of the country colonized by Protestant England has far outstripped those parts settled and colonized by Catholic France and Spain. It may be well to note here, as the fact is a very important one, that as early as 1497 a ship from Bristol, England, under Cabot, bore to the New England shores the first band of English-speaking Catholics, and within five years a Catholic priest crossed the Atlantic to minister to his countrymen in America, to offer the holy sacrifice of the Mass and preach to them the gospel in their own tongue.

To-day at the beginning of the twentieth century we behold a glorious spectacle full of consolation and hope: we see the church thoroughly organized, exercising the highest moral influence, stimulating education, upholding

the sanctity of marriage, pleading for social order, inculcating justice and charity to the rich, and fair play and honest dealings with the working masses.

And now we come to deal with the history of St. Mary's Church, Lancaster. We shall find that the history of this one church exemplifies what has taken place in the history of the Catholic Church at large in this country. The beginnings were weak and feeble: the growth and development steady and strong, until to-day you have a congregation whose faith and devotion, intelligence and social standing, Catholic piety and culture, are not surpassed by any Catholic congregation in the land.

In tracing the history of St. Mary's parish it will answer our convenience if we treat the subject under three separate heads or chapters, omitting many interesting details and dates, dealing only with the more important points and giving a general survey of Catholicity in the State of Pennsylvania. These three periods or chapters of the history of St. Mary's I should like to name: first, the Colonial Period; secondly, the Constructive Period; and thirdly, the Canonical Period. This last is the one under which we are now living. The other two periods, the Colonial and Constructive, you will readily understand. A word of explanation will be given later on of what is meant by the last or Canonical period.

The Colonial Period. Five or six generations have lived and passed away since the first purchase of two lots in the borough of Lancaster on date of 10 August, 1742, by Henry Neal, Superior of the Jesuits. Prior even to that date it is known that Jesuit missionaries, enroute from Maryland to Philadelphia, stopped in Lancaster as early as 1730. And wherever the Jesuit Father stopped we may be quite sure he managed to offer the holy

sacrifice of the Mass. There was at this time a Thomas Doyle, a man of means, known to the Superior of the Jesuits in Maryland, and doubtless Mass was offered in his home. That there were Catholics in the province in 1729 is evident from the fact that a boy, born in Pennsylvania 22 September, John Royall, entered the Society of Jesus abroad, and died in England in 1770. He is probably the first native of Pennsylvania ordained to the priesthood.

Encouraged by the liberality of Penn's government many Catholics began early in the eighteenth century to make their homes in Pennsylvania. Many of these pioneer Catholics were Germans. That is evident from the names of the priests who ministered to them, most of whom were Germans, notable among these early priests' names are those of Fr. Schneider and Wapeler. They were both men of much learning and great zeal.

When the Rev. John Carroll was appointed Prefect Apostolic he was directed by the Roman Propaganda to send to Rome an account of the Church in the United States. He drew up a paper in which among other matters, he states:

In the year 1741 two German Jesuits were sent to Pennsylvania for the instruction and conversion of German immigrants who from many parts of Germany had come into that province. Under great hardships and poverty they began their laborious undertaking, which has since been followed by great benedictions. Their names were Fr. Schneider and Fr. Wapeler. And in this same paper he mentions the venerable Fr. Farmer who had come from Germany some years before and had lived an Apostolic life at Lancaster in the same province of Pennsylvania.

In 1742, the first church was built and was dedicated to God under the patronage of St. John Nepomucene.

It was destroyed by incendiaries, 15 December, 1760, but was at once rebuilt. The civil authorities of the day, to their credit, offered a reward for the conviction of the incendiaries. The church was completed in 1762. Already the Catholics were gaining ground. "Popery," writes Thomas Barton to the secretary, Lancaster, 8 November, 1762 (Perry, p. 343) "has gained considerable ground in Pennsylvania of late years. The professors of that religion are chiefly Germans, who are constantly supplied with missionaries from the Society of Jesus, as they are pleased to style themselves. One of that order resides in this place, and had influence enough last summer to get a very elegant chapel of hewn stone erected in this town."

At this time the members of the Catholic Church in the English colonies were confined mainly to Maryland and Pennsylvania, with a few Catholics in Virginia and New Jersey. All told, the total adult population of Maryland and Pennsylvania was estimated at 10,000; of this number about 3,000 adult Catholics were in Pennsylvania. Fr. Farmer, in 1757, had 208 Irish and German men and 186 women in Lancaster, Berks, Chester, and Cumberland counties.

While Catholicity was then struggling to secure a foothold in Pennsylvania, the foreign relations in the internal troubles of England had their effect on the position of Catholics in all the colonies. War broke out with Spain in 1759 and there was at once a revival of anti-Catholic feeling. Even Pennsylvania had receded somewhat from the broad ground of religious freedom assured by William Penn. From 1693 to 1775 no one could hold even a petty office in the province without taking an oath denying the Real Presence and declaring the Mass a religious superstition. Only recently, so hard does religious bigotry die, the present King George the Fifth of England,

was relieved by Parliament from taking such an offensive oath. None but Protestants were allowed by the act of 1730 to hold land for the erection of churches, schools or hospitals, and none but Protestants could become naturalized. The efforts of the Pennsylvania governors and assemblies to enlarge religious freedom were constantly thwarted by the home government. The Pennsylvania authorities, though they submitted, seem to have made the laws virtually inoperative in many cases. German Catholics certainly held lands and had churches without any attempt to dispossess them. In 1746 Daniel Horsmanden complained that "many Germans have for several years been imported into and settled in Pennsylvania, Roman Catholics as well as Protestants without distinction, where it seems by the indulgence of the Crown, their constitution granted by charter, all persuasions, Roman Catholics as well as others, are tolerated the free exercise of their religion." Under this toleration, notwithstanding the hostility of the legislature and the dominant church, Catholicity made progress in the province.

We shall close this Colonial period of the history of the Church in the State and in Lancaster with a brief reference to the appearance of the Catholic Acadians in this part of Pennsylvania. It is a sad and cruel story, one that has left a deep, dark stain on the pages of English Colonial history. Longfellow in his poem *Evangeline* has told simply and sympathetically the plaintive tale of the grossest perfidy and cruel wrong done to those poor people by a heartless government. Ruthlessly torn from their happy homes in Acadia, our modern Nova Scotia, deprived of all their property, of liberty, without the slightest warrant of law or form of trial, these French-Canadian Catholics were flung as paupers and derelicts upon the shores of Maryland and other colonies from

New Hampshire to Georgia. The whole number of these unhappy Catholics was seven thousand. Some three hundred were sent to Philadelphia. In the early part of 1756 a number of these exiles were brought into Lancaster county and on 20 February, 1756, a bill was introduced in the provincial assembly for their dispersion into the counties of Philadelphia, Berks, Chester, and Lancaster and making provision for the same. The overseers of the poor of the several townships of Lancaster were to receive the Acadians allotted to them and provide for them, not more than one family, however, to be allotted to any one township. Just how many Acadians came into Lancaster county under this act, what their names, and where they settled, there is no record to tell. That a number of them were in Lancaster county is evident from the fact that in January, 1757, a bill was passed whereby certain of their children in the county should be bound out; and the aged, maimed and sick provided for. We doubt not that some of the descendants of the Acadians are to this day residents of Lancaster. An early record of St. Mary's parish burials contains an entry of 15 December, 1798, of the interment of Jean Agliso, born an Acadian. There is a township named Bart, which is the name of a sailing port in Nova Scotia. It is quite probable that the name was given by one of the Acadians in memory of his old Acadian home. Of the seven thousand Acadians thus "scattered like leaves by the ruthless winds of autumn" among those who hated their religion, detested their country, derided their manners, and mocked their language, few comparatively remained to swell the members of the Catholic body in the United States.

And here it may be well to remark that time oftentimes brings its own compensation for wrongs and injustice. The French Canadians are now coming and

possessing the land, especially in New England. During the period covered by the existence of this St. Mary's church, a little over a century and a half, the connection with old France came to an end; the French Canadians, all Catholics, have expanded from 60,000 to something like 2,500,000. In the face of a foreign rule and an alien race they have retained their language and their religion, not in the face of political oppression, however, since religious liberty was assured at the outset, but in the face of all the influence of British rule. They have done more than this, apparently. They have reconquered all of Quebec, extended their real boundaries east, west and south to New England, quite as well as to Ontario and New Brunswick.

Nowhere in American history is there anything more remarkable than the way in which the French of Canada have resumed the invasion of their ancestors, taken up again the pathways of incursion which are so familiar in the narratives of early New England and of the French and Indian war. To-day there are whole quarters of Merrimack Valley towns, of Manchester and Lowell, for example, where the shops, the cafés, the language of the streets are reminiscent of Quebec, or even of some old French town, such as Dieppe. Last fall¹ in the city of Montreal French Canadian Catholics gave a splendid demonstration of their deep faith and sincere devotion that attracted the attention of the world.

Now we come to treat of the second period in the history of this parish. I have called it the Constructive Period, for it was a time when Catholics were growing in numbers in Pennsylvania. Churches and mission-chapels were being erected in many Catholic settlements. The priests stationed at Lancaster went into neighboring

¹ This address was delivered March 26, 1911.

counties to minister to the spiritual needs of Catholics, to form the scattered members of the flock into congregations or missions. It was a time of unceasing labor, of great difficulties, of heroic self-sacrifice on the part of the priesthood and of generous coöperation on the part of the laity. Within a generation or two great work was accomplished through the untiring zeal and devotion of these missionary priests. In the early part of the nineteenth century there were many notable clergymen stationed at St. Mary's. Father Egan came in 1803. He was an eloquent preacher, spoke both German and English, and while at St. Mary's he had as part of his audience on Sundays the members of the State Legislature then in session at Lancaster. When in 1808 the diocese of Philadelphia was established he was appointed its first bishop. His predecessor at St. Mary's, Father Ludwig De Barth, was appointed administrator of the diocese on the death of Bishop Egan in 1814. Another notable priest of St. Mary's was the Rev. Father J. J. Holland, who died in 1822 and is buried in St. Mary's cemetery. He was succeeded by the Rev. Father Bernard Keenan, who is the great figure in the history of the congregation and the community.

Returning to the history of St. Mary's, the first church, as already stated, was destroyed in 1760, and was rebuilt in 1762. The rebuilt church was of stone, and it stood until 1881, when it was removed to make place for the handsome convent and schools now in charge of the sisters.

The foundation of the present St. Mary's Church was laid in 1852, and the church was dedicated on the feast of Our Blessed Lady, March 25th, 1854. This is the chief part of that double feast which you are keeping to-day—the fifty-seventh anniversary of the dedication of St. Mary's. You have every reason to rejoice on a

day like this, and not only you, but the Catholics of Pennsylvania, at the marvellous growth of the Church in this State within the last half-century. Fifty-seven years ago, the year of the dedication of St. Mary's Church, there were but three Catholic dioceses in the State, Philadelphia, Pittsburgh, and Erie. Philadelphia had in that year 121 churches, 119 clergymen, and a Catholic population of 115,000. Pittsburgh diocese had 55 churches, 57 clergymen, and a Catholic population of 40,000. Erie diocese had 30 churches, 14 clergymen, and a Catholic population of 12,000. What are the statistics to-day? This year's (1911) Catholic Directory shows that the archdiocese of Philadelphia has 582 priests, 297 churches, 137 chapels and stations, 64,000 pupils in parish schools, and a Catholic population of 525,000. Pittsburgh diocese has 495 priests, churches 303, chapels and stations 86, 50,000 pupils in parish schools. Scranton diocese has 265 priests, 183 churches, chapels and missions 70, pupils in parish schools 14,440, and a Catholic population of 265,000. Erie has 160 priests, churches 100, missions with churches 46, pupils in parish schools 10,413, and a Catholic population of 121,108. Harrisburg diocese has 88 priests, churches 65, missions 13, pupils in parish schools 8,342, and a Catholic population of 57,000. Altoona diocese has 107 priests, 78 churches, chapels and missions 42, 8,000 pupils in parish schools, and a Catholic population of 84,131. The Catholic population of the State to-day, 1911, is 1,527,239, being second only to that of New York State, which has 2,758,171. Such has been the wonderful growth of the Church within the period we have been considering. From the small and feeble beginnings in 1742, when the first log church was set up in Lancaster, to the present standing of the Catholic Church in this community and in this State, what a great change, what singular development, what mighty progress has taken place!

This sketch would not be complete if there were not a brief reference to the rise of the Native American party and the destruction of Catholic churches in Philadelphia in 1844. In the city and State founded by Penn this should seem to be the last place for such an outpouring of frenzy and bigotry, which reduced to ashes some of the Catholic churches and institutions. It was the last effort of bigotry in America to crush the Catholic Church by open violence. On the blackened walls of St. Augustine's church, Philadelphia, destroyed by the mob, stood out, clear and distinct, the words: "The Lord seeth!" And we have lived to see how this same city of Philadelphia has made some reparation for the bitter things said and done in 1844, in the magnificent tribute paid by her citizens, irrespective of creed, to the late Archbishop Ryan, whom non-Catholics mourned as one of the "first citizens of the State." We thank God that religious prejudice, based on ignorance, has almost entirely disappeared, that those who may not agree with us have come to know us better; that fair-minded Americans have come to see and understand that the Catholic Church is a mighty power for good in the land; very conservative of social order and sound morality, and that the great body of our Catholic people, as citizens, in the varied relations of American life, are, if not better, no worse than others.

The spirit of America is a spirit of religious peace and security. The Constitution guarantees that all citizens may worship God according to the dictates of their conscience. Religious freedom has always been a touchstone of true Americanism. And that spirit is certain always to prevail and guide Americans.

Before leaving this part of the subject, I should like to dwell on the life and labors of Father Bernard Keenan, who was a great priestly figure in Lancaster for over

half a century. But I must content myself by referring you to the admirable sketch of Father Keenan's life and work, prepared by Samuel M. Sener, Esq., with which doubtless you are familiar. For the data in this paper, I am indebted to his writings on the history of St. Mary's and Catholicity in Lancaster. Let me quote, however, one passage from the brochure of Mr. Sener. Speaking of this worthy priest, he writes: "Probably few, if any, priests in his time and generation, took a more vital interest in civil affairs, identified himself more actively with all local interests calculated to advance the material as well as moral interests of the town, and enjoyed a wider acquaintance and more friendly intimacy with non-Catholics than he, and this especially at a time when the influence of the priest had to be reckoned with and was a valuable asset. It is admitted by all, that the pleasant, friendly and frictionless relations, existing between Catholics and Protestants in Lancaster, can be traced to the tact, gentleness, pervasive charity of Father Keenan, more than to the influence of any other individual agency. His relations with the non-Catholic clergy of the town was free from all aggressive, polemic spirit; yet he never faltered in maintaining the dignity of his priesthood and the integrity of his faith."

Among the laymen whose names were prominent in Catholic work during this period, and are worthy of mention, are the Risdells, a family of famous converts; Robert Thompson, who was the author of a religious publication; George Daly, who was actively interested in church affairs; and the Hook and McConomy families, descendants of which are still living in St. Mary's parish.

And this brings me to the third and present period in the history of St. Mary's Church. I have called this the Canonical period of the parish; and for this reason. The Church in the United States has passed from the mis-

sionary state to all the rights, advantages, duties, and privileges of a Catholic country, governed by the canon or what may be called the common law of the Church. This important change was made by Pope Pius X, in 1908, in a notable document beginning with the words "Sapienti consilio," by which it will be quoted. By virtue of this Pontifical act, North America, from the Gulf of Mexico and the Rio Grande del Norte to the most northern confines of the Dominion of Canada, has ceased to be a missionary land under the supervision of the Sacred Congregation of Propaganda and has taken its place among the fully organized and equipped unities of the world-wide church. Hence it is proper to call this last period, for such it shall be known, the canonical period in the history of St. Mary's as well as in the history of the Church in these United States. The old order of things ecclesiastical in America has changed and a new order is established. The Church here has entered upon a new era in its history. Looking back, what wonderful progress has been reached, not alone in this or that locality, not in one town or city, but everywhere throughout the length and breadth of the land! The Catholic Church has covered the whole country with a network of provinces, dioceses, and parishes; it has established thousands of schools, colleges, academies, and universities for the Christian training of youth; orphanages, hospitals, refuges, and homes for the sick, poor, and aged; it has developed its own legislation and customs; it has taken on a character of its own; it has become conscious of its own mission and destiny; and full of strength and courage, born of the air and the free institutions of the land, it is to-day prepared to go forth to conquer in the name of Christ. And nowhere has the Church prospered so greatly as here in Pennsylvania and in this city of Lancaster. The statistics already

given are proof of this. No parish is better equipped than this of St. Mary's to carry on its religious and educational work and to impress the community with the priceless value of Catholic training and culture. This congregation has a history and splendid traditions back of it; it has a large, influential, intelligent and cultivated membership; it has a well-organized school and a number of active Catholic societies; it has—he will bear with me for saying it—a priestly, learned, and cultivated gentleman for Rector,¹ who will always be a safe guide in everything that concerns the religious welfare of his own people and the good of the community. Great things may be expected from you, now that you have passed from the constructive or what may be called “the brick-and-mortar” state to that of building up the spiritual edifice.

It is not the part of the historian to forecast the future. This canonical period has begun too recently to be dwelt upon; it is at most only history in the making. What that history will be, who can doubt? Fifty years from now the story will be told of the great things done in St. Mary's parish, Lancaster. It will be a bright page in the history of this church.

¹The late Reverend Dr. Henry Ganss.

A PAPAL ABLEGATE IN AMERICA.

REPORT OF MGR. GENNARO STRANIERO'S MISSION FOR THE PRESENTATION OF THE RED BIRETTA TO CARDINAL GIBBONS.

AN UNPUBLISHED DOCUMENT

REV. JOSEPH J. MURPHY, J. C. D.

IF a cardinal is not present in Rome at the time of his admission to the Sacred College, it is customary to nominate one of the prelates of the Roman Court to the temporary rank of Apostolic Alegate with the mission to deliver the red biretta to the newly created cardinal. He is accompanied on his journey by one of the Papal Noble Guards who presents the new Prince of the Church with the official announcement of his elevation, together with the red zucchetto, the first token of his new dignity.

The Secretary of the Ceremonial Congregation furnishes the Alegate, prior to his departure from Rome, with precise written instructions covering every phase of his mission. On his return to the Eternal City the Alegate is required to submit to the Secretary a minutely detailed report of the way he fulfilled his mission. This report is filed in the archives of the Congregation and serves both as a proof that the mission was carried out with due decorum and also as a guide and precedent for future ablegations of the same kind.

The report takes the form of a letter directed to the Secretary of the Ceremonial Congregation, and consists of five parts, namely, the title, introduction, body of the

report, conclusion, and date and signature. It is usually dated from Rome, as it is compiled there after the Ablegate has completed his mission and returned to the Papal Court. These documents are rarely made public, but Mgr. Pinchetti-Sanmarchi was able to secure copies of several of these reports, which he inserted in his *Guida Diplomatica Ecclesiastica*, (Vol. 9, pp. 102-109), as models of ecclesiastical diplomatic style. One of these documents is given below in an English translation—the original is an Italian—namely the report of the Ablegate who brought the red biretta to Cardinal Gibbons in Baltimore, 7 June, 1886. While the translation is very literal, the liberty has been taken of restoring the orthography of many proper names, which suffered grievously at the hands of the worthy Ablegate. The sermons, and other discourses, referred to by the Ablegate are not printed here, as they may be read in the Catholic press of that time, especially in the Philadelphia "Catholic Standard."

REPORT OF THE ABLEGATION COMPLETED BY MONS. GENNARO STRANIERO TO HIS EMINENCE THE LORD CARDINAL JAMES GIBBONS, ARCHBISHOP OF BALTIMORE, PRESENTED TO MONS. ANTHONY CATALDI, PREFECT OF PONTIFICAL CEREMONIES, SECRETARY OF THE SACRED CEREMONIAL CONGREGATION.

Most Illustrious and Most Reverend Monsignor,

Rome, 2 August, 1886.

Honored by the sovereign munificence of His Holiness Pope Leo XIII, happily reigning, by a note from the Secretariate of State dated 24 May of the present year, 1886, to present in the capacity of Apostolic Ablegate the cardinalitial biretta to His Eminence the Lord Cardinal James Gibbons, Archbishop of Baltimore, promoted to the Sacred Purple in the Secret Consistory of June 7th, you, Most Illustrious and Most Reverend Monsignor, by your esteemed letter, No. 279, dated 26 May, 1886, were so kind as to commit to the under-

signed the instructions concerning this Pontifical Ablegation, together with the formula of the oath to be taken and signed by the new Cardinal.

It was my concern to study the aforesaid instructions and to follow them as closely as possible, keeping in view the disparity of the circumstances between the Ablegations usually fulfilled to the European Cardinals, who for the most part are accustomed to receive the cardinalitial biretta from the hands of the head of the State, and the same (Ablegations) in the United States, where the head of the State is not a Catholic, but a Protestant, and consequently the personage is different who is delegated by His Holiness to represent Him at the ceremony. Likewise I did not fail to conform to the ceremonial followed by the lamented Mons. Roncetti in the year 1875 in the preceding Ablegation to New York, and I followed it almost to the letter.

Having then made the usual necessary visits and having taken leave of the Holy Father the day before my departure, I left Rome on the very evening of the Secret Consistory, namely June 7th, seeing that I had to take the steamship at Liverpool on the 12th of the same month, because of the express wish of the new Cardinal to carry out the ceremony of the imposition of the biretta as soon as possible, on account of the excessive heat which otherwise would be encountered in Baltimore after the end of the month of June.

The evening of the 8th I passed through the Mont Cenis, by the shortest route of Pisa and Genoa, and early on the morning of the 9th I arrived at Paris. Having made my first visit to the Pontifical Nuncio, Monsignor Di Rende, with whom I remained that morning for breakfast, I made known my arrival to the Most Eminent Lord Cardinal Guibert, Archbishop of Paris, asking him at the same time for an audience to consign to him the Pontifical Brief and the letter of the Cardinal Secretary of State, of which I was the bearer. His Eminence, although suffering from the malady which less than a month later was to bring him to the tomb, had the kindness to inform me that he would receive me at 2 o'clock in the afternoon, and at that hour I called, accompanied by

the Secretary of the Apostolic Nunciature. The Lord Cardinal received me with the greatest kindness; he read the Pontifical Brief and the letter of the Lord Cardinal Jacobini, and was so kind as to express the desire to have me with him some morning, an invitation I was forced to decline, having to leave that very evening for England. The good Cardinal then hoped that I would visit him on my return, and with an act of exquisite courtesy desired to accompany me, leaning on his cane, even to the outer door. I was confused by the great condescension of that pious and venerable Cardinal, whose precious death I had the sorrow to learn immediately on my arrival in America.

I left Paris the same evening of that day, and by the shortest way of Calais-Dover I arrived on the morrow at London. Here also I set out at once to visit the Most Eminent Lord Cardinal Manning, Archbishop of Westminster, for whom I had another Pontifical Brief and another letter from the Most Eminent Cardinal Jacobini, Secretary of State of His Holiness. The Cardinal was out of town, and I was informed that he would not return to London before the next day. I decided therefore to remain for a day in that city, and the following morning, namely the 11th, I was most cordially received by the Lord Cardinal whom I had the honor of knowing for many years, and transmitted to him the documents of which I have made mention.

The same evening I left London for Liverpool, and the following day, June 12th, I embarked on the steamer *Servia*, of the English Cunard Company, for New York where after a pleasant voyage I arrived early in the morning of the following June 21st.

Cardinal Gibbons had the exquisite kindness to send a Committee of the Baltimore Clergy, which, together with the St. Michael's Society of New York, came to transfer me and the Noble Guard, Count Muccioli, who accompanied me, on the high seas before entering port. For this purpose the Government of the Republic had placed at the disposal of the Committee one of its small steam vessels, which had been beautifully decorated for the occasion with the Pontifical flag

and with that of America, and had moreover dispensed with the Customs and Health inspection which are quite rigorous in the United States and not mere formalities as in other places. We then went at once from the steamship to New Jersey (i. e. Jersey City), a city located directly opposite New York, which we did not touch, and there we found a train ready to leave for Baltimore with a car reserved for us, the property of the Vice President of the Pennsylvania Railroad, Mr. Thompson, placed at our disposal by this same Company. In it took seats the members of the committee, Count Muccioli, myself and the priest who accompanied me, Rev. Thomas Lee, and shortly after 10 o'clock it left for Baltimore.

The members of the Reception Committee were :

The priest, Rev. A. L. Magnien, Doctor of Sacred Theology and Rector of the Archiepiscopal Seminary of Baltimore.

The priest, Rev. John S. Foley, Doctor of Theology and Rector of St. Martin's Church, Baltimore.

The priest, Rev. P. L. Chapelle, Doctor of Theology and Rector of St. Matthew's Church, Washington.

These three were the delegates of the Cardinal Archbishop.

The members of St. Michael's Society of New York were :

Major John Reyly, Pontifical Commander and President of the said Society.

Colonel John MacAnerney, member of the Pennsylvania Railroad Company and Vice President of St. Michael's Society.

Mr. James MacMaster, editor and proprietor of the excellent weekly Catholic periodical of New York, *The Freeman's Journal and Catholic Register*, member of the Council of the beforementioned society.

Finally, the priest, Rev. John I. Riordan, Director of the Catholic society for the emigrants at Castle Garden in New York.

At half-past two in the afternoon we arrived at Baltimore and the Cardinal had sent numerous equipages to the Station with one of his suffragan Bishops, Monsignor Keane of Richmond, in the State of Virginia, and Monsignor MacColgan, his Vicar General.

The presentation of the zucchetto and the accompanying ceremony on the part of the Noble Guard took place almost

immediately, after which I betook myself to pay my respects to His Eminence and presented to him the recommendatory Brief of His Holiness and the letter of the Cardinal Secretary of State.

For the solemn ceremony of the imposition of the cardinalitial biretta the last day of the month of June was designated, which, by a combination happy as it was fortuitous, coincided with the 25th anniversary of the priestly ordination of the Cardinal. During the days elapsing between my arrival and the 30th of June I occupied myself in compiling a ceremonial for the religious function of the appointed day, a document which, together with others, I had printed in English for the greater convenience of those concerned and also for the press, which in America cannot be overlooked.

In this ceremonial which I will but briefly report in this place, there were four points or parts into which the entire ceremony was divided.

The first part covered the oath to be taken by the Cardinal on the eve of the ceremony.

The second part, the Pontifical Mass.

The third part—the discourse of the Ablegate—Presentation of the cardinalitial biretta and other discourses.

The fourth part—imposition of the biretta and *Te Deum*.

I.

The evening before the solemn ceremonies of the imposition of the biretta, in default of a chapel, which the Cardinal lacks in his own house, I prepared at the Epistle side of the altar in the Cathedral adjoining the Cardinal's house, where His Eminence is accustomed to celebrate Mass, the Missal, opened at the image of the Crucified, and near there placed the formula of the oath to be taken and subscribed by His Eminence himself, in keeping with the instructions given by this Sacred Ceremonial Congregation. I then waited on the new Cardinal, who was accompanied by the Most Illustrious and Most Reverend Henry P. Northrop, Suffragan and Bishop of Charleston in the ecclesiastical province of Baltimore, both attired in cassock, and accompanied them to the

altar, prepared, as I have just said, for this ceremony. The Cardinal then, standing, with uncovered head, in the presence of the said personage and in my presence, read the formula of the oath word for word in its entirety, and at the conclusion of the reading placed his hands on the Missal, saying: "So help me God and these holy Gospels of God", and kissed the image of the Crucified. Then with his own hand he placed his name and surname at the beginning of the formula and, having signed it, gave it to me, which I have the honor to annex to this report.

II.

Wednesday June 30th was the day assigned for the ceremony of the imposition of the cardinalitial biretta in the Cathedral of Baltimore by the hand of Mons. Peter Richard Kendrick, Archbishop of St. Louis, specially delegated by the Holy Father to represent Him. Immediately before the said ceremony began, conformably to my instructions, I betook myself to the church accompanied by the priest S. M. Brandi, who acted as my Secretary, and there deposited the cardinalitial biretta with the Missive Brief within a gilt basin on a small table covered with red damask, covering all with a napkin of crimson silk, and leaving the Chaplain there to guard these objects. Having returned to the Cardinal's house the very long procession began at 10.30, and after the Congregations, religious and clergy followed 25 Bishops and 11 Archbishops assembled from all parts of America, after whom came the Cardinal with myself and the Noble Guard at his side. The procession having reached the Church and everyone having taken his place, the Solemn Mass was pontificated by Mons. John Joseph Williams, Archbishop of Boston, and all was carried out in perfect order and according to the ceremonial for Pontifical Masses.

III.

At the end of the Pontifical Mass the Pontificating Prelate removed his vestments and took his place among the Archbishops, while Archbishop Kenrick of St. Louis, Missouri,

and Apostolic Delegate assumed the mitre, while I donned the *cappa rossa* of the Privy Chamberlain. The Delegate then seated himself on a faldstool placed on the altar at the Epistle side, having at his left his assistant priest, and I retained my post at the throne of the Cardinal, having the Noble Guard at my right and my Chaplain at my left.

At an order of the Master of Ceremonies there were presented to Mons. the Delegate the two Briefs of the Delegation and of the Ablegation, for which he twice said: "Let it be read", and had them read to the public in a loud voice, first in Latin and then in English.

At the close of the reading I pronounced the customary discourse in Latin, directed to the Cardinal and to the Apostolic Delegate, a discourse which I have the honor to annex hereto (2/2), after which I presented the cardinalitial biretta while the choir sang: "Let us pray for our Pontiff Leo".

The Apostolic Delegate received from my hands the said biretta and placed it on the altar, pronouncing in English some words in answer to my discourse.

Joined to this report is found the discourse of Mons. Kenrick at N. 3/3, and on the following page there is also as Exhibit 4/4 an Italian version of this document.

IV.

The Apostolic Delegate having finished his discourse, I went to the throne and invited the new Cardinal to betake himself to the altar, which he did in company with me and the Noble Guard. The Cardinal then kneeling on the last step, the Apostolic Delegate imposed the red biretta on him, and His Eminence then, uncovering his head, pronounced from the predella of the altar two Latin discourses, one for the Apostolic Delegate (see Exhibit 5/5), and the other for Mons. the Ablegate (see N. 6/6). After that he turned to the clergy and people and spoke to them in English a homily replete with unction and beautiful thoughts, in which he expressed his gratitude to the numerous prelates who had come from the source of the St. Lawrence River in Canada and from the

mouths of the Mississippi in the Gulf of Mexico, and lauded the wisdom and goodness of the great Leo XIII who had been pleased to elevate to the cardinalitial dignity the successor of so many eminent prelates who had adorned the ancient See of Baltimore.

Having finished this last discourse the cardinal descended to the foot of the altar and intoned the *Te Deum*, betaking himself then to the sacristy to don the sacred purple. This done, he returned to the altar, and, at the end of the singing of the *Te Deum*, said the prayer *Deus cujus misericordiae* and the second *Deus omnium fidelium* under a single conclusion, and then imparted to all present the triple blessing.

The return from the Cathedral to the archiepiscopal house was made in procession in the same order as it had come, with the sole difference that the Cardinal wore the Purple and I the *cappa rossa* (red cape) of the Privy Chamberlain.

And so came to an end this imposing ceremony which had lasted quite four hours, seeing that in addition to the discourses already mentioned, the orator and Archbishop of Philadelphia, Monsignor Patrick Ryan preached a long while to the people after the Gospel of the Pontifical Mass, as is customary in America at every High Mass.

I conclude this report by placing here at hand *ad perpetuam rei memoriam* the names of the Archbishops and Bishops present at the solemn ceremony.

ARCHBISHOPS.

1. Monsignor Kenrick, Archbishop of St. Louis, Missouri, and Apostolic Delegate.
2. Monsignor Williams, of Boston.
3. Monsignor Ryan, of Philadelphia.
4. Monsignor Gross, of Oregon City.
5. Monsignor Elder, of Cincinnati.
6. Monsignor Corrigan, of New York.
7. Monsignor Feehan, of Chicago.
8. Monsignor Leray, of New Orleans.
9. Monsignor Heiss, of Milwaukee.
10. Monsignor Lynch, of Toronto in Canada.
11. Monsignor Fabre, of Montreal in Canada.

BISHOPS.

1. Monsignor Montes de Oca, Bishop of St. Louis Potosi in Mexico.
2. Monsignor Loughlin, of Brooklyn.
3. Monsignor Conroy, Titular Bishop of Carinni.
4. Monsignor Cosgrove, of Davenport.
5. Monsignor Fitzgerald, of Little Rock.
6. Monsignor Wadhams, of Ogdensburg.
7. Monsignor McQuaid, of Rochester.
8. Monsignor Maes, of Covington.
9. Monsignor Wigger, of Newark.
10. Monsignor Watterson, of Columbus.
11. Monsignor Janssens, of Natchez.
12. Monsignor Dwenger, of Fort Wayne.
13. Monsignor Ryan, of Buffalo.
14. Monsignor Becker, of Savannah.
15. Monsignor Bradley, of Manchester.
16. Monsignor Moore, of St. Augustine.
17. Monsignor Goesbriand, of Burlington.
18. Monsignor O'Reilly, of Springfield.
19. Monsignor O'Sullivan, of Mobile.
20. Monsignor Keane, of Richmond.
21. Monsignor Kain, of Wheeling.
22. Monsignor Northrop, of Charleston.
23. Monsignor Phelan, of Pittsburg.
24. Monsignor O'Hara, of Scranton.
25. Monsignor Rogers, Bishop of Chatham in Canada.

In addition to these Bishops there also assisted the Bishop Elect of Wilmington, Monsignor Curtis, and the Domestic Prelates of His Holiness, Monsignors Seton, Di Concilio, Farley, Dunne, and other dignitaries of Holy Church.

With the expression of the most profound homage I salute you and have the honor to submit myself

Of You, Most Illustrious and Most Reverend Monsignor,
The most devoted and obliged servant,

GENNARO STRANIERO,
Privy Chamberlain of His Holiness.

Baltimore, 1 June, 1886.

FATHER PETER HELBRON'S BAPTISMAL REGISTER AT SPORTSMAN'S HALL, PENNA.

BY P. FELIX FELLNER, O. S. B.

THE Church Registers¹ of Fr. Peter Helbron, O. M. Cap., are the best proofs of his extensive missionary journeys in Western Pennsylvania during the first decade of the nineteenth century. At least seven counties were visited by him until he received colaborers in this vineyard of the Lord. These counties formed a semicircle with the western slopes of the Allegheny mountains as a diameter, viz. Westmoreland, Fayette, Washington, Greene, Allegheny, Butler, and Armstrong. How much farther north he extended his trips can only be surmised from an expression in one of his letters to Bishop Carroll, "As far as the lake," and from a tradition that he went as far as Lake Erie,

Within this area he established stations or built mission churches, four of which owed their foundation to his zeal or at least to his earnest coöperation. With the baptismal register as our guide, two of these communities, situated north of the Allegheny River, must draw our particular attention both on account of the number

¹ The first Register of Sportsmanshall, now St. Vincent Archabbey, is a small folio of 154 pages, bound in half morocco and contains the baptism, marriage and burial records of Fathers Peter Helbron, Charles B. Maguire, Terrence McGirr, and of visiting priests Prince-priest Gallitzin, F. H. O'Brien, etc. On the first page Father Helbron in his methodical way has a summary of his baptisms from 1799-1808 (the year when F. O'Brien arrived) viz: 578, and on one of the last pages he records the paschal confessions from 1801-1815, viz: 2176. The marriage and burial records are incomplete.

of baptisms as well as on account of their special mention. These were Slippery Rock and Buffalo. [Boflo, Buofflo, Bufloo]. Thus in October, 1803, Father Helbron baptized eighteen persons at Slippery Rock and during the same month thirty-nine in Bofflo; in September and October, 1805, his baptismal register contains eighty-four baptisms from this same district; [In a letter of the same year he even speaks of ninety]; and during the month of October, 1812, he entered fifteen on the same day and from the same place. These missionary visits were, however, not the only ones during these years, as other entries testify, and the same baptismal register proves that sometimes the faithful from those localities brought their children a distance of forty miles for baptism.¹ This happened especially from 1800-1806 when F. Helbron was the only resident priest in this locality. His visit to Buffalo in 1812 seems to have been occasioned by a vacancy in the pastorship in that place.

Taking again the baptismal register as our criterion, F. Helbron must have divided his missionary field into two districts, the northern and southern, and the journey from Sportsmanshall to Buffalo seems to have taken him three days.² Likewise the Baptismal Register proves that he made his first entries on separate leaves and after his return copied these notes into the parish records. Otherwise repetitions of the same names in the same records would be impossible. We can imagine our missionary, whilst attending to this "office work," being called away by other duties and after his return retrans-

¹ RECORD, Sept. 1915; p. 258; September 6, 1801; p. 259, February 21, 1802; p. 261, June 6, 1802.

²September 22, 1805 (Sunday), Fr. Helbron records a baptism in Sportsmanshall which seems to be evident both from the name of the family of the child as well as from those of the sponsors. September 26 (Thursday), he records his first baptism in Buffalo (Bofflo).

scribing some entries by mistake.¹ At first sight the number of baptisms at Bofflo may seem excessive, especially during October of 1805. But upon close investigation the large number (84) will not appear so extraordinary. His entries prove that on this missionary journey he baptized repeatedly several members of one and the same family, but after his return he rarely registered them in succession. These families were probably immigrants who had lived years without having seen a priest. In this manner nineteen baptisms are divided among only six families, viz., six children of John and Petronilla (once Eleanora) Diamond; four children of Henry and Ann McLaughlin; three children of Patrick and Mary McBride, etc. Moreover in 1803 Father Helbron entered the baptisms of the two places, Slippery Rock and Bofflo, separately; in the second visit, in 1805, however, he registered them indiscriminately. There cannot be any doubt that he was at Slippery Rock also on that occasion. The same family names occur then as in 1803, viz. John and Cecilia Roger, John and Margaret Schmidt, Anthony and Bridget Schorty, etc., and even on the same date: October 6, 1805.²

The "home parishioners" of Fr. Helbron seemed to have been intermarried with members of the Buffalo mission and some of the latter were without doubt at first members of the Sportsmanshall congregation, but had emigrated during the administration of F. Rogatus Fromm, the predecessor of our missionary. This can be deduced from at least one of his baptisms in Sportsmanshall, viz: entering as sponsors Christian and Mag-

¹The three entries, Margaret, John and Bridget Hagen are made twice, likewise the baptism of James Sweeny (Schweeny).

²The baptismal register of 1805 (as regards Buffalo) contains about seventy different family names of children baptized and of sponsors. Some of these are still found in that locality viz, Easley, Sweeny, Sheridan, Rogers, McElroy.

dalena Ruffner, *née Isly* (Easly). The Easlys were undoubtedly in Westmoreland County before they moved to the Donegal settlement, part of which was the Buffalo Mission. On March 9, 1794, F. Rogatus Fromm wrote to Bishop Carroll from Sportsmanshall: "litteras Tuas 20^{ma} Novembris prioris anni ad me per colonum meum Casparum Easly missas accepi." This same Caspar Isly (Easly) is found repeatedly in Fr. Helbron's register under "Boffalo" and he became one of the collectors of the funds for the first Church at that place, now St. Patrick's, Sugar Creek, Armstrong Co. From a letter of the same missionary to Bishop Carroll, dated Pittsburg, Nov. 1, 1805, it is also evident that this Church owes its foundation to Fr. Helbron. He writes: "Concerning Mr. Flynn, "est vir nullius resolutionis; he left me at Boufflo, where the congregation bought a place on purpose for the priest, which is not prepared yet and will not so soon be ready to receive the priest. I did all possibility to encourage the people to prepare it at least in one year. Therefore I would be very glad if your Lordship send Mr. Mahony . . . Mr. Flynn went down the River Ohio perhaps to the monks of La Trappe . . . He was about five weeks with me without celebrating and preaching but once. I promised to the faithful in this *wilderness* to come back again in the year hereafter" . . .

Again on October 22, 1806, he wrote to the same Ordinary in Baltimore: "I baptized in one journey 120 children¹ . . . there is in Bofflo a place bought by the Catholics ready to receive a priest, the people promised me to assist him. Mr. Flynn is gone down the river to

¹ The baptismal register shows from the names entered that Fr. Helbron traveled first northward (Buffalo and Slippery Rock), stopped at Pittsburg and then visited the southwestern missions of Pennsylvania (Washington and Green counties).

the Trappists." A third letter on this same subject dated June 16, 1807, gives me the news as regards the first pastor of "Buffalo". He writes: The Rev. Mr. Phelin [Father Lawrence Sylv. Phelan] is gone to Bofflo to take possession of the place for the priest; he was with me and I gave him the best direction and instruction for that country."

These missions beyond the Allegheny in the Indian territory "became shortly afterwards some of the best country parishes of the diocese of Pittsburg. The first bishop of this see, Michael O'Connor, in his first census (1843), records them as follows: Donegal, 1300 souls; Murrinsville, 500; St. Patrick's, formerly known as Buffalo Creek Mission, 1000 . . ."

But with the founding of new parishes in new commercial centres these first congregations beyond the Allegheny have gradually lost their membership and their influence.

EDITOR'S NOTE—The continuation of the Greensburg Register is interrupted in this number because of lack of space. For the same reason the Life of Bishop Conwell is without an instalment in this issue. Both of these serials will appear in the next issue of the RECORDS.

¹*Biographical Sketches*, Pittsburg, 1914, page 77, states that according to the best authorities the Rev. Lawrence S. Phelan arrived in Buffalo in 1805. These two letters of Fr. Peter Helbron to his bishop prove that Father Phelan became pastor of the Buffalo Mission during the early part of 1807 and after the "short pastorate" of F. Flinn.

HISTORICAL SIDELIGHTS.

FATHER DAMIEN.

The following letter with a leaf from the grave of Father Damien is a gift from Mr. P. F. Kernan, of Philadelphia, to the American Catholic Historical Society.

KALAWAO, *October 10, 1888.*

MISS HARRIET RICHARDS,

Mademoiselle :-For the second time the good Chancellor Father Ignatius not only speaks of you but shows me your sympathising feeling towards the sick lepers of Molokai by a draft on the bank.—I much sincerely thank you for your kindness—this time your donation goes to paying for our New Church—and thus after our short lives the succeeding lepers will continue to pray for you as one of their benefactresses. With renewed thanks and a request for mutual prayers—I remain in the Lord—

Your most sincere

J. DAMIEN, Cath. priest.

Father Damien died of leprosy April 15, 1889. The Father Ignatius referred to in the letter was the late Bishop Horstmann, who at the time the letter was written occupied the position of chancellor of the archdiocese of Philadelphia.

HOLY TRINITY CHURCH, PHILADELPHIA.

The first baptismal font used in this church has been presented to the Society by the Pastor, the Rev. F. J. Hertkorn. In its day it must have been quite an imposing piece of church furniture. A wooden pedestal ornamented with large carved scrolls and base in form of a Greek cross supports the font proper, an octagonal marble basin with the date 1791 and four crosses in the shape

known as "cross fourchés", carved in its rim. The exterior is of wood and follows the outline of the basin. A rather ornate cover, which could be locked when the font was not in use, is decorated with a large wreath of carved, wooden flowers enclosing I. H. S. and small cross in gilt, and this in turn is surmounted by a brass crucifix. There are still evidences that some person has tried to paint the wooden exterior in imitation of marble. Time fortunately has obliterated most of the "marble-izing" and at present the old baptismal font is a quaint and very attractive relic of early Philadelphia Catholicity.

ALEXANDER'S "EXPRESS MESSENGER," PHILADELPHIA
MAY 15, 1844.

This ancient sheet devotes 11-½ columns to the "Dreadful riots! with loss of life and destruction of property," resulting from a wave of religious prejudice against Catholics in the city of Philadelphia. The article is profusely illustrated giving views of the ruins of the Market House on Washington Street, the burning of St. Michael's church "on Second street with the residence of the Rev. Mr. Donohue, (priest attached to the church,) "burning of the nunnery" on Second street corner of Phoenix, "Alderman Hugh and Patrick Clark's houses, Fourth street, corner of Master," "Burning of St. Augustine's church, Fourth street below Vine, with a view of the Graveyard on the side and back part of the Rev. Mr. Moriarty's dwelling house, priests attached to the church, in Crown st., rear of the church." Several proclamations of the Governor, David R. Porter, are given, calling all volunteer companies belonging to the 1st Division of Pennsylvania to immediate service to protect the churches and disperse the rioters. The following from Bishop Kenrick is included: "To the Catholics of the city and county of Philadelphia—The melancholy riot of yesterday, which resulted in the death of several of our fellow beings, calls for our deep sorrow. It becomes all who have had any share in this tragical scene, to humble themselves before God, and to sympathize deeply and

sincerely with those whose relatives and friends have fallen. I earnestly conjure all to avoid all occasion of excitement. and to shun public places of assemblage, and to do nothing that can in any exasperate. 'Follow peace with all men, and charity, without which no man can see God.' "

FRANCIS PATRICK, Bp. Phil.

PHILADELPHIA, May 7th, 1844.

"These placards were posted in all directions in the city and suburbs—and little boys amused themselves by making ribands and cockades of such as could be peeled from the walls." One of these original bills is in the American Catholic Historical Society, donated by Mr. Peter Roddy.

REV. P. E. MORIARTY, O. S. A.

In connection with the riots, an oil portrait, which hangs in the hall of the Society, may be of some interest. The artist (unknown) has represented Dr. Moriarty standing in his pulpit, with eyes upraised to Heaven and instead of being garbed in the habit of his order he wears a lace-trimmed surplice, while a stole, elaborately embroidered in colors, is over his shoulders. Instead of the usual Roman collar he has the old-fashioned stock in vogue at that time among the laity. This is accounted for by the fact that the wearing of the Roman collar was not made obligatory in the United States in the early days. The portrait was given to the Society by Mr. George F. Dougherty of Philadelphia.

ULSTER COUNTY GAZETTE, JANUARY 4, 1800.

A copy of this rare publication describing the burial of George Washington is among our historical treasures. It is an 18x12 folio, "published at Kingston, Ulster County. By Samuel Freer and Son." The inside columns of the paper are heavily outlined with black while

a half-inch mourning band surrounds the following poetical effusion :

ON THE DEATH OF GEORGE WASHINGTON.

(By a young lady.)

What means that solemn dirge that strikes my ear ?
What means those mournful sounds—why shines the tear ?
Why toll the bells the awful knell of fate ?
Ah ! why those sighs that do my fancy sate ?
Where'er I turn the general gloom appears ;
Those mourning badges fill my soul with fears ;
Hark ! Yonder rueful noise ! 'tis done ! 'tis done !
The silent tomb invades our Washington !

and so on for four more verses. Even allowing for the excessive emotion of the Young Lady would hardly excuse " What means those mournful sounds " ; and " The silent tomb invades our Washington " seems to refer to a city rather than to the General. Several columns are devoted to the description of the funeral procession and burial ceremonies of George Washington and the speeches made in the House of Representatives, upon the occasion of the death of the one who was " first in war, first in peace and first in the hearts of his countrymen " are also given. Originals of the Gazette are said to be worth \$1,000. In 1876 and 1901 or 1902 reprints were published and circulated rather widely. The one in the American Catholic Historical Society library, however, was given to the Society in May, 1899, by the Rev. F. X. Wastl of Philadelphia who vouches for its antiquity, it having been owned by his family for a number of years.

EMORY FAMILY OF BALTIMORE.

Through the courtesy of Monsignor W. E. Starr we recently acquired an old colored print 12½x15 inches, depicting the return of Pius VII from his imprisonment in France, March 25, 1814. The Pope in white is accompanied by two cardinals, presumably, as they wear red soutanes. At the right are three figures in military uni-

forms, and the rear of a travelling carriage and a mounted guard of men wearing curiously shaped red hats occupy the extreme left, while river and mountain scenery form the background. The donor of the picture states that it was "given as a reward by the Rev. Francis Beeston to a little girl in the early years of the last century. The little lady whose name was Walsh, lived to a very old age and became the ancestress of the Emory family of Baltimore . . . her father was one of the first trustees of our Cathedral church." The story of the picture is told in an inscription in Italian printed on the margin.

BOOK REVIEWS.

STORIES OF PENNSYLVANIA, or School Readings from Pennsylvania History, by Joseph S. Walton, Ph.D., Professor of History, State Normal School, West Chester, Pa., and Martin G. Brumbaugh, A.M., Ph.D., Professor of Pedagogy, University of Pennsylvania, and President of Juniata College. American Book Company. Pp. 300.

TWO CENTURIES OF PENNSYLVANIA HISTORY, by Isaac Sharpless, President of Haverford College. Lippincott Educational Series. J. P. Lippincott Company, Philadelphia. Pp. xiii—385.

PENNSYLVANIA, THE KEYSTONE, a Short History, by Samuel Whitaker Pennypacker, Governor of the Commonwealth, 1903-1907. Christopher Sower Company. 1914. Pp. 316.

These three handbooks, which appeared in the order of their arrangement here, are the work of men who love Pennsylvania and delight in singing her praises. Each history is distinct in character and purpose. None of the three books pretends to give an adequate and full story of the Keystone State. The first and third publications are manifestly intended for use in elemental schools. The second is one of the educational series issued by Lippincott's and edited by the present Governor of Pennsylvania.

Each of these histories has a value peculiarly its own. *Stories of Pennsylvania* unfolds many an interesting tale of historical value, which is not found in the ordinary school histories. President Sharpless's book appeals to men and women. It is a serious and authoritative work upon Pennsylvania. *Pennsylvania, the Keystone* is characterized by simplicity and brevity. The style of writing, unpretentious and informal, does not, however, hide the evidence of true historical worth which is seen in every page.

Not one of these histories gives the slightest indication, in a positive way, of religious bias. But to a Catholic the striking feature in each of the volumes is the meagre reference to anything Catholic. For instance, *Stories of Pennsylvania* makes no mention, as far as one can see, of anything pertaining to Catholics or the Catholic Church. In *Two Centuries of Pennsylvania History* the notice of anything Catholic consists of a few lines about the disgraceful riots in Philadelphia in 1843-44. Ex-Governor Pennypacker in *Pennsylvania, the Keystone* is far more generous than the authors of the other works in speaking of Catholics, but even his kindly words are relatively few.

This scant consideration of the Catholic Church is the more marked as there are full and sympathetic accounts of other religious denominations. Yet the part of those who have professed the Catholic faith has not been wholly unimportant in the life of the great Commonwealth of Pennsylvania. In each of the books under review emphasis is placed upon what the Quakers, Moravians, Episcopalians, and Presbyterians did for education—especially in the early days of the Commonwealth. Yet as a matter of historical fact, Catholics, though few in numbers in the seventeenth and eighteenth centuries, showed no less zeal for learning and education than their non-Catholic neighbors. Says an authority on the Catholic Colonial Schools in Pennsylvania: "Local traditions indicate that in nearly every instance the organization of a Catholic parish was attended, if not preceded, by the organization of a parish school." "Wherever throughout Pennsylvania prior to 1800 there was a chapel, there was undoubtedly, where there

was a number of children, and where Catholics were in fair numbers, some system of instruction, even though the method was crude and but elementary in its extent.'"¹

The authors of these unpretentious handbooks mention many individuals whose lives, filled with many dramatic incidents, teach a wholesome and valuable lesson. That such types of persons existed in the Catholic body in those early days will be evident to all who know the story of men like the Jesuit Father Schneider, of Goshenhoppen, and Prince Gallitzin, of Loretto. "The Jesuit missionaries in America," says Dr. Burns, "were men of marked abilities and learning. The German Jesuits who labored in the rough mission fields of Pennsylvania were men of this kind. Father Schneider was one of these Jesuits who came to Pennsylvania in 1741. He was rector of the Heidelberg University in 1738. But a nobler and holier fire than that of intellectual ambition burned in the soul of Father Schneider. Like St. Francis Xavier, he turned aside from the shining heights of academic fame to devote himself, as a poor and humble missionary in a distant land, to the ministry of souls. It is interesting to contemplate the brilliant young priest, fresh from the honors and the experience gained while fulfilling the office of Rector Magnificus of Heidelberg University, gathering the poor German children of Goshenhoppen and vicinity about him in his little room, to teach them, along with the simple catechism, the rudiments of a brief pioneer education."

Again, where among Quakers, Moravians, Presbyterians, or Episcopalians in Pennsylvania is there a figure more noble and impressive than Prince Demetrius Augustine Gallitzin?

But, after all, we can hardly complain in justice that the historian not of the faith does not always give adequate recognition to the achievements of Catholics or of the Catholic Church. We are partly to blame for this state of affairs. We have not manifested the same anxiety for American Catholic history that non-Catholics show for historical research. The

¹ Very Rev. James A. Burns, C.S.C., Ph.D., *Catholic University Bulletin*, October, 1907.

result is that few Catholics and fewer non-Catholics know the whole story of the early days of the Church in America. Hence when the non-Catholic writes a history of a Commonwealth like Pennsylvania he tells what he knows. Doubtless he would be willing to tell something of Catholic endeavor, but it is not easy for him to do so, because Catholics themselves have not made available for practical use the data which a historian must have in order to do justice to all elements in a varied population.

WILLIAM GASTON, 1778-1844.

Addresses at the unveiling and presentation of the bust of William Gaston by the North Carolina Bar Association, delivered in the hall of the House of Representatives, November 24, 1914, have been published in a brochure by the Edward & Boughton Printing Co., Raleigh. The bust was copied by Frank H. Packer from a plaster cast executed from life by Ball Hughes, which is in possession of Judge Gaston's granddaughter, Mrs. Isabel Donaldson Bronson of Summit, New Jersey.

An address on the life and character of Judge Gaston was given by N. G. Connor, United States Judge for the Eastern District of North Carolina. The presentation was made by J. Crawford Biggs, president of the North Carolina Bar Association and was accepted by Governor Locke Craig, for the state.

William Gaston was a descendant of Jean Gaston, a French Huguenot, who emigrated from France to Scotland in 1640 and whose descendants, in 1662, moved to County Antrim, Ireland, and later came to America. William Gaston was born September 19, 1778. His father was Dr. Alexander Gaston, at one time a surgeon of the royal navy, and his mother was Margaret Sharpe, an Englishwoman, of Catholic parentage. William Gaston was reared a Catholic. Judge Connor thus quotes Judge Gaston:

"Having been trained from infancy to worship God according to the usages, and carefully instructed in the creed, of

the most ancient and numerous society of Christians in the world, after arriving at mature age, I deliberately embraced, from conviction, the faith which had been installed into my mind by maternal piety. Without, I trust, offensive ostentation, I have felt myself bound, outwardly, to profess what I inwardly believe, and am, therefore, an avowed, though unworthy, member of the Roman Catholic Church.

When William Gaston was 13 his mother sent him to Philadelphia, that he might prepare himself to enter Georgetown College and he was enrolled as the first student of the then infant College. Ill health compelled him to leave Georgetown; he later entered Princeton College, from which he was graduated in 1796, with the first honors of his class, delivering the Latin salutatory. He studied law; in 1800 was elected to the senate of North Carolina; became speaker of the House in 1808; was elected to Congress in 1813; and in 1833 was elected by the legislature a judge of the State Supreme Court; for 42 years, he was a member of the Board of Trustees of the University of North Carolina; he received the honorary degree of Doctor of Laws from the University of Pennsylvania in 1819 and from Columbia College in 1825.

Judge Gaston's last parliamentary speech was upon a proposed amendment to the thirty-second section of the North Carolina Constitution, which while obscure in its terms, "was construed, by some, to exclude members of the Roman Catholic Church from holding offices of 'honor, trust, or profit' in the State. Mr. Gaston spoke upon the question two days, and was largely instrumental in the adoption of the amendment which left no doubt of the eligibility of Catholics to public offices thereafter."

P. A. KINSLEY.

In a recent number of the RECORD (Volume XXVI, No. 3), it was stated that the "American Catholic Historical Researches" was taken over and combined with these RECORDS in 1913. The fact is that the first number of the combined magazine was that of September, 1912.

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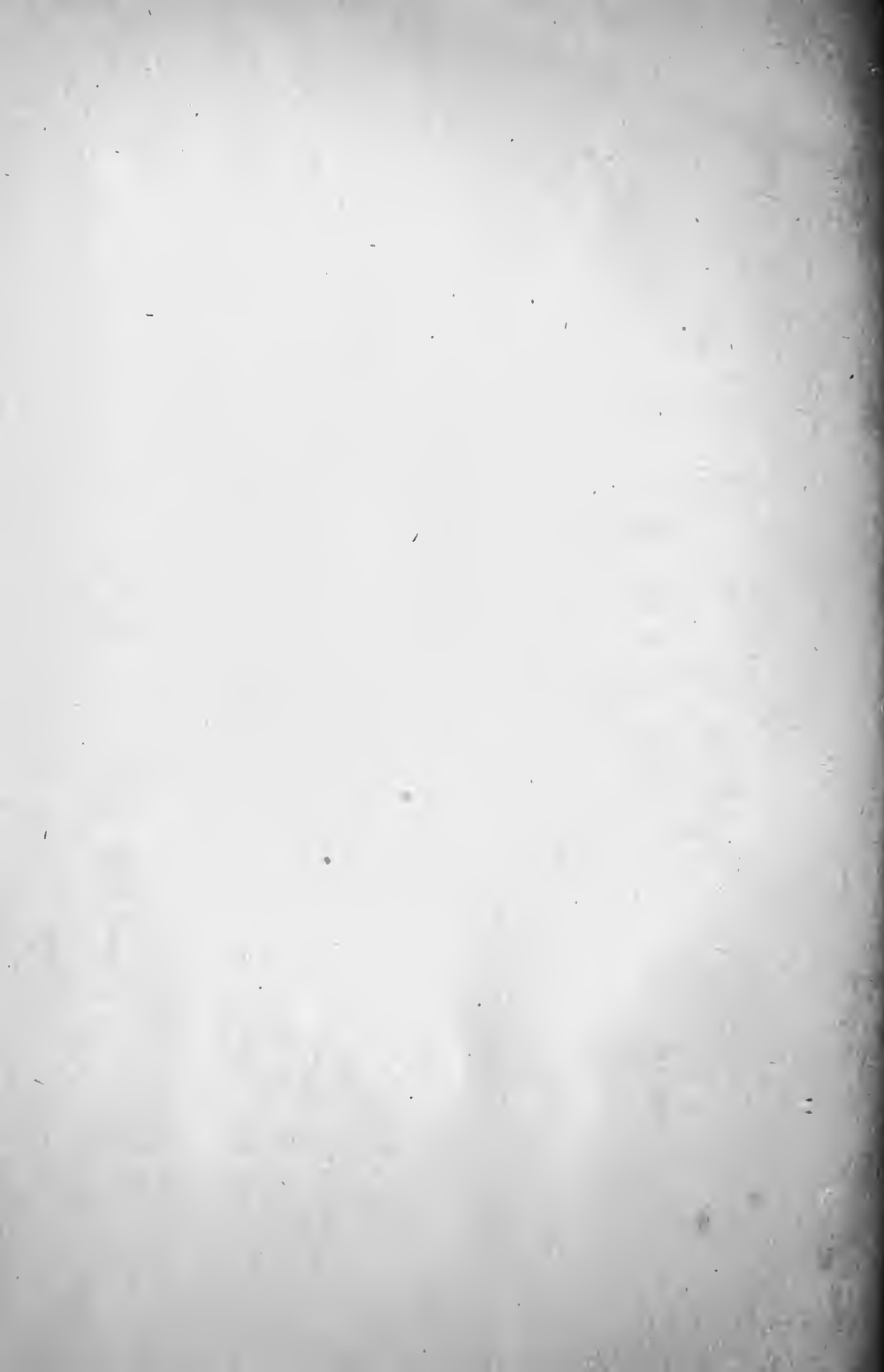
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