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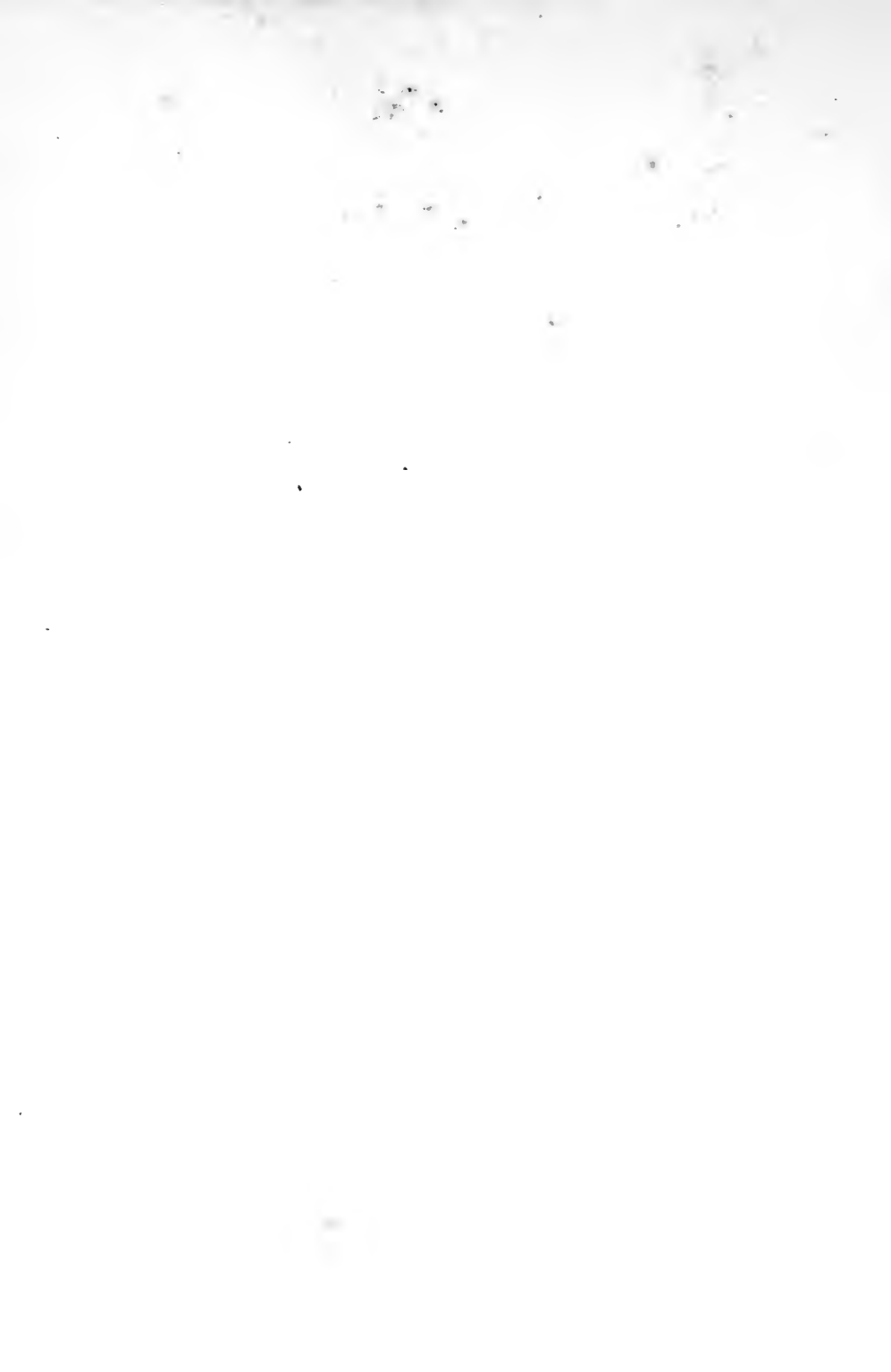
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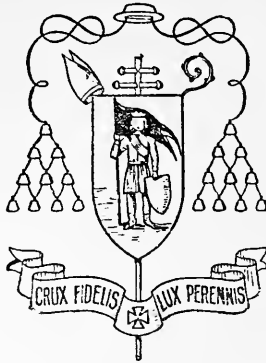
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Dr. Charles L. Souvay, C.M., D.D.,
Editor.

I am pleased to hear that you will soon issue the first number of *THE ST. LOUIS CATHOLIC HISTORICAL REVIEW*; and I hasten to congratulate the Historical Society and yourself upon its timely and commendable work.

The Church of the Middle West, centering in St. Louis, possesses rich material for your publication. Documents, records, and reports, many and varied are at your disposal. Some are here at home; for others, you will have to look back to Spain, France, the Netherlands; and then Canada, Mexico, Florida, and the Isles of the Southern Seas, will furnish a retrospect of generous proportions. The collocation, interpretation and publication of these documents will be for you a fascinating work; and one which will deserve well of the Church of the West. Your publication will give permanent form to these documents; and will serve as the best foundation for a full and complete local Catholic history, the writer of which I am sanguine will soon appear.

I presume you will follow what is called the historical style, giving us facts and figures and documents; but you will not fail, I am sure, to see back of these, and will surely record the courage, the enthusiasm and the sacrifices with which every page of our early history is replete. You will develop in your pages the picture of our Faith's first dawning here by the Father of Waters—of the pale pure light of that Faith's first rising—of its splendid progress from the banks of the river out to the savannahs of the West. You will tell of the progress of the missionaries as they sought to civilize the Indian. You will join with them as they journey over the flower laden plains to where in the forest primeval dwelt the tented savage. War cries and peace cries there were in these days; as today; and yours will be the duty to tell how above the one and the other was lifted by consecrated hands the cross of the Crucified One.

I am sure that your work telling the story beautiful of Faith's beginnings in the West will be gladly welcomed by the many who now people the valley of the Mississippi, and preserve the Faith of the Fathers.

Yours sincerely,

Archbishop of St. Louis.

ARCHBISHOP'S HOUSE,
St. Louis, Missouri,
November 7, 1918.

FOREWORD

That a Review should be brought to existence for the avowed purpose of dealing with the Catholic history of the Diocese of St. Louis needs no apology: an apology would be in order to explain rather why the "Rome of the West" has not as yet found her historian.

Has she not a Catholic past long, glorious and eventful? She may, indeed, without fear of hearing her claim challenged, look back for the date of her first consecration to her Divine Redeemer to that bright day in May 1541, when Hernando De Soto erected "on a high hill, near the *Rio del Espiritu Santo*", somewhere in southeast Missouri, a cross made of "the highest and largest pine-tree" that could be found. And since that inaugural event, now almost totally shrouded in the mists of prehistoric times, as years and centuries rolled by, the monuments of Catholicity, very slowly at first, more rapidly later on, dotted this land in ever increasing numbers. Scarcely had the last century attained the years of majority, when a thriving Church, with St. Louis at its center, had sprung up from the seed laboriously cast in the virgin soil during the preceding ages. In a short while "it filled the land, the shadow of it covered the hills, . . . it stretched forth its branches unto the sea and its boughs unto the river". Neither was this rapid growth one of wild and barren suckers: this luxuriant vitality was the vitality of fruitfulness, and before long almost every year a new Church was carved out of what had first been the vast Diocese of St. Louis.

Such achievements speak eloquently for the practical and lively faith of our Catholics of a century ago, and for the tireless energy and zeal of their priests. Of the former, many were undoubtedly unlettered, and, anyway, never thought their religious efforts worth recording; the latter, as humble in their estimate of their work, had, however, to keep in close touch with ecclesiastical authority: to this happy necessity we owe the bulk of the correspondence garnered in our Diocesan Archives; and to the founder of these Archives will historians of Catholicity in the Middle West return heartfelt thanks for the wealth of information he, in his foresight, amassed for their benefit.

The historians. . . Whilst we must as yet speak of them as belonging to the future, still we do so with absolute confidence. For, thank God! by degrees American Catholic interest in American Catholic History has at least been awakened in the last few decades. Nay more, attempts have already been made at synthetical constructive work. If some of these attempts were perhaps a little premature—for so much of the materials still lay buried in the limbo of dusty and darksome Archive-deposits or relegated to the corners of cobweb-lined attics—, yet the pioneer historians to whom we owe these attempts surveyed well the country, pointed out excellently its main landmarks, and solidly paved the way for the work of the years to come.

In this work the ST. LOUIS CATHOLIC HISTORICAL REVIEW, organ of the *Catholic Historical Society of St. Louis*, wishes earnestly to contribute its share.

Whilst the *Catholic Historical Society of St. Louis* set it for its aim to collect and arrange and preserve whatever may be of help and value to historical research in the field which it assigned as its distinct province, the REVIEW purposes to disseminate, interpret and elaborate the information obtained. Of little avail, indeed, is the richest treasure, if it be hoarded merely for the lust of the eyes of a jealous owner. Unlike money, historical information, just as every other branch of knowledge, is cast abroad and distributed without detriment to the whole, for to each sharer is given generously the whole of it. And far from impoverishing the original owner, his very liberality is to him a source of new wealth: "Give and it shall be given unto you." Mutual communication increases history's precious treasury: thus is the gradual sifting of materials made possible, and the way opened for final synthesis.

The professional historian wants documents in their native purity; he assumes the task of elaborating them for the benefit of the intelligent reader. Although he must be quite versatile, and well-nigh catholic in his tastes, yet familiarity with every nice point of every branch of knowledge cannot be expected of him. And if, forgetful of his limitations, he presumes to tread guideless on grounds not yet sufficiently surveyed, he will himself go astray, and, worse still, lead others from the path of truth. Now owing sometimes to their technical wording, oftener to the special topics which they deal with, historical documents, particularly those of an ecclesiastical nature, frequently stand in need of interpretation. No doubt but that a catholic mind is the best, if not altogether the only qualified interpreter of catholic facts and language.

Our past, which we are justly proud of, shines forth so brightly, is so replete with splendid achievements, and sheds such a luster on the pages of our country's records, that it rivets the gaze of even non-catholic historians. Far from us the presumption to claim as our monopoly the honor of recounting this past: in the historical reconstruction of it for our instruction and admiration, there is room for all workers of good will. But we, the natural heirs of the Catholic pathfinders, may justly, and perhaps ought to nurse the ambition to be the first to exploit the quarry and dress the stones destined to adorn the façade of the edifice.

The foregoing remarks announce and justify sufficiently the program of the REVIEW; they foreshadow, at the same time, its main outward features.

Every Number will naturally devote reasonable space to some constructive historical Essays on subjects appertaining to the special field of investigation of the *Catholic Historical Society of St. Louis*. Extending, as it does, from the western border of Indiana and Florida to the old limits of Mexico, the Rocky Mountains and even the Pacific,

and from Canada to the Gulf—for all that territory was once in the same ecclesiastical subdivision with St. Louis—, this field, by its extent, affords to the lover of history an unlimited variety of topics.

Under the general caption, *Notes*, historical news, current events of interest to our readers will be chronicled, and the recent activities of the *Society* mentioned. The Editor, who freely acknowledges he has not inherited Argus' hundred eyes, will always gratefully welcome any communication tending to make this record complete. To this first set of *Notes* another will be added, strictly bibliographical, in the form of an index of historical items and articles on subjects within the *Society's* sphere, published in current literature. The earnest desire of the REVIEW to be an aid to prospective historians, is the *raison d'être* of this section.

The *Catholic Historical Society of St. Louis* owes a debt of gratitude to all sister-organizations that stretched out to it, from the day of its birth, the glad hand of welcome. Some of these organizations, ere we could even dream of returning their bounty in kind, generously sent us their publications. To them all the REVIEW, happy to make itself the mouthpiece of the *Society*, extends the most sincere thanks.

Documents from our own Archives will complete the make-up of each Number. In order to satisfy the just demands of historical criticism, these Documents will always be given in their original text; however, as historians, in this busy age, appreciate whatever contributes to make their absorbing task easier and speedier, it was deemed proper to furnish them with an English rendering of every paper originally written in a foreign language; notes, moreover, will supplement the text, when such an aid may help perfect understanding.

Fully aware of the difficulties besetting their task, the Editors do not hesitate to appeal to all persons interested in the history of the Middle West; and they fondly hope that, thanks to this generous cooperation, the REVIEW will enlist many friends, whose sympathy it will strive to merit more and more by fostering a better appreciation of the influence and work of the grand old Mother Church in the wonderful development of this great country of ours.



The Catholic Historical Society of St. Louis.

The Result of a Century's Endeavor.

In an age of innumerable societies, associations and unions, for every conceivable purpose, it may seem supererogatory and utterly hopeless to come forward with our *Catholic Historical Society of St. Louis* and to ask for an enlarged membership. A society for the suppression of all societies would appear to many weary souls as of greater importance. Yet it must be borne in mind that, besides the bad and indifferent organizations, there are also many of high character and distinct usefulness. The living principle of every kind of activity being one with its purpose, it follows that, the higher the purpose of an institution, the more highly must we value the institution itself, provided its proposed end could not be better attained in other ways.

These tests, applied to our lately established *Catholic Historical Society of St. Louis*, will show that it deserves the attention and co-operation of all the cultured people of the Middle West and beyond, especially of the members of the grand Church, that ever marched in the van of civilization in the Mississippi Valley. For it is the object of this our Historical Society, "To collect and preserve materials of all kinds, such as books, pamphlets, papers, manuscripts, maps, documents, pictures and other objects of historic interest, relating to the Catholic history of the Diocese of St. Louis and of whatever territories and places were at any time associated with St. Louis in the same ecclesiastical division; to institute, carry on, and foster historical research on subjects pertaining to the field of inquiry above described, and disseminate such information."

Our ultimate end, accordingly, is to promote a more intimate knowledge of the history of God's Kingdom, as it grew up among us from the little mustard seed of its early Indian Missions into the mighty tree now overshadowing the land.

"History is the revelation of Providence," says a distinguished writer of the last century. But this revelation is made through the unnumbered tendencies and activities of human agents, under the influence of the Spirit of God. In order to understand the history of the Church in our western home, we must recover from the buried past the records of the plans and schemes, the hopes and fears, the deeds and sufferings, the failures and successes of those who preceded us in the great work of planting and cultivating the Lord's vineyard on our once so barren fields and hillsides.

Again, as we think of ourselves, we find another convincing reason for the moral necessity of our undertaking in the words of old Samuel Johnson: "The present state of things is the consequence of

the past: and it is natural to enquire as to the sources of good we enjoy, or the evils we suffer. If we act only for ourselves, to neglect the study of history is not prudent; if entrusted with the care of others, it is not just." Justice as well as prudence, then, requires that all who have the care of others, especially priests and teachers, and cultured people in general, should devote earnest attention to the study of history, as an indispensable guide in the art of directing men.

But the objection may be urged that this alleged duty does not apply so much to the little concerns of our local past, but rather to the great affairs of general history. Certainly the great affairs are more important in themselves; but the lesser concerns of our own home and family, of our parish and diocese, of our national division of the Church and humanity, are and should be of far more absorbing interest to us than are the greater affairs in other parts of the world.

A man who is not interested in his own family, parish or town, will not be interested, except for selfish purposes, in the cause of humanity, of the Church universal, or of the nation. The study of our local history will give us "the details from which alone the real state of a community can be collected," and is therefore helpful, nay even necessary, for the right understanding of the general history of the Church.

But, granting the importance of historical studies of a local nature, why multiply historical societies? Because the work is so vast and so difficult, requiring ten thousand open eyes and willing hands to discover and recognize and gather in some accessible center the manifold remains of the past, that may contribute to give a truthful and varied representation of its former life, and these many workers could not be brought together in one national association. Local pride, also, is a great stimulant, and according to a well-recognized trait of human nature, an article or a manuscript of historical value, that would not be entrusted to the care of a far-away center, is gladly and proudly given to a local Museum or historical collection. Besides, no one can be more deeply interested in the local history of a place than they whose fore-fathers or predecessors helped to shape the course of events, that made it what it is.

Now the *Catholic Historical Society of St. Louis* is intended to fill this long-felt want. What has it accomplished so far: what is its history, its origin and progress, and what are its intentions and prospects?

Young as our society is, its origin seems almost lost in the twilight of fable: for, being a living organization, it has its roots in the distant past. In other words, we are the proud inheritors of the historical labors of almost one hundred years. Some of the brightest lights of the Church of St. Louis were among the earliest pioneers in the field of collecting, preserving and elucidating the memorials of the still earlier days and of their own time, chief among them the first Bishop of St. Louis, Joseph Rosati. Indeed, Bishop Rosati had

the true spirit of a collector, not of money, for in that regard he did not rank very high, but in the things of the mind and the records of the good deeds and heroic sacrifices of all who had labored or were still laboring in this boundless diocese.

Indeed, Bishop William Louis Du Bourg had preceded Bishop Rosati in this work, although the numerous and highly interesting letters sent by him and his associates, to the "Annales de la Propagation de la Foi" of Lyons, were intended not so much as contributions to historical science, but rather as incentives to more generous contributions in support of the Louisiana Missions.

On the 26th day of January, 1839, Bishop Rosati issued a call for a diocesan Synod. Among other matters of importance, the Bishop wrote: „Sacerdotes qui curam habent animarum, notitiam accuratam Parochiarum suarum, seu Missionum nobis scriptis dabunt juxta omnia capita, quae hic enumerantur:“ (here follows the usual statistics under thirteen heads). The Bishop then concludes: „Demum sacerdotes rogamus ut inquirent et colligant monumenta historica, sive viva voce ab antiquioribus et fide dignis circa primam foundationem Parochiae, Ecclesiae, et etiam loci in quo existit, et meliori quo possunt modo conficiant notitiam et secum afferant.“ This gathering of historical material was carried out in an extensive measure, though not so thoroughly as we could desire. The archives of the St. Louis Chancery contain the fruit of these labors, and will, when made accessible, add very materially to our knowledge of the early missions in Missouri, Illinois, Iowa, Arkansas and, last but not least, in Louisiana.

In this purpose of gathering the materials for a history of his diocese, Bishop Rosati was, no doubt, confirmed by the request of Archbishop Milde of Vienna in Austria, who in transmitting the then princely gift of 5000 Florins for the benefit of the St. Louis Missions, wrote: „Fideles nostri, qui pro fratribus suis remotis stipites faciunt, libenter legunt de factis Missionum tam prosperis quam adversis et exinde ad novas collectiones exhortantur; hinc est, quod meum ipse arbitrator, te carissime Frater, attentum reddere ut et in posterum quaedam ad statum Ecclesiae Tuae pertinentia huc perscribere velis.“

The various reports sent by Bishop Rosati and others to the Leopoldine Society of Austria on the religious and social conditions of the Diocese of St. Louis rank in importance with the Archives themselves, as sources of our ecclesiastical history.

The work of gathering the 'monumenta historica' was, as I said, not done as thoroughly as we could wish; for some of the priests were not gifted with the historical sense. Yet, they were for the most part, excellent letter writers: and whilst the reports are often barren, the private letters are full of interest. The Archives of St. Louis Diocese are certainly among the most important achievements of our first bishop.

His successor, Peter Richard Kenrick, was himself a writer of note, but his literary activities were concerned with Theology, controversy, and the natural sciences in their bearing on the Sacred Scrip-

tures. There was, however, a young priest of his household, Father, afterward Canon, O'Hanlon, whose chosen field was history. The great work of the "Irish Saints" and the little book of reminiscences, "Life and Scenery in Missouri," are evidences of this. In the years 1843-1845 the *Catholic Cabinet* of St. Louis appeared with the hearty approval of Bishop Kenrick and with the helpful coöperation of Father O'Hanlon. In the August Number of 1843 the editor, W. J. Mullin, writes:

"Nothing is more astonishing than the fact that hitherto so little has been done to snatch from oblivion the few records yet extant that throw light on the early history of the Catholic Church in this portion of the North American Continent. This inattention is the less excusable, as we believe, the subject is one that has frequently suggested itself to the minds of many among our clergy, some of whom were eminently qualified to supply the acknowledged desideratum; but whether from necessity of giving undivided attention to the more immediately important duties of missionary life, or from a want of proper encouragement, or from some undiscoverable cause, certain it is that, with the exception of a few desultory sketches in our Catholic journals, we are as far at the present from the realization of our hopes in this regard, as we were twenty years ago."

The *Catholic Cabinet* thus became the harbinger of the new spring. Of the various articles of local interest, published in this magazine and in the *St. Louis News-Letter* Father O'Hanlon, no doubt, was the author. He certainly had access to the treasures of the Diocesan Archives, and made use of them, though not as extensively as Mr. Mullin desired.

One branch of historical activity, the accumulation of 'monumenta historica', seems to have almost ceased with the death of Bishop Rosati. For almost thirty years the clergy of the diocese had, with the bishop as head, performed the functions of a historical society, 1818-1848. After that period the great work of forming the mighty stream of Catholic immigration into missions and parishes and dioceses preoccupied the attention and energy of the new generation, so that little time and inclination remained for the study of the past. The historical sense, however, was not dead among St. Louis priests, though for a time dormant.

Its reawakening on the fifth of November, 1878, was a memorable occasion: A number of the reverend clergy — members of the "Sodality of Priests of the Archdiocese of St. Louis" — who had assembled for the purpose of assisting at the anniversary Mass for the repose of the souls of their departed brethren, originated a society which, they hoped, would receive the sanction and obtain the coöperation of their fellow-clergymen. It was the first attempt in the West of a Catholic Historical Society. The minutes of the first meeting were published and read as follows:

At a meeting held at St. Theresa's Church, in the city of St. Louis, Nov. 5th, 1878, Rev. C. Ziegler was called to the chair. Rev. James J. McCabe was appointed secretary *pro tem*.

On motion of Rev. D. Phelan, seconded by Rev. James Henry, it was resolved to establish an *Ecclesiastico-Historical Society*, and that the reverend clergy present should be enrolled as members.

On motion and seconding of the same reverend gentlemen, the chairman was instructed to appoint a committee of three, to report officers for permanent organization.

The chair named Rev. Fathers Brantner, Henry and O'Hanlon. Fathers Ziegler and Van der Sanden were added to the committee. After mature deliberation they reported as follows: For President, Very Rev. H. Van der Sanden; vice-president, Rev. James Henry; treasurer, Rev. W. H. Brantner; recording secretary, Rev. Jas. J. McCabe; corresponding secretaries: for the English speaking clergy, Rev. C. Ziegler; for the German, Rev. H. Leygraft.

The report was adopted.

Besides the names of those present, the Rev. Fathers Bernard Donnelly of Kansas City, Louis Tucker of Fredericktown and Dennis Kennedy of Hannibal were enrolled as members.

The Very Rev. President in the chair. A committee of five, consisting of Fathers O'Hanlon, Phelan, Brennan, Schindel and Daly, were appointed to report a constitution and by-laws; said committee to report at a meeting of the Society, to be held in the Diocesan Library at St. John's Church, on the first Tuesday of December, at 3 o'clock p. m.

The secretary was instructed to send a copy of the Minutes to all priests of the Diocese and to the Pastors of Churches served by the Religious Orders requesting their membership and attending at the first regular meeting, above place and time.

Jas. J. McCabe,
Recording Secretary.

The aim and object of the new society was eloquently described in the circular letter of the Secretary, Rev. James J. McCabe:

"Impressed by the fact that every age is the maker of its own history, that none can bear more truthful witness to the events transpiring than the actors in its ever-changing scenes, it was deemed very important to possess a record of the lives, labors and sacrifices of our predecessors in the holy ministry — to preserve and transmit their traditions. It was agreed that a knowledge of their privations, their difficulties and of their successes, would stimulate our zeal, would encourage our emulation, and it was considered opportune to make an immediate beginning, the more so, as we have still in our midst living representatives of the pioneers of our early Catholic Missions.

Moreover, the local parochial history, written by the incumbent pastors throughout the diocese, will in the distant future be a fruitful source of instruction and edification for our successors."

The *Ecclesiastico-Historical Society of St. Louis* was now fairly started on its adventurous course. Meetings were held and papers read and discussed. One of these papers, by the well-known Father David S. Phelan, of the *Western Watchman*, was on "The Hierarch-

ical Succession in the Present Diocese of St. Louis." Of the meeting in which it was read, Tuesday, May 6th, 1879, we have a brief notice in the *Western Watchman* of May 10th:

"On Tuesday evening last the regular quarterly meeting of this society was held at St. John's Library Hall. The attendance was not as large as might have been expected, owing no doubt to the general engagement of the priests in the work of catechizing the children who are to make their First Communion during the present paschal season. The work of this society is just beginning to unfold itself. The papers read so far have barely touched on important questions, not yet settled, and not likely ever to be settled later than the lifetime of the present generation of priests. An adjourned meeting will be held on the first Tuesday of next month to enable many of the clergy to discuss some important statements made in the paper read on Tuesday last, and which we give in this number of the *Watchman*. We hope to find a greatly increased attendance at the next meeting."

The success of the *Ecclesiastico-Historical Society* did not fulfill the expectations of its founders, except in so far as the historical sense was renewed and transmitted to the younger generation, and especially as the President, Very Rev. Henry Van der Sanden "the great chancellor of the Archdiocese," was thereby induced to guard with jealous care the priceless treasures of the Archives, and add new treasures in the form of transcripts from Roman documents. Father Van der Sanden was in correspondence with John Gilmary Shea in regard to these matters. In a letter of June 8th, 1886, Shea enquires "about a long Memoir on the Church in Louisiana by Bishop Rosati, which is in the possession of his family in Italy." Then he gives a conspectus of the early history of the Mississippi Valley, and asks for any information Father Van der Sanden may be able to give him. At another time he expresses his gratification: "Rejoiced to find that you are working up the old material and preserving the history of the Church." Father Van der Sanden's desire to write an authentic history of the Church in Upper Louisiana remained a dream, but his unwearied efforts in preserving and augmenting the authentic sources of our history, will never be forgotten.

The outward form of the Historical Society slowly crumbled away, but its spirit could not die. Again and again in the Catholic Press as well as in Catholic gatherings, voices were raised for renewed efforts, especially by the veteran editors, the Rev. David Phelan of the *Western Watchman*, Mr. F. P. Kenkel of the *Amerika*, and the *Central Blatt and Social Justice*; Mr. Paul Chew of the *Church Progress* and Rev. F. G. Holweck of the *St. Louis Pastoral-Blatt*. At length the Catholic Union of Missouri, in its twenty-third Annual Convention entered upon the field of historical research, by appointing a Historical Commission, for the purpose of gathering and collating and preserving the materials for a history of the German Catholics in the State. It was a rather restricted purpose which they sought to attain, yet it was a step in the right direction. So far, the brief "History of the Church in St. Louis," written by a member of

the Commission, and published as a Souvenir of the sixty-second General Convention of the Central-Verein, 1917, is the chief literary fruit of the Historical Commission of the Catholic Union of Missouri. In regard to this historical venture Archbishop Glennon wrote in his letter of approbation: "I think this movement (of the Catholic Union) is most opportune: there is a rich fund of material for Church history in the Mississippi Valley. It would be criminal to let it perish and I am glad that there are a few who are standing between it and destruction."

The project, so long in forming, of effectually conserving early Catholic historical data and traditions, was at last to take definite shape. St. Louis was to have a Catholic Historical Society, with the Mississippi Valley, and particularly the old diocese of St. Louis, as its chosen field of investigation. Most Rev. Archbishop Glennon at the close of the Junior Clergy examinations, February 7, 1917, suggested the foundation of the Society, and invited Rt. Rev. Mgr. Connolly, P. R., V. G., and Rt. Rev. J. J. Tannrath, as well as members of the Board of Diocesan Examiners, Rt. Rev. Mgr. Tallon, Very Rev. M. S. Ryan, C. M., Ph. D., D. D., Rev. C. L. Souvay, C. M., Ph. D., D. D., D. S. S., Rev. Francis Gilfillan, S. T. L., Rev. Joseph Wentker, Rev. F. G. Holweck, Rev. F. X. Wilmes, P. R., Rev. E. J. Lemkes, Rev. Jos. Selinger, S. T. D., Rev. J. T. Shields, Rev. H. Hussman and Rev. John Rothensteiner, to become the charter members of the new Association. The proposition met with unanimous and enthusiastic consent. His Grace then announced his intention of calling a meeting of both priests and laymen to take the necessary steps for organizing *'The Catholic Historical Society of St. Louis.'* In his introductory remarks the Archbishop dwelt on the fact that although much of the historical material fit to illustrate the foundation and progress of the Church in the Mississippi Valley had already perished, or was in danger of being lost, there was still an abundant supply awaiting the earnest collector's hand.

Later, at a meeting at St. Theresa's Rectory, officers were chosen and a Committee on Constitution and By-Laws appointed which at subsequent meetings submitted a draft of Constitution and By-Laws which was adopted.

Thus our society for the purpose of historical investigation was inaugurated with Archbishop Glennon as President, Mgr. J. A. Connolly, vice-president; Rev. John Rothensteiner, secretary, Rev. Dr. Charles L. Souvay C. M. and Rev. F. G. Holweck, librarians and archivists, and a membership of forty-five, clergy and laymen.

The meetings were held at first at St. Theresa's Rectory, then at the New Cathedral School. A number of original papers were read by members; the attendance at meetings was not large, but very distinguished.

As the Society has no home of its own at present, it was decided that the Archives should remain at the diocesan chancery, where a fireproof Filing-Cabinet was ordered placed for the documents, letters and other manuscripts. The Rev. F. G. Holweck and the secretary

were commissioned to arrange all the varied material in proper order, so as to make it easily accessible to historical students.

At the September meeting, 1917, the movement was inaugurated to hold a Centennial Commemoration of the advent of Bishop Du Bourg in St. Louis on January 5th, 1818. The Executive Committee was ordered to develop the idea and carry out the plan.

This celebration held at the Old Cathedral on Sunday, January 6, 1918, brought our Society prominently before the people. Archbishop Harty was the celebrant of the Solemn High Mass and His Grace of St. Louis preached the sermon in memory of the heroic men of old.

An appropriate souvenir, containing a brief historical account of St. Louis a hundred years ago, was published by the Committee on Publication with the effective assistance of Mr. Edward Brown.

An afternoon service was held at the New Cathedral, at which a number of old French religious songs and hymns were sung by a select choir. Msgr. Tallon spoke in a happy vein of the old French Catholic days in Missouri.

Thus the spirit of historical research had, at last, found a proper embodiment among us. But there was one more requirement to meet. Every active force must attain an adequate power of expression. An Historical Society that does not publish the results of its researches in permanent form deprives itself of its chief means of usefulness and the main opportunity of increasing its membership, as well as its historical collections.

Accordingly a committee was appointed to report on the plan of an historical quarterly publication. The committee was composed of Rev. Dr. Souvay, C. M., Rev. F. G. Holweck, and Mr. Edward Brown. The report was very favorable to the project and met with a hearty response. The Committee on publication, consisting of the above mentioned gentlemen, with the addition of two others, Rev. G. J. Garraghan, S. J. and the Secretary, was ordered to proceed with the undertaking.

At the meeting of this committee, the Rev. Charles L. Souvay, C. M., D. D., was elected Managing Editor of the "ST. LOUIS CATHOLIC HISTORICAL REVIEW"; the first number of which is now in the hands of the readers.

We have now traced the historical endeavors of a hundred years to their final result, *The Catholic Historical Society of St. Louis*. May our members and friends show themselves worthy of their rich inheritance. The memory of our past glories, as unfolded by the research-work of our members, will certainly increase our love for Holy Church, and as the *Western Watchman* said, "The lives of our early Catholic settlers known in their picturesque details will be the best kind of sermon to a comfort-loving generation, on self-sacrifice and the Christian spirit."

REV. JOHN ROTHENSTEINER.

CONSTITUTION AND BY-LAWS

OF THE

CATHOLIC HISTORICAL SOCIETY OF ST. LOUIS



CONSTITUTION

ARTICLE I

This organization shall be called "The Catholic Historical Society of St. Louis."

ARTICLE II

The place where the business of said Society is to be transacted is the City or County of St. Louis, in the State of Missouri.

ARTICLE III

The object of this Society shall be—to collect and preserve materials of all kinds, such as books, pamphlets, papers, manuscripts, maps, documents, pictures and other objects of historic interest, relating to the Catholic history of the Diocese of St. Louis and of whatever territories and places were at any time associated with St. Louis in the same Ecclesiastical division;—to institute, carry on and foster historical research on subjects pertaining to the field of inquiry above described, and disseminate such information.

ARTICLE IV

As means to this end, this Society shall hold meetings, as provided for by its By-Laws, for the discussion of subjects germane to its purpose, and the consideration of any matter relative to its aims and interests; and take measures to procure original papers on such subjects; and, as often as convenient, publish or cause to be published its transactions, and papers, or works of historical value that may come under its control; and establish and maintain an Archive Cabinet, Library and Museum. It shall place itself by correspondence or otherwise in relation with other similar Societies in America.

ARTICLE V

Any person in sympathy with the work and aims of the Society shall be eligible to membership.

ARTICLE VI

The Officers of this Society shall be:

A President;

Three Vice-Presidents;

A Secretary, and assistant secretary, or secretaries, if there be need;

A Treasurer;

Three Librarian-Archivists;

and such other Officers as said Society may by its By-Laws provide for; and all of said Officers shall be elected, and all vacancies in office be filled in such way or manner and at such times as the By-Laws of said Society shall direct.

ARTICLE VII

For the purpose of promoting more effectually the objects of the Society, there shall be the following standing Committees:

An Executive Committee;

A Committee on Membership;

A Committee on Library and Publication;

and, if there be need, other committees, each under an appropriate title indicative of its purpose, to which shall be assigned the special charge of some particular subject not already provided for.

ARTICLE VIII

Meetings shall be held at such times as shall be appointed by the By-Laws. One of the regular meetings as provided for by the By-Laws shall be designated the Annual meeting, at which the election of Officers shall be held, and the yearly reports submitted. At least five members shall be necessary to constitute a quorum for the transaction of business, except herein otherwise provided; and ten for the election of Officers.

ARTICLE IX

The support and stability of the Society shall be maintained by the dues of its members, by subscriptions, gifts and bequests.

ARTICLE X

Alterations, changes or amendments to this Constitution and to the By-Laws must be submitted in writing signed by at least three members, referred to the Executive Committee, and reported at a regular meeting of the Society thereafter. If the committee recommend the proposed amendment, it shall be read and voted on if there be an election quorum present; if such a quorum is not in attendance, said reading and voting shall be postponed until a favorable occasion. If the committee report against the proposition, its consideration may be postponed indefinitely.

BY-LAWS

ARTICLE I

MEMBERS AND MEMBERSHIP

1. The Society shall consist of active, corresponding and honorary members.
2. Any person of good character, whether ecclesiastical, religious or lay, of either sex, in sympathy with the work and aims of the Society shall be eligible to membership.
3. The name of every candidate for membership shall be proposed in writing, referred to the Committee on Membership, and on its report, balloted on at the next regular meeting; but if the name of the candidate be proposed by the Committee itself, the vote may be taken at the same sitting. If there be several can-

didates for active membership reported at the same time, the formality of a separate ballot on each may be dispensed with by unanimous consent. Active and corresponding members must receive the votes of two-thirds of those present; honorary members must receive a unanimous vote.

4. Membership shall date from the day of election.

5. Every member shall, upon the payment of the first year's dues, or in the case of honorary and corresponding members, immediately after election, receive a certificate of membership signed by the President and Secretary of the Society and impressed with the seal of the Society.

6. Every person admitted to membership, in virtue of such admission and as a condition thereof shall be bound by the Constitution and By-Laws, as long as he remains a member.

7. *Active Members.*

a) The active members shall constitute exclusively the managing body of the Society.

b) The annual dues of active members shall be five dollars payable in advance.

c) Any active member who shall pay the sum of \$100.00 into the treasury at one time for the purpose of becoming a life member shall be enrolled as such and thereafter shall be exempt from the payment of annual dues.

d) Members whose dues remain unpaid for two years shall be dropped from the roll, but may be reinstated upon payment of all arrearages.

8. *Corresponding Members.*

a) The corresponding members shall be persons not residing in the Diocese of St. Louis, who are known to have devoted themselves to historical pursuits and to feel an interest in such objects as this Society is intended to promote, and who are willing to aid it by contributions of any kind.

b) Corresponding Membership being a grade of honor and a mark of appreciation on the part of the Society, the Committee, as well as the proposers, shall be circumspect that the person nominated possesses the qualifications required by the Constitution and By-Laws, so that the election may take place only in virtue thereof; and furthermore, that the honor will be accepted.

c) Corresponding Membership being a free gift, corresponding members are exempt from all payments whatever; but they are expected to contribute at convenience, at least one paper relating to some object of the Society, to be read at a meeting.

9. *Honorary Members.*

a) Any person distinguished in historical investigation, or who has rendered, by a considerable benefaction, or in other ways, signal services to the Society, shall be eligible to Honorary Membership.

b) Honorary members shall have all the rights and privileges of active members, except to vote and to hold office; they shall be exempt from all fees whatever; but they will be under a constant invitation to serve and promote the interests of the Society in such ways, and by such means, material, intellectual and influential, as their inclination and convenience may suggest.

ARTICLE II

OFFICERS

10. The Officers of the Society shall hold their offices for one year, or until their successors are elected. They may be re-elected.

11. All elections for Officers shall be by ballot, and at the annual meeting. No person in arrears for dues shall be eligible to office. Vacancies in any elective office shall be filled for the unexpired term, unless for good cause, at the regular meeting next after the vacancy has been announced.

12. The Society being a voluntary association, no officer shall receive pay for his ordinary services as defined in the Constitution and By-Laws; but compensation may be made to Officers and members for extraordinary services, when such services have been previously ordered, and the compensation is fixed by the Executive Committee, with the approval of the Society.

13. The various Officers shall perform the duties usual to such offices they hold.

14. *President.*

a) The President shall be the executive and head of the Society, and as such shall take precedence on all occasions.

b) He shall preserve order, decide questions of procedure, and give the deciding vote, and in the absence of the Secretary, or Assistant Secretary, appoint a secretary *pro tem*.

c) He shall be *ex officio* a member of every Committee.

d) He may call occasional meetings at his own motion; and when requested in writing by three members he shall call such meeting,

e) In all important matters he shall consult the Executive Committee.

15. *Vice-Presidents.*

The Vice-Presidents (in order of their election) shall be clothed with the authority and perform the duties of the President in his absence.

16. *Secretary.*

a) The Secretary shall keep an accurate record of the proceedings and transactions of all meetings of the Society, whether regular or occasional, and transcribe the minutes thereof before the next meeting into a book for that purpose.

b) He shall have charge of all papers belonging to the Society other than those appertaining to the Treasurer or the Committee on Publication, or than those otherwise provided for.

c) He shall notify all newly-elected members of their election, and prepare and send out certificates of membership to all newly-elected members who have paid their first year's dues.

d) He shall keep an alphabetical roll of all the members, their names and addresses in full, with the dates of their election, and the dates of resignations, forfeitures of membership, and deaths that may occur among them. The roll shall be submitted to the Annual meeting for revision.

e) He shall send to each member due notice of the meetings of the Society.

f) He shall notify all Officers, and the first nominee of every Committee of their election or appointment.

g) He shall furnish all qualified members with such current publications of the Society as they may be entitled to.

h) He shall conduct the correspondence of the Society, take copies of all letters written by him, and report such correspondence at each meeting.

i) He shall deliver to the keeper of the Archives all letters he receives, and copies of his answers, after he shall have reported them.

j) He shall prepare and submit at the Annual Meeting a yearly report.

17. *Treasurer.*

a) The Treasurer shall receive and hold all money belonging to the Society.

b) He shall collect the dues of members.

c) He shall keep a full and proper account of receipts and expenditures.

d) He shall keep an alphabetical list of the active members, with the dates of their admission and their addresses; and the dates of resignations, forfeitures of membership, deaths; and opposite every name he shall make an entry of money paid each year. This list shall be produced at the Annual meeting, to be verified by public inspection, and it shall be the evidence of membership of those to whom it relates.

e) He shall disburse money only upon written warrants duly authorized by the Executive Committee.

f) He shall make a full report to the Executive Committee immediately previous to the Annual meeting, to be embodied in their report, at which time they shall inspect his books and vouchers and certify thereto, if found correct.

18. *Librarian-Archivist.*

a) The Librarian shall have charge of the books, Archives, Museum, etc. of the Society; he shall classify, arrange and catalogue them, assort letters, manuscripts and pamphlets, and have them bound when circumstances permit.

b) He shall record all donations of documents or historical objects, acknowledge receipt thereof, report them to the Society at its first meeting after their reception, and when depositing them in the Archives, Library or Museum, shall have the name of the giver inscribed conspicuously thereon.

ARTICLE III

COMMITTEES

19. Every Committee shall meet as agreed upon by its members.

20. A majority of a Committee, not including the President of the Society, shall constitute a quorum.

21. Every member of the Society shall have the right to submit propositions in writing to any standing Committee, and to attend the sitting to explain and support such propositions.

22. *Executive Committee.*

a) In order that the meetings of the Society may be free for the reading of papers, discussions, and the consideration of matters set forth in the Constitution, the executive business of the Society shall be placed under the care and management of an Executive Committee, which shall consist of the First Vice-President, the Secretary, the Treasurer, the Managing Editor, the Chairman of the Committee on Membership and Publication, and two members elected from among the active members of the Society.

b) They shall take charge of the means for promoting the objects of the Society; exercise a general control and superintendence over the affairs of the Society, digest and prepare the business to be transacted at the meetings,

assign papers and subjects for discussion, authorize all necessary expenditures of funds.

c) They shall compile every year a report containing a full statement of the affairs and of the condition of the Society in all matters intrusted to their supervision and management, and such suggestions as they deem appropriate, and submit the same at the Annual meeting.

d) They may at any time call a special meeting of the Society.

23. *Committee on Membership.*

a) The Committee on Membership shall consist of three members, chosen in this wise: Previous to, or at, the regular meeting next after the Annual, the President shall nominate a member; the person appointed shall choose a second member, and these two shall select the third. When completed, the Committee shall organize by electing a chairman. The names of the members and of the chairman shall be reported to the next regular meeting for record. All vacancies occurring in the Committee shall be filled by the remaining members for the unexpired term, and reported to the next regular meeting for record.

b) All nominations for membership shall be referred to this Committee: their report shall set forth the name and address in full of the proposed member; and, in the case of other than active members, the circumstances that justify an election.

24. *Committee on Library and Publications.*

a) The Committee on Library and Publications shall consist of five members, chosen, organized, and reported in the same manner and at the same time as the Committee on Membership.

b) This Committee shall endeavor (a) to gather materials of all kinds appertaining to the Catholic history of St. Louis as defined in the Constitution, or whatever may be of historical interest to the Society; (b) to procure the writing of historical papers or essays on the above topics; (c) to have copies made of old documents and records.

c) To this Committee shall be referred all papers that may be submitted for publication or preservation; it shall have power to pass upon all questions relative to such papers, as, for instance, whether they shall be read before a public meeting, shall be published by the Society, or placed in the Society's Archives.

d) All papers, documents, etc., which shall come into the hands of this Committee shall immediately after this Committee has performed its duty in regard to them, be placed in the Archives of the Society.

e) All publications issued by authority, or in the name, of the Society shall be submitted to the approval of the Diocesan authority or Censor; and the Committee shall superintend the printing and distribution of said publications.

f) The Library regulations shall be as follows:

No book or other article shall at any time be lent to any person to be removed from the Library, except by written consent of the Committee certified by the chairman.

No paper or manuscript read before the Society, and deposited therewith, shall be published, except by the consent of the Committee and the author.

All members may have access to the Library and Rooms of the Society at the regular hours appointed, and may consult and examine any manuscript, book, or other article, except such as may be designated by the Committee. Patrons,

benefactors, contributors, and persons introduced by members, by permission of the Committee, and authors known to the Librarian, shall have the same privilege; but all these except members, patrons, benefactors and contributors, for the given occasion or time only.

Any injury done to books, or other articles, shall be reported by the Librarian to the Committee, and the injury shall be repaired or compensation required.

ARTICLE IV

MEETINGS

25. Regular meetings shall be held on the third Wednesday of the months of January, March, May, September and November.

26. The order of business at the meetings shall be the following:

1. Reading of the minutes of the proceedings at the last meeting, which when approved, shall be signed by the presiding officer and attested by the Secretary;
2. Report of the Secretary;
3. Reports of the standing Committees;
 - a. Executive Committee; discussion thereon;
 - b. Committee on Membership; ballot on candidates reported; proposals for membership;
 - c. Committee on Library and Publications; discussion thereon;
4. Reports of other Committees;
5. Election of Officers; (at Annual Meeting.)
6. Reading of papers, and discussion thereon;
7. Adjournment.

A special order may be prescribed for an extraordinary occasion.

27. The President shall call the meeting to order when the appointed time arrives; if there be no officer present authorized *ex officio* to preside, the meeting shall come to order on a motion naming some active member in attendance, chairman *pro tem*.

28. The regular meeting in May shall be the Annual meeting, at which yearly reports as provided for in the By-Laws shall be read, and the yearly election of officers take place.



AN APPEAL

HISTORICAL MATTER DESIRED

by the Catholic Historical Society of St. Louis



Books and pamphlets on American History and Biography, particularly those relating to Church institutions, ecclesiastical persons and Catholic lay people within the limits of the Louisiana Purchase;

Old newspapers; Catholic modern papers; Parish papers, whether old or recent:

We will highly appreciate the courtesy of the Reverend Pastors who send us regularly their Parish publications;

Manuscripts; narratives of early Catholic settlers or relating to early Catholic settlements; letters:

In the case of family papers which the actual owners wish to keep in their possession, we shall be grateful for the privilege of taking copies of these papers;

Engravings, portraits, Medals. etc;

In a word, every object whatsoever which, by the most liberal construction, may be regarded as an aid to, or illustration of the history of the Catholic Church in the Middle West.

Contributions will be credited to the donors and preserved in the Library or Archives of the Society, for the use and benefit of the members and other duly authorized persons.

Communications may be addressed either to the Secretary, or to the Librarians of the

Catholic Historical Society of St. Louis,

209 Walnut Street, St. Louis, Mo.

THE HISTORICAL ARCHIVES

of the Archdiocese of St. Louis.

It cannot be the intention of this first number of our HISTORICAL REVIEW to furnish a catalogue of all the sources from which an historian may draw the material for a history of the Church in the wide expanse of the ancient diocese of Louisiana or of the later diocese of St. Louis. Such a catalogue would necessarily embody a great many books and a still greater number of manuscripts which are scattered in the archives of Baltimore and other Eastern centers, of New Orleans, Louisville-Bardstown (Ky.), Vincennes and Notre Dame (Ind.), etc. We must be content to give a general and imperfect idea of the treasures which are stored up in the Archives of the Archdiocese of St. Louis.

Fortunately one of the great missionaries who, after the occupation of the Western shores of the Mississippi by the United States, laboured to restore and build up the Church in these vast regions, had a turn for history. This missionary was the first Bishop of St. Louis, Rt. Rev. Joseph Rosati. He was careful to note down every statistical item; he scrupulously kept a diary which gives a full history of his many activities; he preserved a copy of every important letter he wrote, and all the missives addressed to him, every petition he received, in short, every document which came into his hands, was conscientiously preserved by him. He also demanded of his priests that they collect the historical and statistical data concerning their parishes and missions.

This collection, during Archbishop Kenrick's time, was left in the chancery office and thus came into the custody of Very Rev. Henry Van der Sanden, the well known archdiocesan Chancellor. Impressed with the importance of the Rosati papers, he sought to increase the collection by adding most of the official documents issued during the long period of his chancellorship; he also, during a vacation trip to his native country (1882), went to Rome and there copied many letters and other documents which had any reference to the early history of the diocese of St. Louis.* These copies are very valuable.

Whatever papers Archbishop Kenrick himself kept during his long years of administration (and we know, he was in correspondence with distinguished ecclesiastics and laymen, both in the United States and abroad), were gone over, after his death (March 4, 1896), at the

*The work of copying in the Roman Archives documents bearing on the early history of the St. Louis Diocese was resumed during the past year, thanks to the generosity of a member of the *Catholic Historical Society of St. Louis*; this work could be carried on yet more actively, where larger resources available.

request of Archbishop Kain, by two St. Louis priests. Some of these papers were destroyed, and the bulk sent to Baltimore, to be added to the collection of the papers of Archbishop F. P. Kenrick, our own Kenrick's brother. Thus this priceless treasure was lost to St. Louis.

The collection which was left in the hands of Father Van der Sanden, has a somewhat peculiar history. When in 1885, he removed the chancery from St. Mary's church to the Old Cathedral, and was appointed chaplain of the Alexian Brothers, he took all the papers with him to his rooms at the Hospital. There he daily and carefully pored over them, extracting with infinite patience the data concerning every priest and every parish in the diocese. The notes which he added to the Rosati-Saulnier volumes, give ample proof of his toilsome labor.

He very often, in a general way, spoke of the early history of the diocese and of the book he was going to write; but otherwise he sat on these documents like a dragon on a hidden treasure. No one had an idea of what the Archives really contained; in fact, very few knew there were any diocesan Archives. Probably, had the two gentlemen who examined Archbishop Kenrick's papers, been cognizant of the existence of the Rosati collection, they would not have sent those papers to Baltimore. On the other hand, if, after Archbishop Kenrick's death, Father Van der Sanden had been consulted, he would have done his utmost to save the Kenrick collection for St. Louis.

When Father Van der Sanden died (April 13, 1910), the good Brothers, needing his rooms for the new chaplain, put the tin cases which contained the papers into two dry goods boxes and removed them first to the garret, then to the boiler room. Since the erroneous opinion prevailed, that the boxes did not contain anything of real value or importance, they were left at the Hospital for many years. Now and then some stray amateur historian, who tried to search the papers, would ineffectually speak of the danger to which the collection was exposed. At last the Rector of Ste. Genevieve, Rev. Charles Van Tourenhout, who by Father Van der Sanden had been accorded the rare privilege of looking at some of the papers, induced the new diocesan Chancellor, Very Rev. J. J. Tannrath, to have the boxes transferred to the Chancery Office at the Old Cathedral.

After Archbishop Glennon had founded the *Catholic Historical Society of St. Louis* (Feb. 7, 1917), at one of the first meetings, Revs. J. Rothensteiner and F. G. Holweck were appointed to examine the contents of Father Van der Sanden's tin cases and to sort out what was of any value. It was plain to them at once, as they went on opening box after box, that they had hit upon a veritable treasure trove. They were amazed at the value of the collection, but they wondered even more at the fact that the good old Chancellor, having patiently worked his way through this mass of paper, reading, excerpting and tabulating, never made any practical use of the documents, except in some correspondence with the historian Gilmary Shea and in a few translations he made for a local newspaper.

Perhaps he concealed his treasure from inquisitive strangers and other people, because he had the good, though ineffectual, intention to write a history which should be a revelation to his contemporaries. Perhaps he thought they were a confidential deposit which must remain secret. This view, however, was without foundation, since Bishop Rosati collected the papers with the explicit intention to serve future historical investigation. Also Father Saulnier, former archdiocesan Chancellor of St. Louis, states in his correspondence that, for the same purpose, he himself collected and preserved all the letters which were sent to him in his long career in St. Louis (1819-1862). Unfortunately the Saulnier collection is lost.

Since the interest in local history is developing everywhere, we feel sure that historians will be thankful to us for publishing, according to the intention of Bishop Rosati, a list of what we possess. These documents are diocesan property, but, by His Grace, the Archbishop, they have been placed in the care of the *Historical Society*. The archivists are ready to answer inquiries.

It is impossible, in our catalogue to register every slip of paper, all the numerous bids, bills, receipts, pew rent slips, testimonials of ordination, minor circular letters of various bishops, decrees of the Roman Congregation, documents which are strictly official documents belonging to the chancery office, etc. We mention only the more important papers.

I. DOCUMENTS.

Liber Ordinationum, 1816-1862.

Ephemerides of the Official activity of Bp. Rosati, Aug. 13, 1822 to April 21, 1840 (he departed for Europe April 27, 1840).

Diary of Bp. Rosati, vol. II. 1830-1837.*

Catalogus Parochiarum et Missionum, Sacerdotum, Communitatum Religiosarum, from 1816-56; most valuable; it was commenced by Rosati, and continued by him up to 1827; Oct. 10, 1850, Saulnier took the work in hand and compiled the rest from the documents of the archives. Many more additions were made by Van der Sanden and Father Shine of Nebraska (p. 72). It contains, on the first leaves, the "*Memoranda Missionum ante foundationem urbis S. Ludovici; Catalogus missionariorum qui laboraverunt in vinea Domini apud Sylvestres homines adjacentes et degentes ex utraque parte litoris Mississippi ab anno 1653.*"

Catalogus Parochiarum, etc. Second volume, 1857-1905, written by Saulnier. After Saulnier's last notice (Jan. 22, 1862) Rev. Muehlsiepen added: "*Deficiente Cancellario Catalogus interruptus est usque ad annum 1871 quo incipiente Rev. W. Johns DD. Cancellarius constitutus est.*" Later on Fathers Van der Sanden and Tannrath continued the records. Also this volume is valuable.

One volume containing draughts of *Letters addressed to the Propaganda* by Rosati; 1822-1840.

* Vol. I (1822-1829; the last six months, however, are missing) and Vol. III of this *Diary* are preserved in the Archives of the Procurator General of the Lazarists, Rome. Part of Vol. I has already been copied for the St. Louis Archives.

One volume, *Dates of Regular priests, from the beginning of the missions in 17th century*, the Rev. J. Deguerre (killed in 1661) being the first one. This volume, like the following books are very valuable, a fruit of much labor; they were written by Father Van der Sanden.

Second volume of *Dates of Regular priests* up to our own time.

Two volumes, containing the *Dates of the activity of the Secular priests of the diocese*, written by Rev. Van der Sanden, up to 1909.

Statistics of every parish of the diocese, a volume written by Rev. Van der Sanden.

A great number of original letters from the Propaganda, sent to Du Bourg, Rosati and Kenrick, Aug. 21, 1820 to March 20, 1885.

A volume containing only the *Statutes of the dioc. of St. Louis*, published at the diocesan synod, held in April, 1839; they are written by Rev. J. A. Lutz. — Another copy, also written by Lutz on loose leaflets.

Statistica delle Missioni degli Stati Uniti di America. Printed at Rome by the Propaganda in 1840. (Italian.)

Addresses of the Secular priests of the diocese, a volume compiled by Rev. Van der Sanden in January 1876.

A complete set of Catholic Directories published since 1821.

A *Catalogue* (imperfect and disorderly) of all the documents and letters of the Rosati Collection, written by Rev. Van der Sanden.

Innumerable leaves of note paper which Rev. Van der Sanden used in collecting the manifold dates of the parishes and priests, both secular and regular.

Report to Rome and a census sent to Washington by Very Rev. H. Van der Sanden, 1889-90.

One box filled with various statistical materials, letters and other papers (modern).

Documents of the relics venerated in the chapel of S. Joseph's convent in Carondelet (v. d. Sanden).

A great number of now valuable *photographs of diocesan priests and various European* (Dutch) friends of Rev. v. d. Sanden.

Documents on the career of the international swindler Adrian Gorter (Gaston de Rohan, b. at Den Holder, Northern Holland; in America since 1864). He was first trapped by v. d. Sanden, who also caused his arrest.

Account book of Rosati (Sept. 26, 1830 to March 18, 1839).

Instructions left to his lawyer, M. Leduc, by Rosati, when he started for Europe (Apr. 27, 1840); *notes of Leduc*; *accounts of the ch. of Our Lady of Victories with Bp. Kenrick*, written by Leduc; also a *list of the Real Estate belonging to Rosati in the city of St. Louis* (written by Leduc); a most valuable volume.

Constitution and Bylaws of the Young Catholic's Friend Society of St. Louis, Mo.; first minutes Jan. 17, 1841; last minutes June 15, 1845.

Copy of the *Agreement between Bp. Rosati and Leduc* (French), with notes different from those in the bound volume.

Statistics and historical notices from the parishes of the diocese on printed formulars, 1838-1855.

The original of a *Contract made between P. Meurin, S.J., and the marguillers of the Church of Prairie du Rocher, Apr. 8, 1771*; the paper is partly eaten away by dampness; v. d. Sanden had made a perfect copy of the document (Dec. 30, 1882).

Statutes of the dioc. of Louisiana and the Floridas, issued by the Rt. Rev. L. Ign. Peñalver y Cardenas, Dec. 21, 1795. Reprint made at New York, 1887.

A *Deed made out by Lieut. Governor Zenon Trudeau* (French), June 3, 1797; and *some other Deeds* of later dates.

The original *letter which Bp. Carroll gave to Du Bourg*, when he went to New Orleans as Administrator (1812), containing a copy of the decree of Pius VII regarding the administration, Apr. 5, 1808, the credentials of Carroll, dated Aug. 18, 1812, and the acknowledgment by the Vicar Generals L. Sibourd and J. Olivier of New Orleans.

Decretum pro sacerdotibus in Luisianam profecturis, Dec. 7, 1815; granting a double feast in honor of St. Vincent, Sept. 27.

Statistics of S. Mary's Seminary, 1816-1824, written by Rosati (a paper which is very valuable for the Seminary's history).

Tableau des Paroisses établies ou à établir dans le diocèse de S. Louis, a loose leaflet, with additions of a later hand (1816); also a number of small loose leaflets with an account of Rosati's journey across the ocean (1816).

The *original manuscript, by which Du Bourg appointed Rosati his Vicar General* in case de Andreis should die. Written at Bordeaux June 6, 1816.

Copy of a *letter from Ann L. (Lucas) Hunt to Judge J. B. Lucas* about the installation of Du Bourg. Jan. 5, 1818.

A Declaration of the citizens of St. Louis (at the head August Chouteau, Bern. Pratte and Jer. Connor) who agree and permit Du Bourg to build a school on the church property, Oct. 30, 1819.

Mandement pour le Carême (Lenten Regulations), issued by Du Bourg 1820; two copies, printed.

The manuscript of a *circular letter on Divorce*, written by Du Bourg, Nov. 15, 1820, shortly before he left St. Louis for New Orleans.

The *Act of incorporation of S. Mary's Seminary*, Nov. 18, 1822.

Contract between Bp. Du Bourg and Rev. Ch. Neale, S.J., about the Jesuit Mission to be founded in Missouri, March 19, 1823; original two copies.

Historical notices on S. John Bapt. Church on the German Coast, La., written by Rev. Mina in 1822.

A notice served on Father Niel of the Ch. of St. Louis about a sum of money which the church owes to Aug. Chouteau, Pierre Chouteau and B. Pratte, Nov. 14, 1823, with the original signatures of the three gentlemen.

Decretum de Matrimoniis Mixtis et Clandestinis in dioc. Novae Aureliae, datum die 9 Sept. 1824. Two copies, made by v. d. Sanden.

Agreement between Father Niel and a committee of the Board of Aldermen about the Academy of St. Louis, regarding support and right of inspection. Sept. 7, 1824, and

A Resolution of the Mayor and Board of Aldermen of the city of St. Louis concerning the discontinuance of a free school for the poor of the city. (Certified copy).

A copy of the "*American Farmer*," a weekly paper, Jan. 21, 1826.

Copy of the *Deed for the Church-block* accorded to St. Louis parish by the U. S. Government, June 13, 1812; approbation of the original (signed by Theo. Hunt) Nov. 26, 1825.

A Petition of the English speaking members of St. Louis Parish, St. Louis, demanding a sermon in English at Highmass, twice a month, June 1826.

A notice written by Rev. J. A. Lutz *about the coming of the Kansas Indians to St. Louis* about Ascension Day, 1828.

Regulations for the parishes written by Rosati c. 1826, in 32 chapters.

Statistics of the parish of S. Joseph at Apple Creek, Mo., Dec. 31, 1828, written by Rev. Wiseman.

Letters from the Propagation of Faith (Lyon) and the Leopoldine Association (Vienna) 1829-45.

Four letters written by B. Madame Sophie Barat (1828, 29, 32 and 34), verifiable relics; also a number of letters written by the V. Servant of God, Madame Duchesne and other prominent members of the Congreg. of the Sacred Heart.

The *Rosati Papers*, a number of original documents concerning the personal events in the life of Bishop Rosati.

The *Melcher Papers*, personal documents of Bp. Melcher of Green Bay.

Decreta Concilii Baltimorensis, Oct. 1829, three copies; also the "Proponenda" sent to the Bishops by Archb. Whitfield before the Council.

Procuration of Bp. Rosati to his secretary Borgna who took his place in St. Louis parish during the absence of Rosati at New Orleans; June 13, 1829.

General observations on the conditions of affairs in the dioc. of S. Louis; written in 1830, in which the statement occurs for the first time that in some places of the diocese the German language is used.

Statistics of the Arkansas Territory, written in 1830.

A number of the "Phare," a Port-au-Prince newspaper, which contains calumnies against the Archb. of Port-au-Prince, Pedro Valero y Ximenes, Aug. 12, 1830.

Bp. England of Charleston, S. C., appoints an administrator and other diocesan officials for the period of his absence in Europe, July 1, 1832.

A rough *Map of Arkansas Post Settlement*, drawn by Rev. Saulnier, Jan. 13, 1832.

Circular of the American Colonization Society, concerning the colony of Colored People on the African Coast. July 1, 1832.

Acta et Decreta II Concilii Baltimorensis, Oct. 1833.

Mandement sur l'Installation de Msgr. Du Bourg à Besançon, Oct. 6, 1833 (printed).

Relatio Consecrationis Eccl. Cathedralis S. Aloysii (i. e. Ludovici), Oct. 26, 1834 (written by Rosati at Fredericktown).

Copies of *letters and decrees addressed to the Archb. of Baltimore by Gregory XVI*, from 1834, and other similar documents.

A *History of the parishes of St. Louis, Ste. Genevieve, Vieilles Mines, Barrens, St. Charles, Portage des Sioux*, written by an unknown hand in 1836. It contains many grave errors.

Memorial of the condition of the dioc. Bardstown, 1810 and 1836, by Bp. Flaget (printed).

Decreta Concilii Baltimorensis III, April 1837.

Status of the diocese of St. Louis, 1837.

Catalogus Provinciae Belgiae et Missionis Missourianae S. J., 1837; a pamphlet, printed at Ghent.

Memoranda of Rosati (an old bank book, with all sorts of notes) from 1838 and 1839.

Register pour constater les Décisions des assemblées publiques célébrées au Presbitaire de cette Paroisse de St. Louis des Illinois, 1806-30.

Bulla Canonizationis C. Alphonsi Mariae Liguori, May 25, 1839.

Acta primae Synodi S. Ludovici, habitae mense Aprili 1839; written in a book, by Rev. Lutz and again on loose leaves by Bp. Rosati.

A Report of the retreat, given in the parish of *Cahokia*, by Bp. Rosati, Jan. 19, (and week) 1839.

Regulations for the Association of the young friends of Knowledge and Virtue, established in the Academy of the Visitation at Kaskaskias, Ill. c. 1840; two copies.

An Act to incorporate the Menard Academy of Kaskaskias, 1840.

Statistics of Parishes, Missions, convents and priests, written by Very Rev. Verhaegen, S. J., V. G., 1840.

Instructions, left to the clergy of St. Louis by Bp. Rosati for the time of his absence; Apr. 24, 1840.

A tern, proposed by Rosati, Apr. 23, 1840, for the selection of a successor, in case he should not return from Europe (Verhaegen, Timon and Odin).

A number of Roman letters and documents on the condition of ecclesiastical affairs in Hayti and some Central American republics.

Allocution of Gregory XVI, Oct. 5, 1840, and similar documents.

Memoranda of Saulnier, Feb. 1844-57. This book contains an account of receipts and expenditures of Rev. Saulnier; scattered between the lines are many chips of historical and personal purport. A very interesting volume (difficult to decipher).

A circular letter, written in German by Rev. Lutz, signed by Rev. Jos. Renaud, secr., in the name of Bishop Kenrick, Sept. 14, 1846 (about the necessity to support the priests).

A circular letter of Bp. P. R. Kenrick on fasting etc. Feb. 2, 1849.

A circular letter of Bp. J. Oliver Van de Velde on his accession to Chicago, June 4, 1849.

A copy of a report of the Indian Missions of the Jesuits, 1700-44, made by Rev. Jos. Schneider S. J. in 1883 (for v. d. Sanden).

A History of the religious establishments in St. Louis (1840) and documents on the parishes of S. Joseph in Westphalia, Ascension church at Quincy, St. Joseph's at Apple Creek, St. Libory, Ill; the Dubuque Mines, Cape Girardeau. Memoirs of the parishes of St. Louis, Prairie du Rocher, Kaskaskia, Ste. Genevieve, Kahokia, Florissant, the English Settlement, Fredericktown, Old Mines, St. Charles, Vide Poche and Barrans.

Memoranda, taken from the Register of Baptisms of Post of Arkansas, by Rev. v. d. Sanden.

Notice du diocèse de St. Louis et des établissements, Paroisses qu'il contient, 1830. Plusieurs papiers de plusieurs années, depuis 1800-33.

Diocese of St. Louis, 1836. Ordinations, Confirmations, arrangements for the service of different parishes.

List of seminarists, written June 8, 1833.

Litterae et facultates Vicarii Generalis at Illmo ac Revmo D. Panet datae Illmo ac Revmo D. Rosati, Nov. 25, 1829.

Litterae a Revdo D. Felice De Andreis scriptae; 12 letters, copied by an Italian hand. (3 to Bruté, 9 to Rosati.)

Rough draughts of *Pastoral letters* and other official documents of Bp. Rosati (8).

Will of Bp. Rosati, Apr. 20, 1840.

Letter of Attorney to Fr. Verhaegen.

Letter to the Leopoldine Association.

Letters to Rev. Borgna (24), written by Rosati.

Copy of the Regulations drawn up by the Trustees of St. James, La. June 29, 1828 (in French).

Diocese of St. Louis, *Episcopal Visitation*; Dec. 31, 1827; concerning *LaSalle and Peru, Ill.*; written by Rosati, and many similar documents which repeat the items given in Saulnier-Rosati's volumes.

Domus Congis Missionis S. Mariae Barrens; Jan. 1, 1838 to Dec. 31, 1838. *Catalogus Membrorum Congis Missionis in Missouri, Anno 1838*.

Mémoire et Statistiques P.P. Jesuits; 1838 (Origio missionis Societatis Jesu Missourianae. — Numerus Personarum in Universitate Sti Ludovici. — Baptizatorum Album. — Album Confirmatorum. — Album primum Communicantium).

Relatio ad Synodum, 1839. A large number of statistical and historical items sent to Rosati for the diocesan synod, April 1839.

II. PETITIONS.

Sept. 4, 1821; Vincennes, Ind.	Aug. 14, 1833; Fairfield, Nelson Co., Ky.
June 4, 1823; St. Louis, Mo.	
June 5, 1826; St. Joseph, La.	Jan. 25, 1836; Smith P. O., Gasconade Co., Mo.
June 1826; St. Louis, Mo.	
June 24, 1826; Opelousas, La.	April 23, 1836; Pekin, Ill.
Aug. 15, 1826; St. Louis, Mo.	May 1836; Potosi, Mo.
Sept. 1, 1826; St. Joseph, La.	May 1836; Ste. Genevieve, Mo.
Jan. 2, 1827; Natchez, Miss.	May 1836; Cahokia, Ill.
Apr. 23, 1827; Natchitoches, La.	June 1, 1836; Ste. Genevieve, Mo.
Apr. 29, 1827; Galena-Fever River, Ill.	June 27, 1836; Ste. Genevieve, Mo.
May 13, 1827; St. Bernard, La.	June 27, 1836; Alton, Ill. (valuable).
Aug. 5, 1827, Ste. Genevieve, Mo.	June 1837; Chicago, Ill.
Oct. 5, 1827; Galena, Ill.	Aug. 7, 1837; New Gascony, Ark.
Jan. 3, 1828; Edwardsville, Ill.	Oct. 5, 1837; Shelbyville, Shelby Co., Ill.
Sept. 27, 1828; Cahokia, Ill.	
Nov. 9, 1828; Sangamon City, Ill.	Oct. 20, 1837; Pine Bluff, Ark.
May 20, 1829; Natchez, Miss.	Nov. 7, 1837; Pine Bluff, Ark.
Jan. 12, 1831; Salt River, Ralls Co., Mo	Nov. 1837; St. Mary's, Jefferson Co., Ark.
Apr. 21, 1832; Old Mines, Mo.	
Apr. 4, 1833; Chicago, Ill. (very valuable).	Dec. 16, 1837; Little Rock, Ark.
	Dec. 19, 1837; Peru, LaSalle Co., Ill.
May 28, 1833; Ste. Genevieve, Mo.	Jan. 11, 1838; Pittsfield, Pike Co., Ill.
June 13, 1833; Louisville, Lincoln Co., Mo.	Jan. 22, 1838; St. Peter's, Gravois, Mo.
	Jan. 29, 1838; Peru, LaSalle Co., Ill.

March 9, 1838; Upper Alton, Ill.	Aug. 5, 1838; New Gascony, Ark.
March 26, 1838; Alton, Ill.	Nov. 22, 1838; Little Rock, Ark.
Apr. 17, 1838; Shoal Creek, Ill.	Jan. 1, 1839; Harrisonville, Ill.
April 25, 1838; Upper Alton, Ill.	Jan. 29, 1839; Quincy, Ill.
April 1838; Westphalia, Mo.	Jan. 31, 1839; Natchez, Miss.
June 29, 1838; Prairie du Chien, Wis.	Feb. 6, 1839; Monroe Co., Ill.

III. MEXICANA.

This collection contains a number of documents which are very interesting in regard to the history of the Church in Mexico. Since after 1825 the bishoprics in Mexico were vacant and the entire ecclesiastical organization disarranged, the Cathedral chapters sent the candidates for the Holy Priesthood to New Orleans or to the Barrrens, where they were ordained by Bp. Rosati. The collection consists mostly of documents by which Rosati is empowered to confer Holy Orders on young Mexicans; one paper gives a full description of the condition of affairs in the Mexican Church at that period.

IV. LETTERS.

Abell, S. J.; Nov. 15, 1818 to March 14, 1834; 9 letters.	Beauprez, L. F.; Aug. 8, 1831 to July 30, 1835; 12 letters.
Acquaroni, J. B.; June 12, 1816 to March 1, 1826; 5 letters.	Bergeron, F.; July 2, 1826; one letter.
Aelen, G., S. J.; July 2, 1837 to Sept. 25, 1839.	Bellier; Dec. 9, 1839; one letter.
Alkulschi (Chaldean), Th.; June 18, 1816 to May 6, 1821; 4 letters.	Berthold, Octavie; Sept. 9, 1830 to Sept. 4, 1832; 4 letters.
Anduze, Arist., Apr. 14, 1821 to Jan. 25, 1830; 11 letters.	Bertie, Jos.; March 1, 1836; one letter.
Archambault; Dec. 12, 1836; 1 letter.	Bertrand; 1821 and 1822; 2 letters.
Audisio; Feb. 6, 1823 to June 3, 1830; 7 letters.	Bettelani; May 26, 1833; one letter.
Baccari, F. A., C. M.; June 24, 1818; one letter.	Biddle, Ann; 1831-1838; 9 letters.
Badin, F., Vinc.; May 22, 1822 to Oct. 23, 1838; 11 letters.	Biddle, Th.; from 1828 and 1831; two letters.
Badin, St. Th.; June 7, 1805 to Feb. 6, 1829; 5 letters.	Bigeschi, J., Sept. 3, 1819; one letter.
Balduini, B.; Oct. 15, 1839; one letter.	Blanc, A. (and B.); June 22, 1818 to Apr. 6, 1840; about 125 letters.
Balfour, S., 2 letters from 1835 and 1838.	Blanchet, A. M., Apr. 17, 1847; one letter.
Barat, Sophie (Blessed); 4 letters (very precious).	Blanchet, F. N.; Apr. 6, 1846; 1 letter.
Bareau, J. B.; Nov. 1820 and Feb. 1821; 2 letters.	Billon, J.; June 18, 1840; one letter.
Barraqué, A.; Apr. 3, 1837 to Aug. 5, 1838; 3 letters.	Boland, P., Apr. 14, 1835; one letter.
Barron, E.; Oct. 3, 1842; one letter.	Borgna, Ph., C. M.; Oct. 17, 1826, to Nov. 14, 1839; 6 letters.
Bastamente, F. A.; 1831; 3 letters.	Borella, M.; Feb. 22, 1823 to June 12, 1829; 8 letters.
	Boué, Rev.; 1834; one letter.
	Boullier, J., C. M.; Dec. 8, 1825 to Jan. 17, 1837; 25 letters.
	Boullier (Père); Jan. 20, 1830; one letter.
	Bourget, J.; 1838; one letter.

- Brand, J.; Jan. 25, 1836; one letter.
- Brands, J., C. M.; Feb. 23, 1840; one letter.
- Brassac, Herc.; Nov. 15, 1815 to Sept. 4, 1836; 18 letters.
- Brickwedde, Aug. F.; 1839; 3 letters.
- Brown, Jas.; Nov. 2, 1828; one letter.
- Bruté, Rt. Rev.; Oct. 15, 1816 to June 17, 1839; 138 letters.
- Bruyère, Ch.; Nov. 24, 1831 to Dec. 18, 1833; 11 letters.
- Burlando, F., C.M.; Jan. 28, 1840; one letter.
- Buschots, J., S.J.; 1835; two letters.
- Byrne, Jos.; July 1828; one letter.
- Byrne, Wm.; 1830 and 1831; three letters.
- Callegari, Jer.; 1831 and 1832; two letters.
- Caretta, J.; Aug. 16, 1827 to Feb. 9, 1833; 3 letters.
- Casado, J. J.; May 2, 1828; one letter.
- Cellini, F.; Aug 30, 1821 to March 30, 1840, 44 letters.
- Chabrat, Rt. Rev.; Apr. 28, 1834 to March 12, 1840; 13 letters.
- Chalon; Nov. 4, 827 to Apr. 25, 1836; 3 letters.
- Chambers, Miss J.; 1839; one letter.
- Champonier, J. L.; June 10, 1818 to Dec. 12, 1825; 4 letters.
- Chanche, J. J.; 1820 and 1836; 2 letters.
- Chiaveroti, Ch. Al.; Sept. 26, 1827 to March 26, 1839; 5 letters.
- Cholleton; Feb. 15, 1827 to June 16, 1941; 11 letters.
- Clavel; March 20, 1837; one letter.
- Collet, Oscar; 1670-1706; 6 letters.
- Condamine, M.; Nov. 5, 1832 to Aug. 9, 1836; 9 letters.
- Connelly, P.; March 2, 1836; 1 letter.
- Conwell, H., Rt. Rev.; 1833 and 1834; three documents.
- Coomes, Ch.; Apr. 19, 1819 to Oct. 11, 1830; 5 letters.
- Cooper, J., Nov. 11, 1831; one letter.
- Cooper, S., Sept. 30, 1818; one letter.
- Costanzo, Dr.; Feb. 1, 1837; one letter.
- Cummins, J.; Aug. 20, 1839; 1 letter.
- Cummiskey, J.; Feb. 20, 1826 to May 22, 1829; two letters.
- Dahmen, F. X., C.M.; 1839 and 1840, 3 letters.
- Daveney, H.; Jan. 12, 1834; one letter.
- David, J. (Rt. Rev.); Sept. 30, 1818 to June 18, 1838; 28 letters.
- Davis & Co.; May 28, 1829; one letter.
- De Andreis, Fel., C.M.; July 16, 1816 to Oct. 13, 1820; 18 letters; copies of 12 letters (from an Italian hand) in one fascicle.
- De Angelis, Aug.; Jan. 27, 1822 to May 13, 1839; 11 letters.
- De Bonnard, A.; 1829 and 1830; 2 letters.
- De Brun, E.; end of 1830; one letter.
- De Coppens, Esp.; Feb. 20, 1833 to Sept. 1, 1839; 10 letters.
- De Clerc, D.; Dec. 17, 1819; one letter.
- De Geytre, E.; July 30, 1821 to May 31, 1824; 10 letters.
- De Glanders-Nioxelle, J.; July 16, 1816; one letter.
- De Guibert, B.; July 7, 1836 to Sept. 20, 1837; 2 letters.
- De Forbin-Janson, Ch., Rt. Rev.; 1840; 2 letters.
- De la Croix, Ch.; Jan. 30, 1818 to Jan. 23, 1835; 22 letters.
- De la Hailandiere, C., Rt. Rev.; 1840 and 1841; 2 letters.
- De la Roche-Jaquin, Madme; June 10, 1835; one letter.
- De L'Hoste, Rev.; Feb. 8, 1833, one letter.
- Delmas, M.; Jan. 18, 1834; one letter.
- Delobie, B.; Jan. 12, 1829; one letter.
- De Lugnes; Dec. 26, 1834 to Jan. 30, 1840; 4 letters.
- Deluol, L.; Oct. 13, 1828 to March 13, 1839; 6 letters.
- De Neckere, C. (Pere); end of 1836; one letter.
- De Neckere, Leo, Rt. Rev.; Oct. 24, 1818 to July 9, 1833; 74 letters.

- Denman, Wm.; March 4, 1830; one letter.
- DePini, Most Rev.; Jan. 1, 1836; one letter.
- Derigaud, J.; Nov. 12, 1826; one letter.
- DeRaymaker, J., O.P.; Apr. 11, 1834; one letter.
- Desjardins, L. J.; Jan. 22, 1832; one letter.
- Desmoulins, F.; Jan. 28, 1819 to Dec. 15, 1826; 8 letters.
- Despora, B.; March 29, 1828; one letter.
- De-Sainte-Marie, C., née Dubourg; Nov. 12, 1834 to Aug. 25, 1838; 8 letters.
- De Smet, P. J., S.J.; Dec. 18, 1837; one letter, and a report from the Rocky Mts., Feb. 1, 1841.
- DeTheux, Th., S.J.; June 10, 1829 to Apr. 7, 1839; 42 letters.
- Deys, Leo, C.M.; July 15, 1818 to March 27, 1824; 10 letters.
- D'Haun, Rev.; 1830 and 1834; 2 letters.
- Dillon, P. F.; Apr. 27, 1833; one letter.
- Donnelly, P. R.; March 23, 1837 to May 26, 1839; 11 letters.
- Donnelly, J.; 1837; one letter.
- Doutreluingne, P. J., C.M.; 1834 and 1838; 2 letters.
- Dorsey, R. S.; July 12, 1830; one letter.
- Dubois, J., Rt. Rev.; Jan. 6, 1832 to Apr. 25, 1838; 7 letters.
- Dubourg, L. W., V. Rt. Rev.; Apr. 29, 1815 to Nov. 2, 1853; 146 letters and documents.
- Dubourg, L. Mr.; Jan. 16, 1820; one letter.
- Dubourg, P. F., March 3, 1820; one letter.
- Dunand, J. M., O. Cist.; Jan. 20, 1820 to July 13, 1821; 6 letters.
- Duerinck, J. B., S. J.; Sept. 1, 1834; one letter.
- Duffel, Edw., May 8, 1828; one letter.
- Duplessis, E., May 30, 1832; one letter.
- Dugan, A. G., Sept. 12, 1839; one letter.
- Dupuy, E.; Oct. 29, 1832 to Oct. 16, 1837; 28 letters.
- Durbin, E. J.; May and Aug. 1836; 2 letters.
- Dusaussoy, L.; Oct. 2, 1826 to July 10, 1829; 10 letters.
- Eccleston, Sam., Most Rev.; Feb. 5, 1835 to Nov. 26, 1841; 22 letters.
- Elder, A.; March 11, 1834; one letter.
- Elet, J. A., S.J.; Jan. 1, 1837 to June 8, 1841; 9 letters.
- England, J., Rt. Rev.; Dec. 29, 1826 to Aug. 14, 1838; 10 letters.
- Evremond, F. X., S.J.; 1835 and 1837; 2 letters.
- Eysvogels, A., S. J.; No. 24, 1838 to Nov. 29, 1839; 5 letters.
- Fabbroni, L.; Nov. 6, 1828; one letter.
- Faina, Val.; June 1, 1831; one letter.
- Fenwick, B. (Boston) Rt. Rev.; Apr. 30, 1830 to Jan. 22, 1840; 16 letters.
- Fenwick, E. (Cincinnati) Rt. Rev.; Apr. 10, 1828 to Aug. 23, 1832; 10 letters.
- Fenwick, G., S.J.; Apr. 15, 1839; one letter.
- Figari, Hipp., C.M.; Feb. 15, 1840; one letter.
- Fitton, J.; 1831 and 1832; 2 letters.
- Fitzmaurice, C. F.; July 28, 1834; one letter.
- Flaget, B. J., Rt. Rev.; Apr. 11, 1815 to June 20, 1840; 46 letters.
- Flynn, J., Feb. 25, 1838 (Alton); one letter.
- Fontbonne, J.; Oct. 28, 1836 to Feb. 9, 1836; 3 letters.
- Foreier, J. B.; Aug. 26, 1829; one letter.
- Formento; Dec. 3, 1832; one letter.
- Fortis, L. A.; July 25, 1825; 1 letter.
- Fortmann, J. H.; Jan. 13, 1840; one letter.
- Fournier, Mad., née Dubourg; 1819 and 1821; 2 letters.
- Frenaye, M. A.; Aug. 6, 1833 to Feb. 25, 1840; 33 letters.

- Fuerstenberg, O. Cist. (Old Monroe); March 24, 1871; one letter.
- Gallabado, G.; May 3, 1838; one letter.
- Gamble, Arch.; July 15, 1835; 1 letter.
- Gandolfo, A. H., C.M.; 1840; 2 letters.
- Ganith, Rev.; May 22, 1822 to Aug. 9, 1829; 8 letters.
- Garcia, D.; Feb. 3, 1830; one letter.
- Girardin, P. N.; Nov. 2, 1823; one letter.
- Gleizal, S.J.; July 25, 1838 to May 12, 1839; 12 letters.
- Gonzalez, C.; Feb. 15, 1823; one letter.
- Gonzalez, J. M.; 1829 and 1830; 2 letters.
- Goy, Rev.; May 31, 1843; one letter.
- Green-Duffy; Feb. 7, 1838; one letter.
- Guarini (Rome); March 7, 1837-1842; 12 letters.
- Guerry; Aug. 4, 1834; one letter.
- Guilbride, M.; 1835 and 1836; 2 letters.
- Guillemin, F.; 1827; 2 letters.
- Hall, J.; March 20, 1839; one letter.
- Hamilton, Clara; Feb. 1, 1821; one letter.
- Hamilton, Geo.; Apr. 17, 1833 to Feb. 10, 1840; 9 letters.
- Harrissart, Evr.; Nov. 14, 1819 to Nov. 2, 1830; 5 letters.
- Hasset, P.; Dec. 1831; one letter.
- Hay, J.; Apr. 1, 1826; one letter.
- Hayden, Sus.; Sept. 8, 1821; one letter.
- Healy, J.; 1838; 2 letters.
- Heim (Lixheim); Jan. 24, 1833; one letter.
- Heim, A.; Dec. 6, 1837 to Feb. 7, 1840; 9 letters.
- Helias, Ferd., S.J.; 1837 and 1838; 2 letters.
- Hennen, Wm.; Apr. 22, 1835; 1 letter.
- Henni, J. M.; Feb. 12, 1830; one letter.
- Henry, S.J.; May 15, 1836; one letter.
- Hermant; Nov. 5, 1824; one letter.
- Hickey, J. F.; June 1832 and January 1836; 2 letters.
- Hill, J. Aust.; Sept. 29, 1821 to July 13, 1827; 3 letters.
- Hoecken, Ch.; S.J.; Sept. 4, 1835 to end 1844; 3 letters.
- Hoffmann, Ch.; Nov. 29, 1829; one letter.
- Hoffmann, Rev.; Dec. 20, 1836; one letter.
- Horr, M. I.; 1839; 2 letters.
- Hosten, P. J.; June 29, 1819 to May 25, 1827; 7 letters.
- Huber, J. A.; Oct. 1822 to Dec. 22, 1823; 4 letters.
- Hughes Family; Feb. 4, 1832 to Nov. 19, 1839; 7 letters.
- Hughes, J., Rt. Rev.; Sept. 6, 1834 to May 7, 1839; 2 letters.
- Hunt, Th.; 1825 and 1828; 2 letters.
- Jamison, A.; Sept. 23, 1838; one letter.
- Jamison, F. B.; Oct. 19, 1836 to March 25, 1849; 6 letters.
- Jamison, J.; June 8, 1836; one letter.
- Jamison, H.; Feb. 12, 1840; one letter.
- Janvier, P. N.; Feb. 15, 1822 to Apr. 10, 1838; 4 letters.
- Jeanjean, Aug.; Sept. 10, 1818 to Mar. 20, 1840; 90 letters.
- Joanolly, Rod.; Nov. 20, 1822 to July 24, 1830; 15 letters.
- Julien, Rev.; 1832; 2 letters.
- Kegan, J.; March 20, 1833; one letter.
- Kelly, Wm.; Aug. 28, 1837; one letter.
- Kenny, J.; Aug. 1, 1838; one letter.
- Kenny, P.; 1832; 2 letters.
- Kenrick, F. P., Rt. Rev.; Aug. 20, 1820 to Sept. 12, 1839; 38 letters.
- Kenrick, P. R., Most Rev.; some letters addressed to Rosati and Timon (1843 and 1844) and a number of documents, from Jan. 20, 1842 to Jan. 20, 1894.
- Kundek, J.; July 26, 1837; one letter.
- Labadie, N.; Oct. 1823 and Feb. 1828; 2 letters.
- Lafont (de Graienbonville); Aug. 10, 1827 to May 2, 1831; 8 letters.
- Lalumière, S. P.; Feb. 10, 1830 to Oct. 11, 1839; 5 letters.
- Landry, F. T.; 1828; 2 letters.
- Larfer, C.; Jan. 19, 1839; one letter.
- Lartigue, J. J.; 1828 and 1831; 2 letters.

- Laurencet, Ph.; 1826 to Oct. 28, 1829; 3 letters.
- Lawless; Oct. 22, 1828 and Jan. 13, 1839; 2 letters.
- Leclere, Rev.; May 7, 1833 and Jan. 2, 1824; 2 letters.
- Leduc, M.; 1829, 2 letters; 1830-1840, 6 letters.
- Lee, C.; Sept. 13, 1839; one letter.
- Lefebvre, P.; Jan. 2, 1824; one letter.
- Lefevre, P. P., Rt. Rev.; June 24, 1832 to Jan. 29, 1840; 14 letters.
- Leopoldine Association; Oct. 4, 1831 to July 30, 1838; 6 letters.
- LeSaunier, Rev.; Dec. 17, 1821 to Oct. 4, 1828; 5 letters.
- Lesman, J. B.; March 22, 1859; one letter.
- Lesturgie, R.; Aug. 1830; one letter.
- L'Homme, F.; Apr. 19, to Oct. 9, 1838; 3 letters.
- Linn, L. F.; Apr. 24, 1840; one letter.
- Loisel, F. R.; July 30, 1828 to Apr. 8, 1840; 21 letters.
- Loras, M., Rt. Rev.; Dec. 11, 1833 to Apr. 2, 1840; 22 letters.
- Louallier, M.; July 11, 1828; one letter.
- Luepke, C. A., Rt. Rev.; Nov. 5, 1836; one letter.
- Lutz, J. A.; Sept. 28, 1828 to July 1, 1839; 19 letters.
- McCay, J.; Nov. 27, 1828; one letter.
- McCloskey, Rt. Rev.; 1834; one letter.
- McDonald, Al.; 1839; 2 letters.
- McElroy, J., S.J.; Sept. 16, 1834 to Jan. 24, 1840; 9 letters.
- McGerry, J. F.; March 30, 1839; one letter.
- McGettigan, Ant.; June 2, 1834; one letter.
- McGill, J.; March 8, 1840; one letter.
- McGuire, T.; Jan. 1, 1838; one letter.
- McGuire, M.; Aug. 15, 1827; 1 letter.
- McMahon, E.; Jan. 14, 1835; 1 letter.
- McMahon, J.; May 9, 1829 to March 17, 1833; 2 letters.
- Maddock, R.; 1827; 2 letters.
- Maenhaut, Const.; Feb. 14, 1820 to Feb. 14, 1840; 9 letters.
- Maginnis, J.; Mar. 1, 1836; one letter.
- Maguire, Ch. B.; Jan. 10, 1832; one letter.
- Marechal, A., Most Rev.; April 20, 1822 to Aug. 10, 1827; 7 letters.
- Marietta, G.; May 26, 1844; one letter.
- Marshall; March 12, 1840; one letter.
- Martial, B.; May 1, 1819 to Nov. 10, 1831; 24 letters.
- Martin, J.; March 9, 1821 to June 21, 1822; 8 letters.
- Martin, F.; July 26, 1855; one letter.
- Mascaroni, A.; Feb. 9, 1831 to Jan. 1838; 7 letters.
- Mathieu, C., Most Rev.; May 11, 1829 to Aug. 7, 1838; 4 letters.
- Mauglard; Oct. 13, 1827 to May 6, 1840; 9 letters.
- Maury, E.; Apr. 5, 1840; one letter.
- Mauvernoy, Rev.; Dec. 18, 1833; one letter.
- Mazzuchelli, S., O.P.; Sept. 29, 1832 to Nov. 6, 1839; 22 letters.
- Maryland, J.; 1833; 3 letters.
- Meinkmann, J. H.; Apr. 13, 1837 to Jan. 20, 1838; 4 letters.
- Melo, P.; Feb. 1, 1833 to May 19, 1834; 3 letters.
- Michaud, E., Sept. 29, 1823 to June 2, 1829; 2 letters.
- Miles, P., Rt. Rev.; August 22, 1838; one letter.
- Millet, Feb. 15, 1819; one letter.
- Mina, V.; March 23, 1824 to June 23, 1830; 6 letters.
- Moni, L.; March 10, 1822 to Nov. 13, 1841; 55 letters.
- Montecachito, M.; June 6, 1830; one letter.
- Montgomery, S. H.; Jan. 12, 1829 to June 25, 1834; 6 letters.
- Moore, Is.; Nov. 28, 1822; one letter.
- Mozzi, M.; July 5, 1827; one letter.
- Mueller, Rev.; Oct. 10, 1838; 1 letter.
- Mulletti, J.; June 7, 1824; one letter.
- Mullanphy, J., May 20, 1838; one letter.
- Murphy, J., Rt. Rev.; 1834 and 1835; 2 letters.

- Murray, D., Rt. Rev.; 1829; 2 letters.
 Murray, J.; Jan. 17, 1831; one letter.
 Neale, L., Rt. Rev.; 1816; 3 documents.
 Nerinckx; Apr. 8, 1822 to Jan. 24, 1824; 9 letters.
 Newsham, J. & E.; May 3, 1831 and Feb. 27, 1832; 2 letters.
 Niel, F.; March 1, 1820 to Dec. 27, 1825, and May 24, 1829; 49 letters.
 Nicollet; Sept. 17, 1835 to March 14, 1840; 5 letters.
 Nidelet, S. F.; March 17, 1839; one letter.
 Nozo, Sup. Gen. C. M.; March 29, 1837; one letter.
 O'Dwyer, Dr.; 1834; 2 letters.
 Olivier, D.; May 3, 1823; one letter.
 O'Meara, T. (Chicago); Dec. 11, 1837; one letter.
 O'Reilly, J.; Nov. 12, 1833 to June 17, 1839; 7 letters.
 O'Toole, Jas.; Jan. 14, 1828; one letter.
 Odin, J., C.M., Rt. Rev.; 1840; 2 letters.
 Ostlangenberg, C. H.; March 8, 1839 to Feb. 19, 1840; 5 letters.
 Paillasson, S. J.; Feb. 10, 1830 to Apr. 7, 1839; 28 letters.
 Paquin, J., C.M.; April 30, 1831 to Feb. 25, 1840; 6 letters.
 Parodi, L., C.M.; May 23, 1838 to May 29, 1839; 7 letters.
 Pardow, Jul., S.J.; May 4, 1838; one letter.
 Pax, A.; May 29, 1837; one letter (Buffalo).
 Pellegrini, P.; Aug. 13, 1833 to April 13, 1838; 2 letters.
 Permoli, B.; 1836 and 1837; 2 letters.
 Petit B.; Apr. 14, 1834 and Sept. 19, 1838; 2 letters.
 Petit, Mme; 1827 and 1830; 2 letters.
 Peyretti, L.; March 25, 1827 to June 14, 1828; 3 letters.
 Perrodin; June 28, 1827; one letter.
 Perry, J.; 1830; 2 letters.
 Picot; May 1, 1832 to Apr. 26, 1835; 8 letters.
 Pomarede, Z. O.; March 30, 1836 to June 17, 1839; 4 letters.
 Potini, A.; March 12, 1821 to Nov. 6, 1831; 57 letters.
 Portier, M., Rt. Rev.; Nov. 10, 1818 to May 14, 1839; 34 letters.
 Pouget, Rev.; 1828 and 1829; 2 letters.
 Powell, E. W.; 1836 (Bardstown), 4 letters.
 Power, J.; July 12, 1831 to Jan. 28, 1832; 2 letters.
 Pratte, H.; Dec. 20, 1818 to July 18, 1822; 29 letters.
 Primm, W.; 1838; 2 letters.
 Prost, J., C. SS. R.; March 12, 1836; one letter.
 Provenchere, J. N., Rt. Rev.; Feb. 15, 1827 to June 16, 1841; 7 letters.
 Purcell, J. B., Most Rev.; Dec. 7, 1833 to April 3, 1840; 18 letters.
 Quiblier, Rev.; July 2, 1831 to May 23, 1839; 4 letters.
 Quigley, P.; Apr. 7, 1830; one letter.
 Quimper, L.; June 4, 1827 to Sept. 22, 1828; 4 letters.
 Quinn, H.; Feb. 16, 1823 to Feb. 28, 1829; 5 letters.
 Rafferty, P.; Mar. 14, 1832; one letter.
 Raho, J. B.; C.M.; Apr. 18, 1834 to March 27, 1840; 45 letters.
 Rapier, F. G.; May 6, 1832; one letter.
 Rattigan, C.; Jan. 11, 1837; one letter.
 Rattigan, P.; Nov. 5, 1832; one letter.
 Reid, J.; Oct. 6, 1835; one letter.
 Reilly, M.; Feb. 8, 1829; one letter.
 Reisach, C.; Sept. 17, 1834; one letter.
 Résé, F., Rt. Rev.; March 13, 1831 to June 17, 1835; 16 letters.
 Reuss, F.; 1899; 2 letters.
 Reynolds, I.; Nov. 25, 1818 and No. 2, 1830; 2 letters.
 Richard; Aug. 3, 1827 to Aug. 2, 1832; 4 letters.
 Richard, Gab. (Detroit); May 22, 1822 to March 13, 1831; 6 letters.
 Richard-Bole; Apr. 12, 1829 to Apr. 21, 1840; 20 letters.
 Robira, J.; 1834; 2 letters.
 Rogers, J.; March 8, 1838 to June 22, 1839; 2 letters.
 Rolland, Al.; July 20, 1838; one letter.

- Rollando, B., C.M.; 1840; 2 letters.
 Rolle, Ch.; June 16, 1835; one letter.
 Rondot, J.; Apr. 19, 1831 to May 1, 1832; 3 letters.
 Rosati, F.; Nov. 26, 1838; 1841, 1842; 3 letters.
 Rosati, N.; 1804; one letter.
 Rosati Papers, Rt. Rev. Bishop Rosati, are described separately.
 Rosetti, J. M.; papers ranging from Apr. 3, 1818 to June 18, 1821.
 Rossi, Fl. H.; July 26, 1821 to Sept. 19, 1839; 6 letters.
 Rosti, J.; June 13, 1823 to Dec. 1830; 31 letters.
 Roussin, St. and Ch.; Oct. 1827 and July 1828; 2 letters.
 Roux, Ben.; Feb. 19, 1833 to Apr. 20, 1839; 41 letters.
 Roza, J. B., C.M.; March 29, 1837; one letter.
 Rozier, Ferd.; Dec. 4, 1822 to Aug. 24, 1830; 7 letters.
 Ryan, D.; 1840; 3 letters.
 Ryken, Th. (Xaver. Brothers); Mar. 23, 1837 to Aug. 1839; 5 letters.
 St. Cyr, Ir.; June 4, 1833 to Jan. 28, 1840; 20 letters.
 Sargiano, F.; July 8, 1831; one letter.
 Saucier, Eug.; Mar. 15, 1824 and July 2, 1834; 2 letters.
 Saulnier, Edm., Rev.; Dec. 10, 1819 to Feb. 8, 1843; c. 180 letters.
 Saulnier, René; 1829; 2 letters.
 Saunier, A.; June 30, 1851; one letter.
 Sauvage, Rev.; July 2, 1831; 1 letter.
 Savine; 1828; 2 letters.
 Shea, J. Gilmary; June 3, 1886 to Apr. 18, 1887; 5 letters.
 Servary, J.; Sept. 13, 1827 to March 31, 1829; 5 letters.
 Senese-Rosti, A.; Dec. 30, 1838; one letter.
 Sibourd, L.; Mar. 24, 1826 to Aug. 31, 1830; 7 letters.
 Signay, J. (Most Rev.); March 16, 1833 to Dec. 2, 1842; 4 letters.
 Sinnots, J.; Oct. 10, 1838; one letter.
 Sisters of Charity; Oct. 14, 1828 to Feb. 21, 1840; 69 letters, reports and other documents.
 Sisters of Loretto; Jan. 1824 to Oct. 11, 1839; 52 letters, reports etc.
 Ladies of the Sacred Heart; May 20, 1821 to May 25, 1840; 61 letters (including many written by Mother Duchesne) and reports.
 Sisters of St. Joseph; Jan. 3, 1836 to April 20, 1840; 39 letters and other documents.
 Sisters of the Visitation; Oct. 18, 1832 to Apr. 18, 1840; 88 letters and documents (reports, etc.).
 Sisters of the Good Shepherd; Apr. 16, 1849 to Apr. 27, 1850; 3 letters.
 Slattery, Rev.; July 10, 1824 to March 25, 1826; 3 letters.
 Smedts, J. B.; S.J.; Feb. 28, 1831 to March 30, 1840; 17 letters, etc.
 Smith, Mrs. M.; Feb. 19, 1824 to July 9, 1827; 3 letters.
 Smith, Sam.; March 29, 1822 to April 19, 1823; 6 letters.
 Sopice, P. M.; Feb. 4, 1828; one letter.
 Spalding, Cath.; May 19, 1821; one letter.
 Spalding, M. J.; Jan. 16, 1838; one letter.
 Soulard, Jul.; July 14, 1828 and Jan. 15, 1835; 2 letters.
 Soulard, J. G. (Galena); Aug. 2, 1834; one letter.
 Stewart, W.; Apr. 29, 1838; one letter.
 Tally, Mr. (Chicago); 1836 and 1838; 2 letters.
 Tichitoli, J., C.M.; 1820 and 1829; 2 letters.
 Tilt, J. F.; Apr. 13 and 15, 1828; 2 letters.
 Timon, J., C.M., Rt. Rev.; Feb. 10, 1837 to Apr. 10, 1840; 7 letters.
 Tornatore, J. B., C.M.; June 20, 1831; one letter.
 Tucker, Hil.; Apr. 20, 1831 to Sept. 21, 1840; 31 letters.
 Tucker, L.; May 6, 1835 to July 10, 1849; 6 letters.

- Tuite, Wm.; end of 1829; one letter.
- Ursuline Sisters; Apr. 10, 1826 to Feb. 21, 1836; c. 41 letters.
- Vabret, J.; 1839; 3 letters.
- Vallezano, Sec.; Oct. 3, 1826 and Apr. 19, 1835; 2 letters.
- Vallée, B.; Nov. 13, 1830; one letter.
- Vallée, F.; July 15, 1829 to Dec. 15, 1830; 3 letters.
- Van Asche, Jod. F., S.J.; June 18, 1832 to July 19, 1836; 5 letters.
- Van Beek, M.; July 20, 1836; 1 letter.
- Van Cloostere, Vit.; Jan. 17, 1832 to Apr. 14, 1840; 20 letters.
- Van der Velde, J. O.; March 26, 1836 to June 4, 1849; 4 letters.
- Van de Weyer, F., O.P.; Jan. 3, 1833; one letter.
- Van Quickenborne, Ch., S.J.; Sept. 8, 1823 to Feb. 22, 1837; 32 letters etc.
- Verhaegen, J., S.J.; April 30, 1830 to June 4, 1841; c. 80 letters etc.
- Viateur, Clercs of St.; 1839; 2 letters.
- Villeplait, D. S.; 1836 and 1837; 2 letters.
- Wainright, A.; Sept. 22, 1832; one letter.
- Walters, C., S.J.; Dec. 27, 1836 and Apr. 9, 1839; 2 letters.
- West, Em.; Sept. 18, 1825; one letter.
- Wheeler, M.; Feb. 10, 1831; 1 letter.
- White, Ch.; 1838 and 1839; 2 letters.
- White, Ph.; Feb. 18, 1840; one letter.
- Whitfield, J., Most Rev.; Sept. 11, 1828 to May 10, 1834; 17 letters.
- Wiseman, J. V.; Apr. 28, 1833 to June 3, 1839; 8 letters.
- Worland, Th.; Feb. 18, 1832; 1 letter.
- Young, H.; Aug. 6, 1820 to July 19, 1828; 3 letters.
- Young, N. D., O.P.; 1835 and 1836; 2 letters.
- Zender, Rev.; July 29, 1831 to Jan. 22, 1833.

REV. F. G. HOLWECK.



THE CENTENARY

OF THE FOUNDATION OF THE

ST. LOUIS DIOCESAN SEMINARY



On October 1st, 1918, the St. Louis Diocesan Seminary rounded out the first hundred years of its existence. Viewed in itself, in its relation to the Church in St. Louis, or to the mid-western American Church, this centennial is not the least significant of the many interesting anniversaries which this year of Our Lord, 1918, brings to the annalist. Viewed in its intimate connection with the centenary of the coming and installation of Bishop Du Bourg, which the Church in St. Louis commemorated at the beginning of this year, January 5, it takes on an added significance. Just nine months after his installation, the Bishop of Louisiana had succeeded in establishing in his Diocese, after disappointments a many and delays not a few, the Seminary so fervently prayed for and so ardently desired. It was the consummation perseveringly sought after since his appointment as Administrator Apostolic of Louisiana by Archbishop Carroll on August 18, 1812.

It was to be expected, indeed, that the erstwhile Sulpitian professor would endeavor to carry out as soon as feasible the injunctions of the Council of Trent. Too, he had other reasons strong and forcible. Stern necessity constrained him. The paucity of laborers in such a vast vineyard—fourteen priests to care for more than fifty thousand souls,* and the age** of most of these, incapacitating them for the strenuous life of the then American missions—drove the zealous Du Bourg to strain every effort towards establishing an ecclesiastical “nursery” whence young and vigorous seedlings might be regularly transplanted. Worse: not all of his few priests were exemplary;*** men of blasted character there were, flagitious malefactors or frail weaklings who were a stumbling block and a scandal to the further spread as to the preservation of the Catholic faith. Need was that supervision should be exercised in the formation of, that especial training be given to those destined for the American mission.

In 1815, Father Du Bourg had travelled *ad limina Apostolorum* to set before the Pope, the conditions of his diocese, and “to seek the necessary aid to enable him to bear his terrible burden.”

* cf. *Catholic Historical Review*, Vol. iv, No. 1, p. 53.

** The youngest of the ten in Lower Louisiana was above sixty years.

*** cf. *Cath. Hist. Rev.* 1 c., p. 54.

Directed by Cardinal Litta of the Propaganda to the Roman house of the Congregation of the Mission, Monte Citorio, then intimately connected with Propaganda, the Administrator of New Orleans soon came to know and admire the scholarly and eloquent and saintly Missionary Felix De Andreis, C. M. Upon this man conspicuous for his learning and zeal, appraised "one of the best preachers that can be found in Rome at the present day,"* was his heart soon set to go as the leader of a company of Missionaries versatile enough to devote themselves to apostolic labors while undertaking the erection of a Seminary. De Andreis was ready and eager; but Father Sicardi, Vicar General of the Congregation, demurred. The pleading persuasiveness and the winsome personality of Du Bourg were of no avail. The Congregation had suffered with the Church of Rome during the troublous times of the Corsican's ascendancy, and it was quite impossible to dispense with the services of such a subject as Father De Andreis even in a cause admittedly so worthy.

Grown better acquainted with the merits of the Missionaries of Monte Citorio, and particularly, through frequent intercourse, with the eminent qualities of De Andreis, Dr. Du Bourg, though grieved at the pointed refusal of the Lazarist Superior, was not to be dissuaded. At the feet of Pius VII, he resolved to lay his petition. As devised, so it was done. And in concluding his vigorous plea, "Holy Father," he said, "without the help of some priests, I cannot bear the formidable burden of a Diocese more than half the size of Europe: I shall therefore be obliged to resign the charge of it." Some priests he must have if the American missions under his direction were to go on; this was final. It was not surprising that the Vicar General of the Missionaries soon received an intimation of the Holy Father's wish that Father De Andreis and others be given to the Louisiana Mission. One last despairing appeal was made to the Vatican from Monte Citorio and with momentary success: "What of the retreats for the Roman Clergy so ably conducted by De Andreis? Were they so lightly to be given up? Was the actual and positive welfare of the Church in the Eternal City to be set aside for the problematic advantage of the embryonic Church in America?" But a final decision came when Consalvi, the esteemed and all-powerful Secretary of State had been enlisted on the side of the newly consecrated Bishop of Louisiana.** The venerable disciple of St. Vincent de Paul could not but bow his head to the clear manifestation of God's will.

Directly steps were taken for the execution of the project. Under Consalvi's direction, an understanding was arrived at regarding details, and a contract in due form was drawn up and signed by "Felix De Andreis, Priest of the Congregation of the Mission, entrusted with the above-named mission; — Charles Dominic Sicardi, Vicar-General of the Mission; — and Louis William Du Bourg, Bishop of Louisiana and the two Floridas."

* *Sketches of the life of Very Rev. Felix De Andreis*, 1st Ed. p. 40.

** Du Bourg was consecrated on Sept. 24, 1815, by Cardinal Doria Pamphili in the Church of St. Louis *dei Francesi*.

The eighth article read as follows :

"They (the Priests of the Mission) will earnestly strive to promote and carry out, as soon as possible, the erection of a seminary, which, aided by the moderate pension required of the seminarists, need not, it is presumed, be very long delayed." *

The first definitive step had been taken towards the establishment of the St. Louis Diocesan Seminary.

The personnel of the Missionary group furnished to Bishop Du Bourg by Monte Citorio was not large.** Besides the Superior, it numbered but three priests: Father Joseph Rosati, C. M., destined to shed lustre on the Diocese of St. Louis as its first Bishop, Father John Baptist Aquaroni, C. M., and Father Pereira, a postulant at Monte Citorio who had volunteered for the Mission. A postulant lay-brother, Anthony Boboni, completed the first draft for the American foundation.

This *pusillus grex*, led by their Pastor and accompanied by Mr. Leo Deys, a Propaganda student secured by the Bishop ever on the alert for recruiting new candidates, knelt with filial devotion before the Pontiff at whose express command*** they were carrying the standard of Christ "to the uttermost bounds of the earth", and bowed their heads under the hand raised in blessing of the Vicar of Him who aforetime had sent Apostles to teach all nations—to preach the Gospel to every creature.

This was on the 14th of October 1815. A week later, Oct. 21, the first Missionaries embarked at Ripa Grande. Father De Andreis tarried in Rome to look after the many arrangements attendant upon the incipient Mission. Books, mostly theological and controversial, needed for the contemplated Seminary and useful for the Missionaries, were collected; sacred vessels and vestments were procured. Preparations completed, and all things being at length in readiness, Father De Andreis with many tears, yet with the greatest firmness" (Rosati) bade farewell (Dec. 15) to all that was dear to him—to his numerous friends, to his Confreres of the Congregation, to the grieving Superior, Father Sicardi. Three more recruits for the Louisiana Mission accompanied him: Father Marliani, a priest of Rome and two ecclesiastical students, Mr. Francis Dahmen and Mr. Casto Gonzalez, a Spaniard who had been studying at Propaganda.

They reached Bordeaux on January 30, 1816; whither followed Fr. Rosati a week later, Feb. 7. How cordially Christian was the gracious welcome extended by the Archbishop, Mgr. d'Aviard Du Bois de Sanzay, we have from the pen of De Andreis and Rosati alike.

"He had the kindness," says the former, "to keep me with him for the space of four months and a half, and appointed for each member of our two parties, a lodging in some Community, or in the house of one of his clergymen."****

* *Sketches*, etc. p. 60.

** It has been agreed that new expeditions were to be sent from time to time until a number of Missionaries sufficient for the viability of the establishment had been obtained.

*** Circular Letter of Father Baccari, 1823.

**** Journal of Fr. De Andreis: *Sketches*, p. 71.

The delay at the French port was long and vexatious. Beyond the Alps they had left father and mother, brother and sister, and their hearts smarted. The supreme sacrifice made, they were eager to set out for the field of their apostolic labors. Yet the time was not lost. All, priests and students, devoted themselves to the study of French, which they knew they would need on the Louisiana Mission. While the priests exercised the functions of the ministry according to the Archbishop's dispositions, the three students enrolled for the American Seminary reviewed a part of their philosophy under the direction of Father Rosati. English, too, was added to the program of studies when Father De Andreis announced the astonishing news of the Bishop's abandonment of the original plan of going to New Orleans: reasons of prudence dictated that he should settle in St. Louis.* A fitting conclusion to the Bordeaux seminary regime came with the conferring of Minor Orders on the Feast of the Ascension, May 22. Bishop Du Bourg had reached Bordeaux the day previous accompanied by a young cleric from Como, Mr. Joseph Tichitoli. All were now in high spirits and at once preparations were made for sailing. A contract was finally entered into with the Master of the American brig "The Ranger"; and on the Feast of Corpus Christi, June 13, the company,** thirteen in all, the priests and clerics "in short dress and round hats", climbed up the rope-ladder aboard the rough sailing vessel. The wind was in their favor, the sails were set, the anchor weighed, and presently they had left Europe for the sake of the Master.

The St. Louis Diocesan Seminary shall ever labor under a gracious debt of gratitude to the Sons of M. Olier. Did it live a thousand years, it could never forget, will never cease to acknowledge the kindness and the Christlike charity displayed by the American Sulpicians towards its founders and builders. Upon the safe arrival of "The Ranger" in Baltimore, on the 26th of July, the newcomers were welcomed to St. Mary's*** with the utmost cordiality by the then President Father Bruté — "the most holy, (the words are Father De Andreis') learned, humble, and affable man that I ever knew."**** During the most trying of times, the first month after their arrival in this strange land so far other than their native Italy, they were cared for and entertained by the Sulpicians of Baltimore "as if they had been so many brothers." Meanwhile, they communicated with Bishop Flaget of Bardstown, Kentucky, to whom Bishop Du Bourg had written a letter of recommendation. His answer sent without delay, welcoming them and promising assistance, advised and even urged them to start for Pittsburg (en route to Bardstown) immediately. And so, early in September, Tuesday the 10th, Father Bruté and his Confreres

* *Cath. Hist. Rev.* 1. c., p. 52 ff.

** Five priests: Frs. De Andreis, C. M., Rosati, C. M., Acquaroni, C. M., Carretti and Ferrari; four clerics: Messrs. Deys, Dahmen, Gonzalez and Tichitoli; one brother: Brother Blanka, C. M.; and three postulant brothers: Flegi- font, Boranvanski and De Latre.

*** They were directed to St. Mary's by Mgr. Du Bourg.

**** *Life of Felix De Andreis*, 1st Ed., p. 88.

"fixed in the stage of Pittsburgh our good Missionaries, Mr. De Andreis,—(a saint, but why should not I add it to many of the others, God knows!) Mr. Rosati, and Acquaroni, two priests more of St. Vincent, Mr. Carretti and Mr. Ferrari, two other priests, the last one twenty-four years old, so amiable. Mr. Tichitoli, a charming youth in minor orders, and three more, all indeed the most amiable pack of men you ever saw."*

The description of the journey to Bardstown reads like the eleventh chapter of St. Paul's Second Epistle to the Corinthians. Of a verity, they were *in periculis multis*. Fr. De Andreis in a letter to Rome** and Fr. Rosati have drawn graphic pictures of the trials and sufferings of those two weary months. To judge from these, they must have felt as though they stood, with the Florentine, upon

"The dismal shore that all the woe
Hems in of all the universe."

The much-famed "western road to Pittsburg" was a far cry from firm polished Roman roads: and how painful to these uninitiated Europeans must have been the rolling, lunging, rollicking, scrunching stage, we can conclude from the one fact that to it was preferred the sorry river conveyance in which they journeyed from Pittsburg to Louisville—the meanest craft afloat—trenchantly described by Fr. Rosati in a letter to his brother Nicola:***

"The barks navigating the waters of these rivers (Ohio and Mississippi) are of a very peculiar construction. That in which I shall embark with my companions reminds one forcibly of Noe's ark. Its height is hardly a man's height, so that one can scarcely stand up in it; underneath it is all flat; the top is slightly curved to provide a rain-shed. There is a partition, and thanks to this arrangement, we have two-thirds of the construction for our room, which receives light by means of a small window. There is in this room a stove which will serve for cooking and heating purposes; there are also all our trunks and a lot of other stuff, which, with a mattress on top, will constitute our bed. On this scow we shall travel as far as Louisville, a distance of nearly 700 miles."

Again did Sulpician brotherliness, this time in the person of Bishop Flaget, open wide its arms to them at the second mile-stone on the long, hard road to St. Louis. But were they to push on directly to their appointed destination? *Quid faciendum?*—as Fr. De Andreis expressed it, was the momentous question. It was a question for the prudent and experienced and saintly Bishop of Bardstown to decide. He cautioned delay: the season was unpropitious for travel (they had reached Louisville, be it remembered, on the 19th of November); besides, the people of St. Louis being without warning of their coming, would find it difficult to provide suitable habitation for priests and seminarians; then, too, he thought it imperative for a successful beginning that they should be better acquainted with the French and English languages. "My Seminary," concluded the splendid Flaget, "which is my ordinary residence, is situated at a place called St. Thomas:**** it

* Letters of Fr. Bruté to Mother Seton, Sept. 10, 1816.

** *Sketches*, etc., pp. 95-98.

*** Letter to Nicola Rosati, Pittsburgh, Oct. 25, 1816.

**** About three miles from Bardstown.

at your service; let us, then, live there together in common like good brothers."*

The *quid faciendum* was settled, and on December 3, the Louisiana Missionaries and Seminarians journeyed on horseback to St. Thomas Seminary where the longest stop on the way from Rome to St. Louis was to be made. In the design of Providence, it was destined to complete the training of the Missionaries for the work awaiting them. The tried methods which conduced to marked priestly efficiency in this Western country, they here came in direct contact with; indeed the character of the training proper to laborers for this unique vineyard, they had occasion to learn in the missionary activities in which from time to time they were employed. The financial question, too,—the cost of building, the support of the Students, the expenses current—all the details of fiscal management nonexistent in endowed European Seminaries, they became fully acquainted with during their two years enforced stay at St. Thomas.

The Seminary was a modest log-cabin, thirty feet square, architecturally of the prevailing middle-west pioneer style. The upper story, or loft, served as a dormitory for the Seminarians, of whom it could accommodate twenty-five; "and it is related that, after stormy nights in winter time, they often found their beds in the morning covered with snow that had sifted through the crevices."** It was here the clerics for the Louisiana Mission took up their lodgings, being until further orders registered among the students of St. Thomas' Seminary. Fathers De Andreis and Rosati were located in the episcopal palace—also a log-cabin—situated a short distance from the Seminary. With no regrets, indeed with feelings of joy, we can well imagine, did they settle down to the life at St. Thomas' after their six weary months and more of traveling; joyfully even did they embrace its poverty and hardships, its inconveniences. The life was marked by a simplicity and a ruggedness that remind one of the hardy sons of Benedict at Subiaco or at Montserrat. At this outpost training-school for the militia of Christ, "in the midst of the woods" (as Rosati failed not to mention in a letter to his brother),*** these pioneer ecclesiastical students gave themselves, as the monks aforesaid, to manual labor and to study and to the *opus Dei*. "Nothing is more frugal than their table," wrote Bishop Flaget,**** "and nothing poorer than their everyday clothes. Yet, in spite of this rigorous economy, it would be absolutely impossible for us to care for so large a number, if they themselves did not lessen our expenses by manual labor. Every day, for three or four hours, they are zealously working in the garden or harvesting; now they are making wine, and to-morrow they will make bricks, and so on. Such are their daily recreations: scarcely ever

* Rosati, in *Life of Very Rev. Felix De Andreis*, p. 136.

** Howlett: *St. Thomas' Seminary*, p. 36.

*** Bardstown, June 8, 1817.

**** Bishop Flaget to his countrymen in France, 1820; cited by Webb: *Catholicity in Kentucky*, p. 341.

bothering themselves about politics, their humility meanwhile, striking deeper root and their progress in ecclesiastical knowledge and Church music suffering no drawback."

Nothing was more frugal than their fare, in sober truth. "Here in the Seminary," wrote Father Rosati, "we have European fare at noon; but breakfast consists only of a cup of coffee with milk, and supper likewise of a cup of tea with milk and nothing else but bread and butter."* If their ecclesiastical knowledge suffered no drawback, it was thanks to the capable men who taught them. The Superior, Father David, as accomplished as he was saintly, had hitherto carried the burden of the teaching: now, at his request and at the request of the Bishop, Father De Andreis took over the class of Moral Theology which numbered seven students, four of whom were among the newcomers. Just what classes were conducted by Father Rosati during this first year, "deponent sayeth not." During the scholastic year 1817-1818, however, after Father De Andreis' departure and because of the pressing and multiplying duties of Father David, the lion's share of the ecclesiastical training fell to him. The two daily classes of dogmatic and moral theology, the ceremonies, and plain chant,** the direction of the students—all were in his hands. Hear him describe his theology class in a letter to his loved Nicola in far-off Sora: "There are, among my pupils, representatives of almost every nation of Europe: Italians, Frenchmen, Germans, Dutch, Spaniards and English-speaking Americans. In class we speak Latin, but quite frequently, if they wish to propose any difficulty, they fall into Italian, French or English. For the sake of practice, I answer these difficulties in the language in which they are proposed."***

This description is of the class augmented at the coming of Bishop Du Bourg with thirteen new students for his diocese. The Bishop with his party of twenty-nine recruits had sailed from Bordeaux, July 1, 1817, and had reached Annapolis September 4, 1817. The lodestone was St. Louis: and without more delay than was necessary, this inspiring increase to the American mission band had followed the trail blazed by the pathfinders of the preceding year, reaching St. Thomas' on the 2nd and 3rd of December 1817. Charity, in charity's own mysterious way, gave them a place whereupon to lay their head at the already crowded St. Thomas'. If Mgr. Du Bourg had manifested some vexation when he learned on his arrival of the year's sojourn at St. Thomas', he now acknowledged by his own course of action the unreasonableness of his dissatisfaction. To travel at this season was sheer folly: winter quarters were in order. Indeed no definite term was put to their stay. It was agreed that until suitable accommodations could be procured in St. Louis for his numerous company, the unflinching hospitality of the Bishop of Kentucky would be availed of,—the after-comers, too, would live with those of Flaget's household, "like good

* Letter to Nicola Rosati, August 1818.

** Letter to Father Baccari, February 7, 1818.

*** Letter to Nicola Rosati, August 1818.

brothers." The following names were accordingly added to the student-roll of the Kentucky Seminary: Messrs. Louis Bertrand, Auguste Jeanjean, and Joseph Valentin (Subdeacons); Messrs. Hercules Brassac, Desmoulins, Philip Hosten, Francis Niel, David De Parcq, Constantine Maenhaut, Leo De Neckere,* Perrodin and Angelus De Geithre (Clerics).

His priests and students settled and cared for, the Bishop of Louisiana was not at ease away from his own diocese. Despite the inclement season, he left Bardstown on December 12th, arriving in St. Louis on the 5th of January, where he was installed in his Cathedral by the indefatigable Kentucky prelate, who, with Father Stephen Badin and one of the students of the Louisiana mission, Mr. Niel, had accompanied him. Not a few affairs there were to engage the Prelate's attention while setting his house in order; but with none was he more instantly preoccupied than to make permanent provision for his stranded seminarians and priests. His mind had been to build the Seminary in St. Louis; but shortly after his arrival, he was waited upon by a delegation of Catholics ("the best Catholics in the diocese")** from the "Barrens", a settlement of Kentuckian colonists situated about eighty miles south of the city, and twenty-four miles from St. Genevieve, who came to make known their intense desire of having the contemplated seminary located in their midst. They had heard of the proposed seminary for Upper Louisiana from Father Marie Joseph Dunand, the Trappist Father from Florissant, who for three or four years had been ministering to their spiritual needs; and he had counselled the offering to the Diocesan Prelate of a large tract of land about the church for the new foundation.*** They had not been slow to act. When in October 1817, Bishop Flaget with Fathers De Andreis and Rosati were in St. Louis at the request of Du Bourg making arrangements for his coming, these zealous folk had dispatched two spokesmen to enlist the good offices of Bishop Flaget. Now they pressed the matter further; and not merely by pleading: they could inform their Bishop that they had acquired a tract of 640 acres,**** the title to which they would convey to him as soon as the establishment of the Seminary at the "Barrens" was agreed upon. This generous offer modified Du Bourg's plan. The April following, he journeyed to the "Barrens" in company with Father Dunand to meet the people, to learn at first hand their condition, to examine personally the nature of the soil, to study the prospects which the future held out. He found the people, honest and industrious: "the best set I ever knew,"***** the ground easy of cultivation, the climate healthy. He decided to build his Seminary at

* Afterwards Bishop of New Orleans.

** Letter of Felix De Andreis to Sicardi, Dec. 7, 1818. *Sketches*, p. 165.

*** Diary of the Rev. M. J. Dunand. *Records of the American Catholic Historical Society*, Vol. xxvii, March, 1916, p. 49.

**** Diary of the Rev. M. J. Dunand, *l. c.*, pp. 49-50.

***** Letter to Father Rosati, April 22, 1818. Arch. of St. Louis Dioc. Chancery.

the Barrens. Thereupon the following resolutions were drawn up :

1. A tax shall be levied on all Catholics of the settlement for the purchase of the section of land destined for the new foundation (the purchase price was actually \$900.00).

2. The people of the parish engage themselves to do personally their share of the work in the construction of the building.

3. A sum of \$7500.00 shall be subscribed by the people of the parish, to be paid in five yearly instalments of \$1500.00 each, for the purpose of aiding in the erection on the premises of a Seminary of learning, contributing to the expense of the church services, and to the maintenance of the missionaries. The total amount once paid, the Catholics of the settlement shall be free from all further obligation either of assuring a salary to the priests, or of extraordinary contributions. They shall, in return, convey the title of the property to the Bishop. They agree, moreover, to feed, during the first year, the crew of workmen engaged in the construction of the buildings.*

The site chosen for the Seminary was a quarter of a mile due South of the 40 x 40 log church (erected in 1814) ; that is, North-east of the present church of the Assumption, on the spot marked to-day by a statue of St. Vincent de Paul, familiar to latter-day visitors to St. Mary's of the "Barrens". The house was to be "a kind of combination of log-house, frame-house, brick-house and stone-house, having a little of every kind ; it was to be plastered and decent inside and outside".** The architect, Father Lacroix, had drawn plans for a "house of 60 x 36, two and a half story, with such a cellar under the whole as there is under the brick-house at St. Thomas, in which we may have two halls of 25 x 17, and two cellars of the same dimensions"*** Well might the Bishop write to Father Rosati on his return to St. Louis : "this is a vast undertaking."**** And into it he threw his talents, activity and energy to press to the accomplishment of this object, which to the superficial eye seems of pilulous smallness, but in reality was little short of gigantic.

Work was to begin at once : he is eager for the time when he will have his homeless colony close at hand—"which will, God helping," he wrote to Father Rosati on April 22, 1818, "be late in the next Fall, though it may happen I should call some before that." But though he plied his project vigorously and hard, though he concerned himself with every least practical detail, though he returned to the Barrens in July to hurry on the construction of the building, he was forced at last to admit that his early hopes had been too sanguine : the Seminary would not be ready in the Fall. Persevering, nevertheless, in his intention of calling all his men, he made arrangements for their housing.

"Whatever diligence may be made, the house at the Barrens will not be ready this Winter. Still I want to keep my word, and to have all here in October. Accordingly I have rented a house at St. Genevieve for six months, from the first of October, large enough to house almost all of you. Father Pratte and and one or two houses of the Barrens will receive the rest."*****

* Archives of the Procurators General C. M. Rome. America, p. II.

** Letter of Father De Andreis to Father Rosati, April 20, 1818.

*** Letter of Bishop Du Bourg to Father Rosati, April 22, 1818. Arch. of St. Louis Dioc. Chancery.

**** Ibid.

***** Letter of Bishop Du Bourg to Rosati, Kaskaskias, Aug. 2, 1818.

Pursuant to the instructions set down in this letter, received about the middle of August, preparations for the exodus to the Barrens were begun upon its receipt, and with alacrity completed. On the 15th of September, 1818, farewells were told to the friends at St. Thomas'; and to the Seminary whose generous poverty and apostolic simplicity had grown entwined about the hearts of all, the Louisiana Missionaries and students bade adieu with something of sadness, feeling that they owed her "an eternity of gratitude."

From Louisville, they travelled to the mouth of the Ohio in a flat-boat, not more than eighteen feet long and wide in proportion, which scarcely allowed standing-room for the twenty-three passengers.* It leaked so badly as to be repeatedly in danger of sinking; besides, the roof in a very heavy rain which lasted some time, proved porous, and for several days they had to bear with the further inconvenience of wet baggage and wet clothes. On landing on the right bank of the Mississippi, which was in the Diocese of Louisiana, a cross was erected, and with gladsome hearts they sang the *Vexilla regis prodeunt*. A forced delay here of ten days, due to the miscarriage of the original plans, caused them added suffering. But they were at last in their own ecclesiastical "home," and every obstacle vanished into air, every favorable circumstance hardened into adamant. The six horses and wagon sent from the Barrens finally reached them, and presently the caravan was plodding its way northward—some on horseback, some on foot.

On October the first, they reached the Barrens.

For some unrecorded reason, the plans of the Bishop had been changed. Instead of going to Ste. Genevieve, the Seminarians were conducted to the house (about two miles from the Church) which Mrs. Sarah Hayden, a pious and wealthy widow of the "Barrens" had placed at the disposal of the Bishop until the Seminary should be ready for occupancy. Here were the Seminarians housed: here was the Seminary begun. The Bishop's hopes had been fulfilled, his ambition had been realized, his plans had been accomplished. The seed was sown. The St. Louis Diocesan Seminary, whose leafage and blossoming and fruitage we of a later day have seen, was a reality.

MARTIN J. O'MALLEY, C. M., D. D.

* Rosati, *MS. Notice of Rev. Andrew Ferrari*. Original in the Archives of the Procurators General C. M., Rome. English translation in Archives of St. Vincent's Church, St. Louis.

NOTES



HISTORICAL.

A news item well calculated to gladden the hearts of every Catholic in St. Louis has just reached us from Rome.

At the ordinary meeting of the S. Congregation of Rites held on July 24, 1918, at the Vatican, Cardinal Vico, Bishop of Porto and Santa Rufina, acting in lieu of His Eminence Cardinal Merry del Val, Ponent of the Cause, proposed for discussion the following doubt: *Whether the Commission for the Introduction of the Cause of the Servant of God FELIX DE ANDREIS, priest and first Superior of the Congregation of the Mission in America, ought to be signed?* Whereupon the Eminent members of the aforesaid Congregation, after the report of the proposing Cardinal and the oral and written observations of the Rev. Angelo Mariani, general promotor of the Faith, having carefully considered all things, voted as follows: *The Commission for the Introduction of the Cause ought to be signed, if so please His Holiness.* — The transaction being reported to our Holy Father Pope Benedict XV by the Cardinal Prefect of the S. Congregation of Rites, His Holiness approved the vote of the same Congregation and deigned to sign *propria manu* the Commission for the Introduction of the Cause of Beatification and Canonization of the Servant of God FELIX DE ANDREIS, priest and first Superior of the Congregation of the Mission, on July 25, 1918.

Thus in part runs the official document of which several copies lately were sent to St. Louis. One of these copies will be preserved in the Archives of the *Society*. This document was inserted in the *Acta Apostolicae Sedis*, Vol. X, No. 9, of September 2, 1918, pp. 374-377.

In this connection we wish to inform our readers of the discovery made some few months ago in the Old Diocesan Library, at the Kenrick Seminary. A manuscript in Italian, entitled *Composizioni per varii Esercizj Spuali, etcc. etcc.* was found among the books of the Library. The volume, fairly well bound in a way which reminds one forcibly of the binding of a large number of books belonging to Bishop Du Bourg's library, is badly water-stained and bears no author's name. A close examination of the contents, however, makes it clear that the *Composizioni* are the work of a Lazarist; and from a note appended to a Panegyric of St. Vincent de Paul, we learn that this Panegyric *fu steso l'anno MDCCCVIII, in Roma*. The suspicion came at once that this volume might be one of the tomes of Father De Andreis' sermons; and a thorough comparison of the handwriting with some of Father De Andreis' well authenticated manuscripts, seems to support the surmise. The volume in question is a *Tomo II*. Does anyone know anything about a Tomo I. of these *Composizioni*?

* * * *

This is decidedly a year of centennial celebrations.

We, here in St. Louis, commenced the round of these celebrations by fittingly commemorating the coming of Bishop Du Bourg, on Jan-

uary 5, 1818, to his Episcopal city *pro tem*. The *Catholic Historical Society of St. Louis* responded so well to the Archbishop's suggestion to make the day a memorable one, that it would ill become us to dilate upon the program of the festival and its splendid fulfilment. But we cannot forget the generous co-operation, financial and otherwise, without which the day could never be the grand success it was.

Scarcely had the echoes of the quaint old French Christmas songs died out under the lofty dome of the new Cathedral on that glorious January 6, when the last preparations were being feverishly completed over at Columbia, Mo., for the celebration of the hundredth anniversary of the day when Missouri's first petitions for Statehood were presented in Congress, on January 8, 1818. His Grace of St. Louis, who had been invited to deliver one of the speeches of the day, was prevented from being present. In his stead Rev. John Rothensteiner, Secretary of the *Catholic Historical Society of St. Louis*, responded to the toast "The Missouri Priest one hundred years ago". His address appeared in print a short time after: everybody can see for himself how happily the Reverend speaker did justice to his subject.

One month later, it was New Orleans' turn to put on the garments of gladness. The ever graceful, attractive and refined grand old dame bears wonderfully well her two hundred years of age; and, forsooth, is becoming lovelier every day. Better still: she, now the Queen of the South, harbors not a tinge of pride under the folds of her princely mantle, and likes to remember her humble birth on February 9, 1718, and the long years of her youth, when she was a true Cendrillon among the daughters of ancient France. According to the original plan, Bishop Touchet, the eloquent prelate of Orleans, was to be the chief speaker; pity 'tis that the grave circumstances of the present time frustrated long-cherished expectations. In memory of the day, the *Morning Star* issued a special Jubilee Number, April 6, 1918, destined to record the achievements of the last two centuries. This number is, and will remain a valuable source of information for future historians.

Higher up the Mississippi, Illinois has been in festive mood all the year round. They were never guilty over there of doing things by halves. Not a step in the process of admission of Illinois to Statehood in 1818 was allowed to go by unhonored: April 18, passage of the Enabling Act and its signature by President Monroe; August 26, adoption of the first Constitution; October 5 and 6, meeting of the first legislature and inauguration of the first Governor; and at this writing, there still remains to be properly commemorated the formal admission of Illinois into the Union, on December 3, 1818. Whilst the actual State Capital was naturally the place selected for these various centennial celebrations, old Kaskaskia, the first Capital of the State until 1821, was, on July 4 last, one hundred and fortieth anniversary of the taking of Fort Kaskaskia by Col. George Rogers Clark, the scene of a special solemnity where Church and State, in the persons of Right Rev. Henry Althoff, D. D., Bishop of Belleville, and Governor Frank

O. Lowden, vied with each other in doing honor to the pathfinders of Illinois.

The Act creating the Illinois Centennial Commission entrusted to that body the duty to "compile and publish a commemorative history of the State". The work, undertaken under the scholarly direction of Dr. Clarence V. Alvord, is to fill six volumes. The introductory volume, *Illinois in 1818*, by Prof. Solon Justus Buck, was published last year; other five will deal respectively with: 1. Illinois Province and Territory, 1673-1818; 2. The Frontier State, 1818-1848; 3. The Era of Transition, 1848-1870; 4. The Industrial State, 1870-1893; 5. The Modern Commonwealth, 1893-1918.

We are particularly glad to see the Catholics of Illinois claim their place—which, in justice, ought to be far from inconspicuous—in this historical movement to which the centennial year gave rise. They did so early in the year by organizing, under the high patronage of the Most Rev. Metropolitan of Chicago and the four Right Rev. Bishops of the State, the *Illinois Catholic Historical Society*. Judging from the already long roll-call of its members, the personal qualifications of many of them and the enthusiasm with which they set out, it was clear at once that much was to be expected from their activity. Indeed, our younger sister, true to the intense life of her surroundings, has at once outrun us, and during July published the first number of the *Illinois Catholic Historical Review*. Most sincerely we congratulate the *Illinois Catholic Historical Society* for the high standard they at once have set in their Review, and pray for the latter's success. *Proximus huic, longo sed proximus intervallo*, the ST. LOUIS CATHOLIC HISTORICAL REVIEW shall strive to follow the lead.

On May 29, 1818, five French Nuns of the Sacred Heart, Mesdames Philippine Duchesne, Eugénie Audé, Octavie Berthold, and Sisters Catherine Lamarre and Marguerite Manteau, after a tedious voyage of seventy-two long days, landed on the Mississippi bank, some fifteen miles below New Orleans. The village of St. Charles, Mo., where they arrived on September 7, being the first scene of their labors in America, the centennial observance of the happy event was held, as was proper, in the convent of the Sacred Heart at St. Charles. The excellent catholic weekly, *America*, by the pen of Blanche M. Kelly, gave in its issue of June 1, 1918, a succinct account of the wonderful development attained by the tiny mustard seed planted on American soil one hundred years ago.

When Father Du Bourg, then Administrator Apostolic of Louisiana, started for Rome, in May 1815, he had long satisfied himself that he could never work efficaciously for the spiritual welfare of his vast diocese, unless he secured, by the foundation of a Seminary, a permanent supply of co-laborers. His longings were at last realized when the band of Seminarians he had recruited in Europe, after an Odyssey of almost three years, on October 1, 1818, reached at last "the Barrrens", where he was preparing for them a home. The event is fully and ably recounted elsewhere in this issue. St. Mary's Seminary, one

hundred years ago, was not so much the Mother house of the Lazarist community (which it is now exclusively), as the diocesan Seminary, which, through St. Vincent's, Carondelet and Cape Girardeau, has become the Kenrick Seminary of today.

* * * *

This is not the place to expatiate on the importance of the press for the furtherance of Catholic interests. Looking at Catholic newspapers merely from our own historical standpoint belittles by no means this importance; for through their files we can feel day by day and week by week the pulse of Catholic life in the country. For a newspaper to attain fifty years of age is, they say, a miracle. Be this as it may, certain it is, that a Catholic newspaper which has fought the good fight for so many years has deserved immensely of the Church; and to the historian its pages become an invaluable mine of information. Such is the case of the New Orleans *Morning Star*, founded on September 8, 1867, its first number appearing on February 18, 1868. Through its long existence, the *Morning Star* knew hours of gloom, not to say of distress. It survived them all, and valiantly pursued its course. May its brightness shine yet many years to enlighten them that sit in darkness and lead on the defenders of the Catholic Faith!

Here, too, in St. Louis, we have our jubilarian in the Catholic Press, the *Fortnightly Review*, which rounded up a few months since twenty-five years of gallant service. Although we see no longer on its front page the proud profession of faith: *Christianus mihi nomen, Catholicus cognomen*, its every line continues to be dictated by the same unwavering principles. Like the *Morning Star's* the *Fortnightly Review's* course has often been over a rugged path; but the able and versatile Editor, "a knight without fear and without reproach," as he was most happily styled in a recent Magazine, has bravely and perseveringly championed the cause of Catholic truth *envers et contre tous*. Whilst we congratulate the militant apologist, at the same time we cannot overlook, nor fail to thank him for, the work he has done during these twenty-five busy years, in the field of Catholic American history. There is no exaggeration in the statement made recently that practically every page of the *Fortnightly Review* furnishes some historical item worth noting. It is our intention to avail ourselves for our *Bibliographical Notes* of this rich ore-deposit right here at our door.

* * * *

Rome has a wonderful sense of proprieties and an admirable respect for tradition. She knows, of course, that the first Vicar Apostolic and Bishop of Galveston was intimately connected with the Diocese of St. Louis; as she has, moreover, a long experience that St. Louis is a fruitful nursery of learned, pious and zealous Bishops, it was but natural that, in her quest for a suitable successor to Bishop Odin, she should look up to St. Louis. Her choice was evidence, if new evidence were needed, that she is a discriminating judge of merit. With becoming modesty, cordially we join our tiny voice to the mighty chorus of felicitations and well deserved appreciation which for the

last few weeks has filled the air about the Holy Name Rectory; and to Right Reverend Christopher E. Byrne, in Rome's own language, with the warmth of feeling enkindled in every true son of St. Louis, from our hearts of hearts we say: *Ad multos annos!*

Galveston was never under the same episcopal jurisdiction as St. Louis; but so was, less than a century ago, Southwestern Louisiana, forming now the new Diocese of Lafayette, created on January 11 of the present year. This new Diocese was given, on July 18, its first incumbent in the person of the Right Reverend Jules Jeanmard. We, of St. Louis, who lay some claim on the new prelate by reason of his first years of his ecclesiastical training, tender to him our respectful and joyful congratulations. No new ecclesiastical division can break asunder the old ties, historical and otherwise; we hope accordingly to be able to give in the REVIEW, in the near future, some sketches of the early history of the Church in and around the fair land of Evangeline.

* * * *

History arrogates to itself a share in Almighty God's tremendous prerogative of "judging the living and the dead"—the dead especially. But unlike the Sovereign Judge, whose verdict is immediate and final, History requires a long time to prepare her sentences, and has often to reform them as new evidences are forthcoming. Of the four prelates who lately passed within the pale of her jurisdiction, she will have much to say, and we have no desire to play here the prophet and anticipate her appreciation.

One of these prelates, Bishop Francis Silas Marean Chatard, of Indianapolis, whose demise occurred on September 7, had the distinction of being the successor of "the most learned and amiable Bruté", first Bishop of Vincennes, an intimate friend of our Du Bourg and of our Rosati. The *Indiana Catholic and Record* of Friday September 12, 1918, is mostly devoted to the career of the late Bishop.

His Eminence John Cardinal Farley, Archbishop of New York, who passed away on September 17, now belongs to history, not only by the record of his life's achievements, but also as one of her faithful devotees. For years he was Honorary President of the *United States Catholic Historical Society*; and that his interest in history was by no means of the platonic kind he gave evidence in his *History of St. Patrick's Cathedral* and the *Life of John Cardinal McCloskey, first Prince of the Church in America, 1810-1885*, which he published just a few months before his death.

About the Most Rev. John Ireland, of St. Paul (d. September 25, 1918), we shall certainly hear much hereafter, and historians will no doubt, find his life a most varied and interesting subject. A "Maker of History" in the full sense of the word, he was at the same time, all his life long, a faithful scholar at her feet. We beg to quote here what may be regarded as his profession of faith in this regard: his words contain for us a direct lesson, and a program:

"No institution," he wrote in the first Number of the *Acta et Dicta*, the organ of the *St. Paul Catholic Historical Society*, "can afford to be known to its

members and builders merely by a glance at its present forms and movements. It must, in justice to itself, take them back into the depths of the fibres of its preceding being, even to its earliest origin, and unfold to their inquiring gaze its whole past with its aspirations, its plannings, its strugglings for life and growth. Otherwise it has no assurance of normal development, no assurance of that continuity of effort which alone safeguards its identity. And, furthermore, without the intelligence of its past history, its builders of today are the losers of the wisdom which this history transmits in reports whether of success or of failure; and no less are they the losers of the forces and energies of preceding movements which should be theirs if they duly perpetuate those movements in their own personal works."

Needless to say that this masterful appraiser of the worth of history came always foremost in every movement inaugurated for the promotion of the knowledge of the past. When, after the Third Plenary Council of Baltimore, the *United States Catholic Historical Society* was founded, he was elected its first President. At home, in that State of Minnesota, so rich in historical material, he was for years an active member of the *State Historical Society*, and to his exertions was due, in 1905, the organization of the *St. Paul Catholic Historical Society*. Not only did he manifest a keen interest in the Society's publication, *Acta et Dicta*, but he was from the beginning one of its most regular contributors, reserving for its pages the chapters of the *Life of Bishop Crétin*, true labor of love, in the composition of which he was engaged.

* * * *

In these war days, besides the duty to "do our bit", devolving upon every one of us as individual citizens, have we not another duty as members of the *Catholic Historical Society of St. Louis*? In every parish service flags are being raised, and everything is done to show our appreciation of the noble conduct of our boys in khaki, here in camps and abroad on Europe's battlefields. Of course, every pastor keeps to date the roster of his parishioners who are called to the colors; the list, we surmise, contains not only the bare name and address of the young men, but whatever short biographical data could be gathered. For many reasons, too obvious to need rehearsing here, our Society ought to obtain and keep copies of these lists and of the reports of every parish event in connection with our boys in the army. It is for us a question of "historical preparedness," as future historians will have a right to look up to us for material in view of recounting the participation of our Catholics in this great war. *Videant consules.*

BIBLIOGRAPHICAL

The *Notes* published in this issue represent the indexing of the historical data furnished by but a part of the current historical literature sent us; the rest, particularly the volumes of the *Transactions of the Illinois State Historical Society*, so replete with information of the highest value for our history, will be gradually inventoried.

References to Periodicals are, for brevity's sake, indicated by the following

ABBREVIATIONS:

AD *Acta et Dicta*, published by the Catholic Historical Society of St. Paul, St. Paul, Minn.

Am *America*, publ. weekly by the America Press, New York City.

- CHR *The Catholic Historical Review*, publ. quarterly by the Catholic University of America, Washington, D. C.
- HRS *Historical Records and Studies*, publ. by the United States Catholic Society, New York.
- ICHR *Illinois Catholic Historical Review*, publ. quarterly by the Illinois Catholic Historical Society, Chicago, Ill.
- JISHS *Journal of the Illinois State Historical Society*, publ. quarterly by the Illinois State Historical Society, Springfield, Ill.
- MinnHB *Minnesota History Bulletin*, publ. quarterly by the Minnesota Historical Society, St. Paul, Minn.
- MoHR *The Missouri Historical Review*, publ. quarterly by the State Historical Society of Missouri, Columbia, Mo.
- MoHSC *Missouri Historical Society Collections*, publ. by the Missouri Historical Society, St. Louis, Mo.
- MVHR *The Mississippi Valley Historical Review*, published quarterly by the Mississippi Valley Historical Association, Lincoln, Neb.
- RACHS *Records of the American Catholic Historical Society of Philadelphia*, publ. quarterly by the Society, Philadelphia, Pa.
- TISHS *Transactions of the Illinois State Historical Society*, published by the Illinois State Historical Society, Springfield, Ill.
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| Bellefontaine. | Monroe City. |
| California. | New Madrid. |
| Cape Girardeau. | St. Charles. |
| Clayton. | St. Joseph |
| Côte-sans-Dessein. | St. Louis. |
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| Blakeley. | Du Clos. | Pratte. |
| Boislinière. | Du Pavillon. | Prim. |
| Bourdon. | Gibert. | Rosati. |
| Bouvier. | Jefferson Barracks. | Têtard. |
| Cahokia. | Kaskaskia. | Vallé. |
| Cherot. | Ladevaiz. | Vallé, Capt. Francis. |
| De Lauréal. | McGahan. | Van Quickenborne. |
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DOCUMENTS FROM OUR ARCHIVES

Correspondence of Bishop Du Bourg with Propaganda

I.

DR. DU BOURG APPOINTED ADMINISTRATOR OF NEW ORLEANS (1812).*

VENERABILI FRATRI ACHIEPISCOPO BALTIMORENSI

PIUS P.P. VII.**

Venerabilis Frater, Salutem et Apostolicam Benedictionem.

Sollicitudo Romani Pontificis universam Domini complectens Ecclesiam, nullibi in vinea ab Aeterno Patris Filio plantata deficere operarios patitur, ut per eorum laborem et assiduum studium vera fides, quae una est, sicut unus est Deus et firmiter retineatur et latius propagetur, et spiritualis animarum fructus ad centesimum usque ac ultra conrescat. Alias siquidem Ecclesiae Novi Orleani, seu Provinciae Louisianae in America Septentrionali, suo pastore et Episcopo viduatae providimus, eam ordinariae jurisdictioni fraternitatis Tuae committendo, usquedum aliter disponendi Nobis, ac Sanctae huic Sedi sese offerret occasio quae votis favere videretur. Ea tamen nedum propinquante, Teque aliis curis sat graviter onerato, ideo de Venerabilium Fratrum Nostrorum Sanctae Romanae Ecclesiae Cardinalium Congregationi de Propaganda Fide praepositorum consilio, Nos, ne quid forte desideretur quod spiritualis vel necessitas vel utilitas illarum partium postulat, fraternitati Tuae per praesentes committimus et mandamus, quatenus, si expedire judicaveris in Domino, ad supradictam Louisianae Provinciam, aut dilectum Filium Carolum Nerinx, de cuius zelo et virtute plurimum in Domino confidimus, aut eo forsitan se imparem sentiente, alium idoneum, quem noveris, presbyterum Saecularem vel Regularem, auctoritate Nostra Apostolica delegates ac mittas, cum qualitate Administratoris Apostolici et juribus Ordinarii, ad tempus tamen Nostro et Sanctae Sedis placito, duraturum, juxtaque instructionem tibi ab eadem Congregatione transmittendam, in contrarium facientibus non obstantibus quibuscumque.

Datum Romae, apud Sanctam Mariam Majorem sub annulo Piscatoris, die V Aprilis, MDCCCVIII.

L. ✠ S.

L. CARD. ANTONELLUS.***

* Although the following Documents do not strictly come under the above heading, our readers will, no doubt, approve of our prefixing these letters to the Correspondence.

** Archives of Propaganda. *Scritture referite nei Congressi. America Centrale*, Cod. 3. Fol. 335.

*** Here are added in the copy the attestations by J. B. Quarantolli, Vice-Prefect, and Bishop Carroll, that the transcript *Concordat cum originali*.

Admodum Rev. in Christo D. D. Gulielmo Du Bourg sacerdoti, alias Praesidi Collegii Mariani Baltimorensis.*

Ego infrascriptus Archiepiscopus Baltimorensis de tua fide, morum, Doctrinaeque integritate, assidua in cura animarum diligentia et efficacissima divini verbi praedicatione plene persuasus, Te, plurimum Rev. in Christo D. Gulielmum Du Bourg, virtute supradicti Brevis Pontificii delecto et mitto in Dioecesim Novi-Orleani, seu Provinciae Louisianae, ut eadem auctoritate Apostolica regas cum qualitate Administratoris Apostolici, et Juribus Ordinarii ad tempus Summi Pontificis et Sanctae Sedis placito duraturum. In nomine SS. et individuae Trinitatis, Patris et Filii et Spiritus Sancti. Amen.

Datum Baltimori, sub Majori sigillo nostro, Die decima octava Augusti Anno MDCCCXII.

✠ JOANNES, *Archiepiscopus Baltimorensis.***

TRANSLATION.***

TO OUR VENERABLE BROTHER THE ARCHBISHOP OF BALTIMORE,
PIUS VII, POPE.

Venerable Brother, Health and the Apostolic Blessing.

The solicitude wherewith the Roman Pontiff must look after the whole Church of God cannot allow any part of the vineyard planted by the eternal Son of the Father to be without labourers, in order that by their work and unremitting zeal the true faith, which is one as God himself is One, should be firmly maintained and spread ever farther, and the spiritual harvest of souls increased to the hundredfold and more. Some time ago, We provided for the Church of New Orleans, that is, of Louisiana, in North America, bereft of its Pastor and Bishop, by committing that Church to your Ordinary jurisdiction, dear Brother, until We and this Holy See may find an opportunity to make some more satisfactory arrangement. As this opportunity is not yet forthcoming, and you have enough other heavy burdens to carry, We, therefore, pursuant to the advice of our Venerable Brethren the Cardinals of the Congregation of Propaganda, in order that nothing demanded by the spiritual necessity or interest of the faithful residing in those parts should be left undone, instruct and enjoin you, Venerable Brother, if before the Lord you deem this measure expedient, to delegate and send by our Apostolic authority to the aforesaid State of Louisiana, in the capacity of Administrator Apostolic and with the rights of an Ordinary, for so long a space of time as shall be our and this Holy See's good pleasure, and according to the instructions which shall be forwarded you by the above-mentioned Congregation, either our Beloved Son Charles Nerinckx, in whose zeal and virtue we have absolute confidence, or, if perchance he should deem himself unequal to the task, another capable priest, secular or regular, well known by you;—all things to the contrary notwithstanding.

Given at Rome, at St. Mary Major, under the Seal of the Fisherman, April 5, 1808.

L. CARD. ANTONELLI.

* The copy is certified by the Archbishop of Bordeaux, Charles Francis d'Aviau du Bois de Sanzay.

** Archives of Propaganda. l. c. Fol. 336.

*** This translation was published, with a few minor changes, in *Catholic Historical Review*, Vol. IV, No. 1, April 1918, p. 56, n. 9.

Very Rev. William Du Bourg,

President of St. Mary's College, Baltimore.

I, the undersigned, Archbishop of Baltimore, fully cognizant of your faith, the sterling quality of your conduct and doctrine, your tireless zeal for the care of souls, and your masterful preaching of the word of God, by virtue of the above Pontifical Brief, delegate and send you, Very Rev. William Du Bourg, to the Diocese of New Orleans, that is, of the State of Louisiana, in order that you may, by Apostolic authority, rule this same Diocese in the capacity of Administrator Apostolic, and with the rights of an Ordinary, for so long a space of time as shall be the Sovereign Pontiff's and Holy See's good pleasure. In the Name of the Most Holy Trinity, One God, Father, Son and Holy Ghost. Amen.

Given at Baltimore under our Great Seal, on August 18, 1812.

✠ JOHN, *Archbishop of Baltimore.*

II.

BISHOP DU BOURG TO CARDINAL LITTA.*

The following letter is the account of an investigation made by Bishop Du Bourg, at the request of the Cardinal, touching certain accusations launched against the soundness of Father De Andreis's teaching and abuses which, the reports claimed, disgraced the junior department (Propagandists?) of the house of Monte Citorio.

Eminence

Je crains que vous ne pensiez que j'ai oublié la commission que vous m'avez donnée. Je ne l'ai pas oubliée, mais je n'ai pu la remplir. Il n'y avait qu'un seul exemplaire de l'ouvrage en question hors d'usage; et quand je l'ai demandé, j'ai trouvé que l'on savoit déjà toute l'affaire, et que le dit exemplaire avoit été remis au Maître du Sacré Palais pour l'examiner. — J'ai lieu de croire que la dénonciation en tous ses points est une noire calomnie. Connoissant la délicatesse de conscience de M. de Andreis, son horreur pour les nouveautés en matière de doctrine, je ne peux croire, qu'il ait pu enseigner pendant plusieurs années un Auteur qui sentiroit l'hérésie moderne. J'ai su d'ailleurs, ce qui prouve combien cette vénérable Congrégation est attentive à cet égard, que le Supérieur M. Sicardi avoit il y a peu de temps chassé de son sein un homme de grande conséquence sur de simples soupçons de ce genre. Comment supposer que sous ses propres yeux on s'avisât impunément d'enseigner ouvertement les mêmes doctrines? — Quant aux jeunes gens, j'ai bien examiné. Tout est en règle; non seulement l'innocence, mais la piété, la fréquentation édifiante des sacrements, l'étude de la recueillance y sont bien établis. Je sais à n'en pouvoir douter, Eminence, que ces vénérables Prêtres ont des ennemis violens dans une certaine classe d'Écclésiastiques; ce qui ne m'étonne pas: l'extrême régularité de ces Messieurs est un reproche pour le grand nombre; et parmi ceux surtout qui viennent malgré eux faire les exercices à la Mission, Il est difficile qu'il n'y en ait qui ne soient disposés à désirer la ruine d'un Etablissement qui réclame si haut contre leurs désordres.

Permettez-moi de rappeler à V. Em. les *pétitions* que j'ai eu l'honneur de lui remettre pour S.S. — S'il y a quelque chose de fait, je la prie d'en informer mon secrétaire. J'aurai l'honneur de la voir demain à l'heure qu'Elle voudra

* Archives of Propaganda, l. c., Fol. 351.

bien lui indiquer. — En attendant je prie V. Em. d'agr er l'hommage du profond respect et de l'attachement tout filial avec lesquels je suis

Son tr s hum. et tr s ob. serv.

Rome, le 30 d c. 1815.

✠ L. GUIL, *Ev. de la N. Orl ans.*

TRANSLATION.

My Lord Cardinal:—

I am afraid that you may think I forgot the mission which you entrusted to me.* I did not forget it, but was unable to discharge it. There was around only one copy of the volume in question,** and that very much dilapidated; and when I asked for it, I found out that the whole affair was already known, and that the book which I was after had been taken to the Master of the Sacred Palaces for examination. — I have reasons to believe that the charge, from beginning to end, is a vile slander. Knowing as I do Father De Andreis's tender conscience, and his abhorrence of novelty in matters of doctrine, I cannot believe he could for years teach a text-book smacking of the modern heresy.*** I know, moreover,—and this manifests how keenly this venerable Congregation is watchful in this regard,—that the Superior, Father Sicardi,**** on mere suspicions of partiality to such doctrines, not very long ago expelled from the Community a man occupying a prominent position. Is it to be supposed that under his very eyes anyone could with impunity presume to teach openly these vagaries?

With regard to the young men,***** I have examined everything thoroughly. Everything is as it ought to be. Not only is modesty in honor, but piety, edifying frequentation of the sacraments, study and recollection are solidly established among them. I know beyond the shadow of a doubt, My Lord Cardinal, that these venerable Priests have most bitter enemies among a certain class of ecclesiastics. Neither am I surprised at this: for the scrupulous regularity of these Gentlemen is a silent rebuke for many; and it is quite easy to understand that, especially of the ecclesiastics who are sent against their will to make a retreat here at the Mission, some would not be sorry to see the downfall of an institution which condemns loudly their disorderly conduct.

Allow me to remind Your Eminence of the *petitions* which I had the honor of leaving in your hands for the Holy Father. If anything has already been done, I beg Your Eminence to notify my secretary. I shall have the honor of seeing you to-morrow at the hour you please to mention to him. Meanwhile I beseech you, My Lord, to accept the expression of the profound respect and filial affection with which I am,

Your Eminence's Most humble and obedient servant,

✠ L. WM., *Bp. of N. Orleans.*

* The reference is clearly to securing a copy of the text-book incriminated.

** What that volume was, we have no means of ascertaining.

*** Apparently the doctrines of the Synod of Pistoia.

**** Father Sicardi was Vicar General for the Lazarists of Italy, Germany, Poland and Portugal from October 30, 1804, to his death, June 13, 1819.

***** In 1803, the College of Propaganda was reduced to such financial straits that it became impossible to support the young men who sought admission. Father Ansaloni, C.M., Superior of Monte Citorio, offered to Card. Borgia, Prefect of Propaganda, to receive a certain number of these young men in the house. This offer was accepted, and at times there were as many as sixteen Propagandists at Monte Citorio. They attended the same classes as the ecclesiastical students boarding in the house (*Convittori*), although they continued to wear the distinctive costume of the College and to observe its rules.

III.

INVITO SACRO.

Il Carrattere divino, che rese sempre mai commendabile presso tutte le Nazioni, e fece ammirare da' suoi stessi nemici la Nostra Santa Religione, s'è fu quello spirito di carità universale, che l'anima e tutti abbraccia, e senza distinzione di Giudeo, o di Greco, di Scita, o di Barbaro, tende a concentrare i cuori di tutto il genere umano in un solo commune interesse, e far sì, che riguardino gli uomini l'un l'altro quasi altrettanti fratelli in Christo. Era pur cosa edificante al sommo, il vedere S. Paolo andar raccogliendo abbondanti elemosine dalle Chiese formate di Gentili, per sovvenire a' bisogni dell'afflitta Chiesa di Gerusalemme! Chiara risplende nelle sagre Carte, e nelle Ecclesiastiche storie la memoria di quelli persone caritatevoli; e sono, e saranno in eterna benedizione nei fasti della Chiesa i sempre cari nomi di tanti uomini, e donne, che segnarono il loro zelo splendido, e generoso, impiegando i loro beni temporali in agevolare ai Ministri Evangelici la propagazione del Vangelo per tutta la terra per il gran fine d'indirizzare tutti gli uomini per le vie della verità al beato termine della salute.

Ora per dare, ne' critici tempi, ne' quali ci troviamo, agli Eterodossi, una prova di fatto, che non si è spento, per tante vicende di secoli, nel seno della Cattolica Chiesa, quello spirito essenziale e primitivo, ecco, che la Provvidenza presenta per appunto una luminosa occasione, per eccitare in ogni bel cuore, ed in ogni anima veramente cristiana un tale spirito, e farlo operare.

L'estesissima regione della Luigiana, nell'America Settentrionale, che si estende per ben mille e ducento leghe, offre uno spettacolo in materia di Religione veramente compassionevole al maggior segno. Per il cui oggetto, affine di trovarsi un qualche sostanziale provvedimento dalla carità di quei fedeli, che hanno la bella sorte di trovarsi, la Dio mercè, nel centro stesso della Religione, si è recato in questa città l'Illustrissimo e Reverendissimo Monsignor Luigi Guglielmo Du Bourg, già amministratore, ed ora Vescovo di detto paese. Questo testimonio oculare riporta in iscorcio quale sia lo stato di quella cristianità; e chi ha viscere cristiane e cuor sensibile per la gloria di Dio, non può non restar commosso, e trafitto dal più cocente cordoglio, all'intenderne la minuta esposizione. Così la richiesta ristrettezza di un SACRO INVITO non ci vietasse di estenderci a farne la descrizione; ma per amore di brevità diremo soltanto, che *dodici Preti* appena, de' quali il meno attempato è sessagenario, ed in conseguenza, per l'età, e per altre ragioni non tutti atti al ministero, costituiscono tutto il sussidio di quel numerosissimo Cattolicismo, che nella sola città principale, la *Nuova Orléans*, ascende sino al numero di quaranta mila; di tanti Eretici di varie sette, tra quali almeno molti sarebbero disposti a tornare nel seno della Sancta Madre Chiesa, se vi fossero Ministri sufficienti a porger loro la mano ajutatrice; di tanti increduli, e finalmente di tanti selvaggi, tuttora infedeli, quali pare stendano le loro mani per esser fatti prima uomini, e poi Cristiani. Se le carità dei Fedeli Europei non corre in loro soccorso, anderà presto a spergnersi affatto quell'ultima scintilla.

Consulti pertanto ogni fedele Cristiano il suo cuore al bel lume della fede, e ascolti la voce della carità, che per eludere ogni pretesto, presenta mille diverse maniere per rendersi utile a quest'impresa. Il maggior sacrificio, e più meritorio sarà dei Ministri Evangelici (molti dei quali già si sono offerti) che vor-

ranno spontaneamente offerirsi ad una tal Missione, la quale essendo sprovvista di ogni fondo, e sussidio temporale offre ai fedeli occasione di contribuir col danaro, occorrendo spese considerabilissime, sì per il lungo e dispendioso viaggio, come per la manutenzione, ed equipaggio assolutamente necessario de' Ministri Evangelici, affine di porsi in istato di operare con successo. Chi poi non fosse in tale situazione di contribuir col danaro, potrà ben anche aver un uguale merito, se, seguendo l'avviso dell' Apostolo, col suo superfluo vorrà supplire all' indigenza altrui: per esempio, con quadri, vasi et abiti sacri, lini, stoffe, libri, immagini, crocifissi, medaglie, corone, sacri utensili di ogni sorte, ed in somma qualunque cosa possa servire a promuovere il divin culto, e alla manutenzione degli Evangelici Operaj; poichè assolutamente ivi si manca di tutto. Cade pur bene in acconcio riportare a questo proposito il bel sentimento di San Giovan Grisostomo nel libro 6. *De Sacerdoti*. Si tratta quì non del sollievo de' corpi, ma della salute dell' anime. E opera oltre modo meritoria, ed eccellente, sollevare la corporale indigenza de' poverelli; "ma una somma eziandio immensa di danaro, dice il lodato Santo, impiegata in sollievo de' poveri, non è da credersi per verun modo pareggiabile in pregio, ed in merito, all' aver percurata la salute ancorchè d'un anima sola. Questa è una specie di elemosina, che vale più di tutto quest' universo mondo, per quanto si offre visibile allo sguardo".*

Chi pertanto si sentisse ispirato a contribuire in qualsivoglia modo, per consegnare quello, che giudicherà di consecrare a questa opera sì meritoria, potrà servirsi di quella stessa zelante Persona, per mezzo di cui li è pervenuto il presente invito, oppure potrà far capo

alla Santa Casa della Missione

Monte Citorio

ove habita il sovralodato Vescovo;

sicuro, che quanto avrà sacrificato, lo troverà riposto nei tesori del Cielo, come dice S. Cesario Arelatense: "Quidquid pro carne laboramus, totum, totum peribit; hoc solum perire non poterit, quod unusquisque pro salute animae in Coelo reposituit" (Homil. 17. in Bibl. Patr.).

Rome, 1815.

TRANSLATION.

AN APPEAL.

The Divine character, which has made our Holy Religion find ever-increasing favor with all nations, and be the object of the admiration of its enemies themselves, always undoubtedly consisted in that spirit of universal charity which animates it, embraces all indistinctly, Jews and Greeks, Scythians and Barbarians, tends to centre the hearts of all mankind around one sole common interest, and results in that all men regard one another as so many brethren in Christ. How edifying it is to see St. Paul collecting abundant alms from the Churches made up of pagan converts, in order to relieve the wants of the Church of Jerusalem in dire straits! Brightly shines in Holy Writ and on the pages of

* Etsi pecuniae vim immensam aliquis pauperibus erogaverit, non tamen arbitretur se praestitisse simile quidquam ei, quod praestitit is qui unicam animam servaverit. Haec eleemosyna plus valet quam decem millia talenta, quam hic mundus universus, quantuscumque undique oculis patet. (Chrys. l. 6 *De Sacerd.*)

Church History the memory of these charitable persons; now and forever shall be in benediction in the Church's records the ever dear names of so many men and women who manifested the magnificence and generosity of their zeal by employing their temporal goods in helping the Evangelical workers to propagate the Gospel through the whole world in order that all men may be put on the way of truth and thereby reach the happy goal of salvation.

Now in order to give to those outside the fold, in these trying times of ours, an actual evidence that this essential and primitive spirit, after the vicissitudes of so many centuries, is not dead in the bosom of the Catholic Church, Divine Providence most opportunely furnishes a magnificent occasion to arouse this spirit in every upright heart and in every truly Christian soul, and move it to action.

The immense country of Louisiana, in North America, which extends over more than twelve hundred leagues, offers, as regards religion, a spectacle pitiable in the extreme. For this reason, in order to obtain some substantial help from the charity of the faithful who have, through the mercy of God, the good fortune to live in the very centre of Religion, the Right Reverend Louis William Du Bourg, once Administrator Apostolic and now Bishop of that country, has come to this city. He, an ocular witness, gives an accurate report of the condition of Christianity over there; and whosoever is Christian to the core, and has a heart yearning for the glory of God and the salvation of the souls redeemed by the blood of a God, cannot help being deeply moved and pierced with sorrow on listening to the details. The necessary limits of an APPEAL forbids our going at any length into this description. Suffice it to say here that scarcely *twelve Priests* are all the assets of this large Church; of these twelve Priests the youngest is threescore years old; and, therefore, some by reason of their age, some for other motives, cannot discharge the holy Ministry; in the Diocese's chief city alone, New Orleans, the Catholic population goes up to forty thousand; and we say nothing of so many heretics of whom a great number would show themselves disposed to enter into the bosom of holy Mother Church, if there were priests enough to stretch out to them a helping hand; nor do we mention the many unbelievers and the many savages now plunged in infidelity, who, as it were, lift up their hands in their longing to become, first, human creatures, and then Christians. If the charity of the Catholics of Europe does not hasten to their help, this last spark is fatally bound to be extinguished.

Let, therefore, every Christian obey the promptings of his heart enlightened by the beautiful rays of Faith, let him listen to the voice of Charity who, in her inventiveness to brush aside every subterfuge which selfishness might plead, suggests a thousand various ways to help this worthy cause. The greatest sacrifice, that entailing the highest merit, is that of the ministers of the Gospel willing to devote their lives to this Mission. Several have already presented themselves. As this Mission is destitute of all temporal resources or income, the faithful may find here occasion to make money contributions: expenses, indeed, are very large, either for the long and costly voyage thither, or for the maintenance and most necessary equipment of the Ministers of the Gospel, in order that they may be put in condition to work successfully. And if anyone be incapable to offer money, he may still reap an equal merit if, according to the recommendation of the Apostle, he be willing to supply his neighbor's wants, out of his own abundance: he may, for instance, contribute paintings, sacred

vessels and vestments, linen, cloth, books, holy pictures, crucifixes, medals, rosaries, sacred utensils of any kind, in a word, whatever may be used for the enhancing of the divine worship or for the maintenance of the Ëvangelical laborers; for, be it remembered, absolutely everything is wanting over there. It will not be out of place to quote in this instance the beautiful remark of St. John Chrysostom in Book VI of his work "On the Priesthood". There is question here not of corporal relief, but of the salvation of souls. To remedy the corporal indigence of the poor is, no doubt, a work pre-eminently meritorious and excellent; "but," says the holy Doctor, "no matter what amount of money is spent in relieving the poor, it can not by any possible means be put in comparison, as to value and merit, with procuring the salvation of even one single soul. For the latter is a kind of almsdeed worth more than this whole universe, great as it appears in our eyes".

Whoever feels himself inspired to make a contribution, no matter what it is, may remit whatever he deems fit to donate to this deserving work through the same zealous person by whom the present APPEAL was sent to him; or he may repair to

*The holy house of the Mission,
Monte Citorio,*

the actual residence of *The above-named Bishop;*

being assured, that whatever he sacrifices, he will find stored up in the Heavenly Treasury, according to the words of St. Cesarius of Arles: "Whatever we do for the flesh is all, absolutely all, doomed to perdition. Only that is insured against perdition, which we deposit in heaven for a soul's salvation" (Homil. 17, in Bibl. of the Fathers).

Rome, 1815.



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THE BEGINNINGS OF ST. LOUIS UNIVERSITY

I

At Georgetown College in the District of Columbia, on March 19, 1823, a Concordat or solemn compact was entered into between Louis Valentine William Du Bourg, Bishop of Louisiana and the Floridas, and Father Charles Neale, Superior of the Jesuit Mission of Maryland. The Concordat covered the terms and conditions affecting an arrangement previously made between the two parties in question according to which a group of Jesuits of Belgian birth, consisting of Father Charles Felix Van Quickenborne, as Superior, and eleven associates, were to establish themselves as a permanent colony of missionaries in the immediate vicinity of St. Ferdinand or Florissant, a French settlement some sixteen miles to the northwest of St. Louis in Missouri, on a property of about 200 acres donated to them by Bishop Du Bourg. The Jesuit party reached St. Louis on May 31, 1823, and a few days later took over the property in Florissant where, through a period of strenuous and at times distressful pioneering, they laid the foundations of the Missouri Province of the Society of Jesus.

In a letter dated May 24, 1823, exactly one week before Father Van Quickenborne and his party crossed the Mississippi and entered St. Louis for the first time, Father Rosati, at that time Superior of the Diocesan Seminary at the "Barrens" in Perry County, Missouri, wrote of the little band of Jesuits who were just then toiling along the muddy roads of Southern Illinois: "We are expecting them every day. The colony will be a nursery of missionaries for the Indians and perhaps in the course of time a means of procuring for the youth of these parts a solid and Christian education."¹ Six years later the hope entertained by Father Rosati that the Jesuits would take up and promote the cause of Christian education in the West was realized.

It was felt no doubt from the beginning both by the Superior of the Maryland Mission and by Bishop Du Bourg that the group of Jesuits settled at St. Ferdinand were destined to exercise their zeal and energy before no long time in the field of Christian education. The question of a college, it is safe to say, had been among the matters discussed between them at the time the Missouri Mission was formally set on foot. The Concordat, however, is silent on the matter of education; its terms and provisions might almost justify the inference that the activity of the Missouri Jesuits, in the intention of both contracting parties, was to be restricted to parochial ministry

¹ *Annales de la Propagation de la Foi*, 1:476 (Louvain ed.).

among the whites and missionary labor among the Indian tribes. But Bishop Du Bourg, it is unnecessary to say, had not invited the Society of Jesus to his diocese to exclude it from a field of labor to which by rule and historical precedent it was particularly attached. Already in 1820 he had proposed to the Maryland Jesuits the opening of a college at Franklin in Missouri.² Now that the Society of Jesus was established in his diocese, he was quick to broach the subject of a school under its auspices in the chief city of Missouri.

What appears to be the earliest utterance of the prelate on the matter in question is found in a letter of November 27, 1823, addressed to Father Francis Neale:

"I would feel disposed to give your Society two beautiful squares of ground in the city of St. Louis and to help in the erection of a house for an academy as a preparation for a college, if you thought you could spare a couple of your Maryland brethren, even scholastics, to commence the establishment; in which case I will shut up the one that is now kept by some of my priests on the Bishop's premises."

The Bishop then proceeds to offer the furniture of his little college and all its appurtenances, as also three hundred dollars towards defraying the travelling expenses from Maryland of the necessary professors.³ At about the same time that he wrote to Father Neale, Bishop Du Bourg entered into communication with Father Van Quickenborne, repeating his offer and engaging himself to close his own Episcopal College in St. Louis in case the Jesuits should open an institution in that city.⁴

In a letter dated New Year's day, 1824, in the very heart of the severe winter that followed his arrival at St. Ferdinand, Father Van Quickenborne informed Father Dzierozynski, the newly appointed Superior of Maryland, of the Bishop's offer, adding his own view of the project. Father François Niel, Rector of St. Louis College, was not able to support himself and his professors in the Episcopal College, as it was sometimes called, and had placed the institution in the hands of a Protestant layman. There were only nine boarders in attendance and no more were to be looked for. The erection of a new house or college would cost much, as labor in St. Louis was dearer than in Maryland. "On the other hand," Van Quickenborne observes, "the city is the principal one of the State and near other rising towns in Illinois. If our men were there, many day-scholars would attend school; of these, some would enter the Society, especially if, according to the Institute, we teach gratis."⁵ In July, 1824, the Jesuit Supe-

² Hughes, *History of the Society of Jesus in North America, Colonial and Federal*, Documents, 1:1013.

³ Hughes, *op. cit.*, Doc., 1:1026. Father Francis Neale was acting Superior of the Maryland Jesuits for a brief period after the death of Father Charles Neale.

⁴ Van Quickenborne ad Dzierozynski, Jan. 1, 1824.

⁵ Van Quickenborne ad Dzierozynski, Jan. 1, 1824. The principle of gratuitous instruction embodied in the Jesuit rule became impracticable in the United States owing to the fact that the Society's colleges established here, being unendowed, are strictly dependent on tuition-money for their support.

rior and his community had the pleasure of entertaining as a guest at St. Ferdinand, Father Charles Nerinckx, to whom, humanly speaking, most of them were indebted for their call to the Society of Jesus. "We are sorry," wrote Father Van Quickenborne to Bishop Rosati, "that our venerable guest cannot stay somewhat longer with us and recreate and edify us by his presence which is so dear to us. I have begged of him to communicate to you, Monseigneur, my ideas on the establishment of a college in St. Louis."⁶

The Episcopal College of which Father Van Quickenborne speaks as being in a precarious condition owed its origin to Bishop Du Bourg. The first year of the Bishop's residence in St. Louis, 1818, saw the opening under his auspices of a Latin school for boys known as the St. Louis Academy. Classes were begun on November 16 of that year in a stone house of one story with a gallery, which belonged to Madame Alvarez and stood at the north-west corner of Third and Market streets. The management of the Academy was entrusted to the Rev. François Niel, assisted by three other priests, all members of the diocesan clergy and attached to the Cathedral of St. Louis. The Academy prospering was soon transformed into a college for which a site was found in the Cathedral block on the west side of Second street between Market and Walnut. Here, on the ground once occupied by the first church in St. Louis, a two-story brick building adjoining the Cathedral on the south was erected by Bishop Du Bourg and here in the fall of 1820 St. Louis College held its first session. Though it stood high in public regard, the inability of the diocesan clergy conducting the college to find time amid their pressing ministerial duties to give due attention to its management hampered its success. With the end of the session 1826-27 the institution closed its doors. The register of its last session included family names rich in historical associations of early St. Louis and the pioneer West, among them those of Joseph Robidoux, Chauvette Labeaume, Marcellin St. Vrain, Alexandre Bellissime, Charles Sanguinet, Vital Beaugenou, Louis Primeau, Francis Bosseron, Philip Rocheblave, Tous-saint Hunaut, Francis Cabanné and Auguste Delassus.⁷

The difficulties that beset the Episcopal College in St. Louis made Bishop Du Bourg all the more anxious to have the Jesuits enter the educational field. Reaching St. Michel. Côte d'Acadie, in November, 1825, on his way back to New Orleans from a visit to Natchi-

⁶ Van Quickenborne à Rosati, July 30, 1824.

⁷ *Historical Sketch of St. Louis University*, pp. 6-12, (Bulletin of the St. Louis University, 1908, 4:4). Elihu H. Shepard, professor of languages in St. Louis College, 1823-1826, has put on record some interesting facts about the institution in his *Autobiography* (St. Louis, 1869). As early as June 24, 1824, Bishop Du Bourg wrote concerning the Missouri Jesuits to his brother at Bordeaux in France: "They will take over the College of St. Louis; this is the means to assure its stability." *Ann. Prop.*, 1:474. Bishop Du Bourg's repeated requests in this connection together with other circumstances, e. g. the identity of name attaching to the two institutions, point to an organic continuity of descent from the old to the new St. Louis College, later St. Louis University. Cf. *Bulletin of St. Louis University*, 1908, 4:4.

toches, he wrote to Father Van Quickenborne from the first named place repeating his offer of two squares in St. Louis.⁸ At Côte d'Acadie he learned that Bishop Rosati, his auxiliary, was ten leagues below, at St. Jean Baptiste, waiting for an up-river steamer. He hastened thereupon to meet Bishop Rosati to confer with him on the ordination of the Jesuit scholastics and the projected college in St. Louis, and sent through him from St. Jean Baptiste a second letter to Father Van Quickenborne, dated two days later than the one dispatched from Côte d'Acadie:

"If Mr. De Theux has arrived, I ask you to accompany your scholastics so that you may confer in person with Msgr. to whom I have communicated several matters of intimate concern to yourself.

First in importance among these matters is your establishment of St. Louis. To forward it and give it all desirable stability and independence, I offer you two fine squares in Connor's addition to the city on the same conditions on which they were given to me, to wit, that a college should be built upon one of them (it does not matter which) and that it should be in operation within seven years of the date of the bond of conveyance, which was made over to me in the year 1819 or 1820, I do not remember which; but as the bond is on record in St. Louis you can easily verify its date. On the less favorable supposition, there still remains sufficient time to put up a small house, either of log or frame; for as the dimensions and material of the building were not specified in the bond, any kind of structure suited to receive some thirty day-scholars or even fewer will meet the requirements. I foresee two difficulties in the way of your acceptance; 1st. the expenses and 2nd. your rules. As to the first, I am persuaded that you will receive aid from the inhabitants, if you make the rounds of the city for such purpose. I will myself contribute one hundred dollars. As to the rules of your Society or the difficulty of your taking in charge the direction of the school, there is nothing to prevent you, while these hindrances last, from putting the school in the hands of some master, to whom you can lease it or even lend it gratis. I regard this property as too precious a thing, in view of the future interests of religion and of your Society, not to urge you to make every effort to assure yourself of its possession; moreover, as the time is approaching after which regrets will be useless, I am persuaded that you can go far in this matter on your own responsibility, with the understanding that, in view of the urgency of the case, you cannot fail to obtain subsequently the approval of your Superior."⁹

Father Van Quickenborne's reply to the foregoing communication from Bishop Du Bourg is dated some weeks later:

"As to the establishment of a college in St. Louis, I wrote about the matter to Father General more than eighteen months ago. He gave me permission to buy out of my own patrimony one thousand arpents of land for the support of Ours who shall be sent there. I shall receive for myself very little or perhaps nothing at all from this patrimony. You did well to write about the offer to the Father Superior of Georgetown. You must let him decide on it as also on the parish you have offered me. It will require a miracle to give us a college at St. Louis, such as our institute demands, namely, one which is free for day-pupils and which for that reason must have an adequate revenue. Still I dare to hope it of the divine goodness."¹⁰

II

The two squares which Bishop Du Bourg offered to Father Van Quickenborne were a gift to him from Jeremiah Connor, a native of

⁸ Du Bourg à Van Quickenborne, Nov. 7, 1825.

⁹ Du Bourg à Van Quickenborne, Nov. 9, 1825.

¹⁰ Van Quickenborne à Du Bourg, *Ann. Prop.*, (1827).

Ireland, who came to St. Louis in 1805 from Georgetown in the District of Columbia, where he had engaged in the business of an auctioneer. He followed the same business in St. Louis where he quickly came into prominence, being appointed by Governor Wilkinson sheriff of the village within a year after his arrival. He has been described as a man of retiring and even eccentric habits, never marrying and living alone in the rear of his place of business on Second street. He was one of the witnesses to the last will and testament drawn up by Meriwether Lewis, of the Lewis and Clark Expedition, on the eve of the latter's departure from St. Louis for the East where he was shortly to die under tragic circumstances. Connor was one of the first Irishmen to settle in St. Louis and the Erin Benevolent Society, of which he became President, was organized at his house in 1818. He was also the founder with John Mullanphy and others of the Irish Immigrant and Corresponding Society. He died September 23, 1823, aged about fifty, and his estate, coming under the sheriff's hammer, soon passed into various hands.¹¹

No other citizen after John Mullanphy was more actively interested in the promotion of Catholic interests in early St. Louis than Jeremiah Connor. He contributed a thousand dollars towards repairing the old Cathedral presbytery and putting it in readiness for the arrival of Bishop Du Bourg in 1818.¹² Moreover, his name appears with those of two or three other Irishmen on a document signed by about one hundred and twenty of the French residents of St. Louis, with Auguste Chouteau at their head, which guaranteed Bishop Du Bourg to use, free from all molestation, of the Cathedral presbytery yard as a building site for St. Louis Academy.¹³ But Jeremiah Connor was not content with this evidence of collective good-will on the part of the Catholics of St. Louis towards the educational venture of their chief pastor. He resolved to do something personally for the cause of Christian education. Accordingly, on March 8, 1820, he signed an instrument binding himself, his heirs and assigns, to convey to the Rt. Rev. Louis William Du Bourg in fee simple "two squares in Connor's addition to St. Louis, the one bounded south by an eighty foot street, west by a sixty foot street, north by the land of William Christy, east by a sixty foot street, which separates the same from the half-square I sold this day to said L. William Du Bourg—the other lying south of the former, from which it is separated by said eighty-foot street, bounded as ditto east and west, and on the south by the St. Charles road; each of said squares containing two hundred and seventy feet counting from east to west, by one hundred and fifty from north to south, be the same more or less. The condition of the above obligation is that a college shall be built and used as such

¹¹ Billon, *Annals of St. Louis in its Territorial Days*. pp. 67, 194, 379. "An intelligent, liberal gentleman," is Billon's estimate of Connor.

¹² *Memorial Sketch of Bishop William Louis Du Bourg and What his Coming Meant to St. Louis*. St. Louis, January 1918.

¹³ Billon, *op. cit.*, p. 422.

within seven years of this day on either of said squares; the deed, however, to be executed as soon as possible."¹⁴

The history of Connor's addition to St. Louis belongs to the romance of real estate development in that city. Before the date of the Louisiana Purchase and for some time after, the western boundary of the village ran along the line of the present Fourth street, turning in towards the river at about Convent street on the south and Morgan Street on the north. Fourth Street was not yet laid out and within the village there were three principal streets, all running north and south, Main Street or Rue Royale (also Rue Principale), Second Street or Rue de l'Église and Third Street or Rue des Granges. To the north-west of the village, which was encircled by pickets guarded at intervals by stone forts or bastions, were the Common Fields, while to the south-west were the Commons, two characteristic adjuncts of the Creole settlements of Louisiana. The Common Fields were divided off into oblong strips, forty arpents long and one arpent wide, which were assigned to the townsfolk in numbers proportionate to their ability to cultivate them.¹⁵

On August 12, 1766, only two years after the founding of St. Louis, the Spanish government granted to Julien Le Roy, one of Laclede's associates, a forty-arpent strip in the Common Fields, lying between similar parallel strips, the one to the north being held by Joseph Tayon and the one to the south by François Bissonet. Le Roy soon lost the strip, which was again merged into the Common Fields. May 23, 1772, a fresh grant of it was made by the Spanish Government, this time in favor of Gabriel Dodier, also one of Laclede's companions. Twenty-one years later, July 14, 1793, Dodier conveyed the strip for a consideration of eighty dollars to Esther, a mulatto woman, who had been manumitted that same year by her owner, Jacques Clamorgan. The deed of conveyance described the property as being "one arpent in front by forty in depth, situated in the rear of the town on the adjoining prairie, bounded on the east by the fence set there to protect the wheat fields from the live-stock, on the west by his Majesty's domain, on the north by land hitherto and also now in the possession of Sr. Tayon, père, on the south by the King's highway (Rue Royale), which leads to the village of St. Charles and St. Ferdinand."¹⁶

Within a year after acquiring the arpent, Esther, the mulatto woman, transferred it September 2, 1794, to her quondam master, Jacques Clamorgan. The latter held it until July 8, 1808, when, to

¹⁴ St. Louis University Archives. The two squares lay between Ninth and Tenth Streets, one north and the other south of Washington Avenue, which streets are not designated by name in the bond of conveyance, as names were attached to them only subsequently to the date of the instrument.

¹⁵ For a map of St. Louis as planned in 1764 see Scharf, *History of St. Louis*, 1:66. For a description of the St. Louis Common Fields, see also Scharf, 1:163. Stevens, *St. Louis the Fourth City, 1764-1769*, 1:104, has an early real-estate map of the city showing the location of the Common Fields.

¹⁶ St. Louis University Archives. Dodier's deed of conveyance of July 14, 1793, is in French. Cf. *St. Louis Republic*, April 23, 1911, p. 10.

meet a judgment, it was put up and sold at public auction by Jeremiah Connor, sheriff of St. Louis. The purchaser was Alexander McNair, the future first Governor of the State of Missouri. McNair held the property a little over a month, conveying it on August 13 of the same year, for some unknown consideration, to Jeremiah Connor himself. Meanwhile Esther had been advised that her transfer of the arpent to Clamorgan in 1794 was null and void. On the ground, therefore, that she was still legal owner of the property, she made over her rights and title to the same to William C. Carr, June 15, 1809. Finally, April 28, 1812, Carr sold the property for six hundred dollars to Jeremiah Connor, who thus stood possessed of the forty-arpent strip by a double title derived from Esther through Clamorgan and from Esther through Carr.¹⁷

Though Dodier's deed to Esther describes the tract as having a frontage of only a single arpent, it actually measured three hundred and eighty feet from north to south which would give it a frontage, according to the U. S. Government survey of the period, of about two arpents, taking the latter unit as a linear measurement equivalent to one hundred and ninety-two and a half English feet.¹⁸ The arpent of Esther's deed was accordingly a double arpent of three hundred and eighty feet, and hence Connor's property was usually described as made up of two forty-arpent strips or lots. Beginning at Third Street it ran west to Jefferson Avenue, a distance of a mile and a half between the property of Maj. William Christy on the north and that of Judge J. B. C. Lucas on the south. Sometime before 1820 these enterprising citizens laid out their suburban tracts into so-called additions to St. Louis and Connor did the same with his forty-arpent strip. Through the centre of the property he laid out a street, eighty feet wide, which he relinquished to the public without consideration, thus leaving to himself only one hundred and fifty feet on either side. The eighty-foot street, named Washington Avenue sometime between 1820 and 1828, was destined to become the most important business thoroughfare of St. Louis. The name of Jeremiah Connor, its donor, may well be assured a place of distinction in the annals of the city.¹⁹

In Connor's bond of conveyance to Bishop Du Bourg, March 8, 1820, of two squares lying north and south of Washington Avenue between Ninth and Tenth Streets he intimates his intention to procure for the Bishop from William Christy a deed in fee simple to fractional pieces in Maj. Christy's addition so as to complete two whole squares on the north side of Washington Avenue. Accordingly, on June 2, 1820, Christy conveyed to Bishop Du Bourg for seven hundred dollars the part of the square between Ninth and Tenth Streets, 75 feet by 270, bounded by Connor's line and Green Street. Moreover, on November 15, 1822, Christy also conveyed to the Bishop, for eight

¹⁷ Abstract of title of College Lot in St. Louis University Archives.

¹⁸ Hyde and Conard, *Encyclopedia of the History of St. Louis*, 3:1880, article, "Real Estate in St. Louis," by Festus Wade.

¹⁹ Billon, *Annals of St. Louis in its Territorial Days*, p. 195.

hundred dollars, the part of the square between Tenth and Eleventh Streets, 75 feet by 270. Again, on September 5, 1820, Jeremiah Connor sold to the Bishop for \$1000, the western half of the square between Eighth and Ninth Streets on the north side of Washington Avenue. Finally, on October 15, 1821, Connor transferred to the Bishop for \$2000, 1st the whole square in his addition between Tenth and Eleventh Streets with the privilege of Tenth Street, and between Washington Avenue and Christy's line — and 2nd the eastern half of the square between Eighth and Ninth Streets, north of Washington Avenue. Bishop Du Bourg, as a consequence of these purchases, now owned the two squares between Tenth and Eleventh Streets limited by Christy's line, besides holding for educational purposes Connor's original donation of two squares lying respectively north and south of Washington Avenue between Ninth and Tenth Streets.

III

Early in May, 1826, Bishop Du Bourg visited St. Louis on his way to Europe, whither he was believed to be called by important business affairs connected with his diocese. As a matter of fact, he was going abroad for the purpose of laying his resignation before the Holy See. He imparted, however, to no one, not even to Bishop Rosati, his intention of resigning his episcopal charge in America, deeming it no doubt more prudent in the unsettled state of the diocese to observe absolute secrecy regarding the step he was about to take. In a letter addressed to the *Ami de la Religion* of Paris shortly after his arrival in France, after declaring that his resignation was not due to reasons of health, he writes:

"The motives, then, of my resignation are of a higher order; and they were presented to the Holy See, to which they appeared so just, that his Holiness the Pope did not hesitate a moment, when they were submitted to him, to dissolve the sacred ties that bound me to that important but laborious mission. But in ceasing to be the head of it, I have not ceased to feel the most tender solicitude for it. What do I say? It is that solicitude which forced me to leave it, inasmuch that on the one hand it was evident my presence there would be more prejudicial than useful, and, on the other hand, I did flatter myself to be able from Europe to render that mission more important services."²⁰

During the few days that Bishop Du Bourg remained in St. Louis he endeavored to dispatch some business matters of importance, among them the tangled question of the college property. Unable for lack of time to visit Florissant, he wrote twice from the city to Father Van Quickenborne, reporting to him the results of a conference he had had with Col. Luke Lawless, a distinguished member of the St. Louis bar.²¹ The bishop on reaching St. Louis was surprised to find

²⁰ Clarke, *Lives of the Deceased Bishops of the Catholic Church in the United States*, 1:235. *Catholic Historical Review*, 3:173, art. Rosati's Elevation to the See of St. Louis by Rev. C. L. Souvay, C.M.

²¹ The Hon. Luke E. Lawless, Judge of the Circuit Court, was a native of Ireland, having come to the United States after the Irish rebellion of 1798 in which he was implicated. He was Thomas Benton's second in the duel in which Benton killed Charles Lucas, son of Judge J. B. C. Lucas. Interesting references

that one of the two Connor squares donated for college purposes in 1820 had been sold to meet a judgment against the property and that possession of the other was now in jeopardy. Taking counsel with Col. Lawless he was advised to have the remaining square, which lay north of Washington Avenue, between Ninth and Tenth Streets, and had come to be known as the College Lot, sold by order of the court and with this end in view, Lawless obtained a judgment against the Connor estate of a hundred dollars. Father Van Quickenborne was thereupon to buy the property in his own name in the expectation that no one would outbid him, as the danger of running into a lawsuit would preclude interference from other parties.²²

Bishop Du Bourg left St. Louis for Louisville on the steamer Ocean Wave, May 10, 1826. The day of his departure he penned a brief note to Father Van Quickenborne at Florissant. "Just one word of remembrance, my dear Father. Msgr. Rosati will tell you the rest. You will see how much I am taken up with your affairs. I wish you to acquiesce in everything he may ask of you on behalf of St. Louis and religion. Circumstances demand that you make some sacrifice. I will on my part do all I possibly can for you." Again, writing from Louisville, May 15, 1826, to Father Saulnier in St. Louis, the Bishop adds in a postscript:

"Tell Father Van Quickenborne to write to me often and in detail, if he wishes me to work effectively for him in Europe."²³

From Cincinnati, Pittsburg, and finally from Havre at the end of his transatlantic voyage, he dispatched letters to Father Dzierozynski, the Jesuit Superior of Maryland. He wrote from Cincinnati:

"The important interests of my diocese call me to Rome. Among them is your dear Society. I hope to make a number of arrangements with a view to extend its means of usefulness. It would give me great pleasure to be made the bearer of a letter from you to your Rev. Fr. General. Finding myself unable to solicit in person, I ask you to address it to me at Bordeaux. I come from St. Louis and Florissant. Your Fathers and Brothers there have quite surpassed all my expectations. There is nothing I am not ready to do to second the zeal and devotion of such cooperators. I hope that God will bless my efforts. Pray that He may do so."²⁴

to Lawless' career in St. Louis will be found in John F. Darby's *Personal Recollections, St. Louis, 1880*. "Ne manquez pas de voir de temps en temps le Col. Lawless. C'est un homme à ménager et dont vous feriez aisément un ami utile à votre établissement et à celui de nos Dames. Lui et sa femme et la mère de celle-ci m'ont témoigné le plus grand désir d'aller visiter ces deux maisons. Faites leur tout voir. Le Col. peut vous servir à Washington et en beaucoup d'autres occasions." Du Bourg à Van Quickenborne. May 10, 1826.

²² Connor's bond of conveyance of 1820 was not put on record until July 22, 1824. This delay of four years, during which Connor died, may have caused the loss of the forfeited square.

²³ Du Bourg à Van Quickenborne, May 10, 1826; Du Bourg à Saulnier, May 15, 1826.

²⁴ Du Bourg à Dzierozynski, Cincinnati, May 18, 1826; Pittsburg, May 24, 1826; Havre, July 2, 1826. With his Havre letter Du Bourg sends a letter which Father Van Quickenborne had entrusted to him for Father Dzierozynski and which, "in festinatione itineris" he forgot to post from Wheeling or Pittsburg.

The plan proposed by Col. Lawless for saving the College Lot does not appear to have succeeded, if indeed it was ever tried. "Tell him [Father Van Quickenborne]," Bishop Du Bourg had advised Father Saulnier from Louisville five days after his departure from St. Louis, "to see Col. Lawless so as to press the sale of the property called College Lot. I have written to him. If he does not see the matter clearly, the Colonel will explain it to him,"²⁵

Within a year after the Bishop's withdrawal from his diocese, Jeremiah Connor's entire estate came under the sheriff's hammer, March 21, 1827. Robert Simpson, sheriff of St. Louis, announced his intention to sell the property of Jeremiah Connor, deceased, viz.: "a tract of two arpents front eastwardly 40 feet, bounded south by the St. Charles road, west by land of John O'Fallon, north by William Christy and east by Third street, to be sold for cash on Thursday, 12th of April between the hours of nine and five to satisfy etc." The purchaser on this occasion was Col. John O'Fallon, who by sheriff's deed, dated April 16, 1827, acquired possession of the Connor Estate. On April 28th of the same year, O'Fallon, now owner of the College Lot, sold it for \$210 to Jesse G. Lindell.²⁶ As a consequence, this property, Jeremiah Connor's gift to Catholic education in St. Louis, seemed to have been diverted forever from its intended use. "I regret exceedingly the College Lot," wrote Bishop Du Bourg from his episcopal see of Montauban in France to Father Van Quickenborne, January 26, 1828, "not for its own sake but because of the importance I attach to your having an establishment in St. Louis. Try by all means to secure a site as central and as spacious as possible."²⁷

Scarcely a year had passed since Jeremiah Connor's estate had been disposed of at public auction, when Father Van Quickenborne, by an exchange sale with Jesse Lindell, owner of the College Lot, was at length enabled to recover that property and reserve it for its original use. The lot had a frontage of 270 feet on Washington Avenue, running from Ninth to the east line of Tenth Street. As attorney for Bishop Du Bourg, Father Van Quickenborne now conveyed to Lindell in exchange for the lot the same number of feet on Washington Avenue, but in two sections, one section of 115 feet being the unsold portion of the Bishop's square between Eighth and Ninth Streets, and another section of 115 feet, being the portion limited by

²⁵ Du Bourg à Saulnier, May 15, 1826.

²⁶ Abstract of title of College Lot in St. Louis University Archives. On May 28, 1849, Col. John O'Fallon gave a quit claim deed to St. Louis University for any interest he might have had in the University property on Washington Avenue. The Colonel's one-time ownership of the College Lot together with the fact of a quit-claim having been issued by him in connection with it probably gave rise to the erroneous statement to be met with in some authorities that he and not Jeremiah Connor was the donor of the College Lot. Cf. *Cyclopedia of the City of St. Louis*, art. "John O'Fallon."

²⁷ Du Bourg à Van Quickenborne, January 26, 1828.

Eleventh Street of the Bishop's square between Tenth and Eleventh Streets.²⁸

To Father Dzierozynski, Father Van Quickenborne now reported with something of elation this final adjustment of the question of the College Lot, quickly dropping from Latin, in which he begins his letter, into English. "In *Sti Ludovici obtinui* College Lot. The agreement is written and signed by both parties, Mr. Lindell and myself. The title will be delivered next week and then I, as agent of Bishop Du Bourg, and conformably to his private directions will make the deed to your Reverence. I pay nothing but give the same quantity of land to Mr. Lindell and that quantity I take from lots belonging to Bishop Du Bourg, but placed at my disposal. Your Reverence will find a sketch on the back of a piece of paper. When I was at the Barrens two years ago, Bishop Rosati told me that in case he should be titular bishop of St. Louis, he would be glad that we should have on that College Lot, a college with a parochial church. When he was here, he adhered to the same resolution. I wish from my heart we had it and you have only to say have it."²⁹

IV

The beginnings of St. Louis University as a Jesuit institution may perhaps be dated from the period at which white students were first received into the Seminary at Florissant. As early as the second half of 1825, Father Van Quickenborne had four white boys in residence there, two of the number receiving board and lodging free in consideration of domestic services rendered to the house and two paying each fifty dollars a year.³⁰ It seems to have been the Superior's purpose in the beginning to receive only such youths as gave promise of a religious vocation, for thus in his sanguine way did he hope to solve the vexed problem of recruiting the novitiate. Subsequently, however, the white students as a body could scarcely have been admitted with any such end in view and their presence in the Seminary constituted for all practical purposes an Academy of a rather crude character, conducted side by side with the Government Indian school.³¹ Father De Theux, shortly after his arrival at Florissant, in October, 1825, gave it as his opinion that no more white pupils ought to be received; and indeed, with an Indian school on their hands, theological

²⁸ Abstract of title of College Lot. The deed of transfer of the College Lot from Lindell to Van Quickenborne is dated Aug. 29, 1828. "Our house is very well built and they say it is one of the most imposing edifices in St. Louis. For its foundation your Lordship gave me all the land belonging to you in Connor's addition to St. Louis." Van Quickenborne à Du Bourg, November 20, 1829. *Ann. Prop.*, 1831, p. 590.

²⁹ Van Quickenborne to Dzierozynski, Feb. 12, 1828. Van Quickenborne's certificate of power of attorney for Bishop Du Bourg is dated May 6, 1826.

³⁰ Van Quickenborne to Dzierozynski, Dec. 19, 1825.

³¹ A school for Indian boys, under the name St. Regis Seminary, was opened at Florissant by Father Van Quickenborne, May 11, 1824 and maintained until 1832. See *Catholic Historical Review*, January 1919, pp. 452-478.

studies to get up and the painfully cramped accommodations of the log building to hamper them, it is difficult to conceive how the young men of the community were in a position to give anything like frequent or systematic instruction to the handful of white boys that registered. Pending the opening of the new college at St. Louis, a more than ordinary number of students registered at the Florissant Seminary during the session 1828-1829. Of the eight in residence there in November, 1828, all were being paid for by their parents or guardians at the rate of one hundred dollars a year.⁸²

In the summer of 1828 Father Van Quickenborne took definitely in hand the long-contemplated project of a college in St. Louis. A statement which he made to Father Dzierozynski enters into the reasons that led him to this important decision.

1. Several years ago I stated to your Reverence as also to our Rev. Father General the reasons why we should have a college in St. Louis. Father General approved of them by allowing me to buy 1000 acres for the future support of Ours in St. Louis.

2. Your Reverence when here was willing to receive the deeds of the lots left by the Bishop for a college. Of course you were willing to assume the obligation of opening a college when convenient.

3. Some months after your Reverence leaving here, all the consultors thought it advisable to secure a college in St. Louis and were of opinion that except that were done soon, we would be kept out of it forever. They deemed an establishment there almost of absolute necessity; because when a religious body has in a country the worst and most difficult posts, the poorest and least populated places, its members are apt to become discouraged, disgusted. No candidates almost will offer for such places and almost none of talents. Hence, the members of the body would seek for changes and the body deprived of the possibility of propagating itself, yea of maintaining itself. At that time I wrote to your Reverence about it. Your Reverence answered: "For the present finish the third year of probation. We shall return to your inquiry later."

4. Many complaints were made to me by the inhabitants of St. Louis about not having a single Catholic school and many solicitations I received to open a school with promise of a liberal support. These complaints and solicitations were also made to the Bishop this summer whilst he was in St. Louis. He saw a numerous and promising youth abandoned to Protestant masters, several of whom made their pupils learn by heart the Protestant catechism. The Bishop answered that he would endeavor to open a school and with that view sent a Rev. Mr. Dusaussais: but still his Lordship told me that he would stick to his word given to me about the college and church. He wanted our resolution which I could not give. Again, all the consultors, I may say, urged the matter with me; I wrote to your Reverence stating how it was now the time to say yes or no, stating how it could be done, what persons could be employed; that provided we made known to the public our determination to open a college, we would raise a subscription and have the building completed this winter to begin at the end of our 3rd year, observing at the same time that the plan required that some of Ours should go occasionally to St. Louis.

⁸² These figures are found in a financial report of Father Van Quickenborne for 1828. The register of white students at Florissant for the session 1828-1829 contains sixteen names: William Boilvin, Francis Bosseron, Du Thil Cabanné, Francis Cabanné, Julius Cabanné, Charles Capdeville, Charles Cadet Chouteau, Edward Chouteau, Howard Christy, Julius Clark, Paul Etienne Fremont De Bouffay, Thomas Forsyth, Bryan Mullanphy, Alexander La Force Papin, Edward Paul, John Shannon.

5. Your Reverence in answer to this letter says: "*In nomine Domini* finish the third probation on the feast of St. Ignatius. Let your Reverence make out the appointments for Florissant for the coming year; only let me know to what office and where each one is assigned." At the first reading of this answer, I had no doubt in my mind but your Reverence wanted me to begin at St. Louis: for what other reason, finish the third year before its time? I had proposed the disposition of offices and persons to your Reverence; for what purpose leave it to me but to signify that your Reverence approved it, by saying *quid officii et ubi*, indicating several places. Your Reverence sees us eager and in good earnest asking permission to begin at St. Louis and grants power to place in any office and where I shall think proper; how could St. Louis be excluded, since particular mention was made of it in our demand? and could your Reverence think that we should not begin, if your Reverence left it to us to place where we should think proper? If St. Louis is to be excluded, this should have been explicitly mentioned. When I wrote to your Reverence last, I had doubts for this only reason, that I should not assume any power unless it were evidently given me. But the Consultors answer that nothing more explicit could be said and that if a Superior could not proceed upon such answers, there could be no longer any safe transmission of business by letters. Only Fr. De Theux had some doubts."³³

Your Reverence sees that we must now go on. I have a beautiful square 270 ft. by 215 ft. belonging to me of which I shall send the deed to your Reverence. The Bishop must and does approve it; I have no doubt but a fine church will be built also for us in process of time. Mr. Saulnier, Dusossois, Loisel, priests at St. Louis, also approve it. The people demand it and are willing to subscribe for the building. They highly cry for a church where sermons in English are preached. The French want the present church for themselves. The Bishop is willing, i. e. has given me his word that not only is he pleased that we should have a church but also a parochial school for the Americans. The Bishop has waited now for two years. If we do not do it, the people will expect it from him and he should and would do it. St. Louis (that is, an establishment there) is necessary for our Indian mission. 1. There we can easily and with all possible advantage see and treat with the chiefs of every nation. 2. There we can easily know every event of importance concerning affairs connected with the Indian mission. 3. There reside the Superintendent of Indian Affairs and all the agents and traders whose good will we must cultivate. 4. There we must transact most all our affairs to begin, continue and support our establishment in the Indian country. 5. By opening a free school we oblige those very men whose assistance in the Indian country we want and gain a good share of popularity. 6. St. Louis' fate is decided as to its becoming a large and very important city in the West. From this place we may expect a succession, as the classical education of a child will not be expensive to the parent and as there are many families truly pious who would be glad to see their children embracing a religious life. 7. The choice of a proper place for our establishment is of the highest importance. About St. Louis being the proper place there can be no doubt, and the time of making the choice is now and precisely and only now.

As to the means of supporting Ours, let me, Rev. Superior, bring to your recollection the poor state in which we came out. Great improvements we are making on our farm in conformity with (not further than) your Reverence's instructions and when they will be finished, I will give an accurate account of them. We have a fine new church in St. Charles, a fine house, the whole worth \$10,000 and with no debts. Ours in St. Louis will be supported in the following way: From our farm which will be fully competent to support eight persons in St. Louis and twelve novices in Florissant; moreover, forty Indian boys; for their support we have received and will receive from the charity of the faithful whatever is necessary. Having a negro family there, the produce of our farm will sell much higher, as we would be enabled to attend market to our advantage. Our farm has given now a surplus of \$1000 yearly, and we hope

³³ Van Quickenborne to Dzierozynski, Sept. 1, 1828.

that it will continue to do so and that the Almighty will not diminish his liberality. We have now a very fine and large crop of corn, wheat and potatoes.

Twelve boarders could be and I dare say almost should be kept, paying for board and tuition \$100. This would put us on the advance and help towards paying for the future church. This once built, the pew-rent would give from four to five hundred dollars a year. The intentions of Masses and alms which we get now regularly from St. Louis and which amount to \$120 a year would surely not be diminished.

At present two Fathers would do at St. Louis to begin and two would remain for the Indian mission. I would place at St. Louis Frs. Verhaegen, Elet and De Smet with Rev. Fr. De Theux, whom, however, I would not fix at St. Louis; in my absence among the Indians, he should be at Florissant. At any rate I would not fix more than two Fathers to teach at the college so as to have one or two to spare for emergencies. Some offer for lay brothers who seem to be pretty well calculated to teach after their noviceship, spelling, reading, writing, arithmetic, and in that case we would gain a father. The main point will be to have one who would give a reputation to the college, would maintain strict religious discipline among Ours and have things in the school go on with great regularity. Of the two, Frs. De Theux and Verhaegen, I would give the preference to Fr. Verhaegen. For my part, if I cannot go to the Indians, I would be very willing and satisfied to teach for the remainder of my days a grammar class."³⁴

September 1, 1828. Father Van Quickenborne announced to Bishop Rosati his intention of opening a college in St. Louis:

"In response to your solicitations as well as those of Msgr. Du Bourg, we have decided to do the same thing here, namely, to open as soon as possible a college in which day-scholars will be taught free of charge. I have made an exchange for the College Lot, donated by Mr. Connor and it is there that I propose to erect a building such as the subscriptions will allow. By order of our Superior the 3d year of probation came to an end on the feast of St. Ignatius, so that now we are entirely free."³⁵

The people of St. Louis had promised Father Van Quickenborne to aid him in the building of the new college, and it was chiefly his reliance on such promise that determined him to go ahead. He was not to be disappointed. By the middle of November, 1828, the subscriptions amounted to \$3049, about one-half of the calculated cost of the structure. Before that date the contracts had been given out. The building 50 x 40 feet, and three stories in height above the basement, was to stand on the College Lot, "the place I showed your Reverence," Father Van Quickenborne informed Father Dzierozynski, "in the opinion of the inhabitants, no more suitable spot for a college." Everything, except flooring and plastering was to be done for \$4300, and the building was to be delivered August 1, 1829.³⁶

³⁴ Van Quickenborne to Dzierozynski, undated, but belonging to the fall of 1828.

³⁵ Van Quickenborne à Rosati, Sept. 1, 1828.

³⁶ Van Quickenborne ad Dzierozynski, Nov. 17, 1828. "The list of subscribers has unfortunately been lost—but the names of Pierre Chouteau Sr., Bernard Pratte, Maj. Thomas Biddle, John Mullanphy and Col. John O'Fallon were afterwards mentioned as having contributed most generously." (Ms. memorandum). An incident connected with Father Van Quickenborne's efforts to collect money for the new college is told by Thomas F. Darby, Mayor of St. Louis during the years 1835-37, in his *Personal Recollections*, p. 258. "A dinner party was given by Maj. Thomas Biddle, at which I had the honor of being a guest. The dinner was over and the company were sitting at the table in pleasant conversation,

It was at this juncture, while preparations were being made to open the new St. Louis College, that the name of Senator Benton appears for the first time in connection with that institution. When Bishop Flaget visited St. Louis in 1817, Thomas Hart Benton was among the citizens to welcome him on the occasion. Twelve years later he became interested in the projected Jesuit College in St. Louis, as we learn from a communication, dated August 22, 1829, of Father Van Quickenborne to his Superior: "Col. Benton, our Senator, of his own motion has offered his services to me to petition Congress to allow our College in St. Louis, 48,000 acres of land which is called a whole township. He says he will get them. General Clarke tells me the same. The land would have to be sold and the product of the sales would be applied to the College. The fund so raised would have to be managed by a Board of Trustees, but the Colonel assured me that these could be taken exclusively from among ourselves and the petition we would have to carry to the inhabitants to put their names to, which they would do. All the Consultors are in favor of it. I do not know what to say, but an answer must be returned to Col. Benton. Please do not lose time."³⁷

Writing from Georgetown College not quite three weeks later, Father Dzierozynski signified his approval of Senator Benton's plan on the ground that "whether it succeeds or not, we run no risk." At the same time certain directions were furnished Father Van Quickenborne for negotiating the affair, the Superior being insistent that the petition, if presented at all to Congress, should be presented in the name of Senator Benton and the signers of the petition, and not in the name of the Jesuit proprietors of the college.³⁸ In November, 1829, Father Van Quickenborne sought an interview with the Senator at his residence in St. Louis, but did not find him at home. Benton had requested him to obtain signatures to the petition from the French residents of St. Louis, Florissant and other towns in the locality, while he himself engaged to secure names in the "township," as Father Van Quickenborne expresses it, though the significance of the term is not clear.³⁹ Almost a year later, the whole affair was drop-

when a servant announced to Maj. Biddle that a gentleman in the parlor desired to see him. The major desired the company to keep their seats and excused himself for a moment, and soon returned to the table, bringing with him Father Van Quickenborne, who was introduced to the company and took his seat at the table. The reverend father soon made known his business, which was that of asking subscriptions to build the "college" as it was first called. He promised that any gentleman who subscribed should not called upon for the amount of his subscription until the proposed edifice should have reached the second story. Some gentlemen good-humoredly remarked, 'On these terms we can all subscribe, for I think it doubtful whether the proposed structure will ever reach that height.' The gentlemen all laughed, the reverend solicitor of funds joining in, and presently said that he would very readily take the subscriptions on those conditions."

³⁷ Van Quickenborne to Dzierozynski, Aug. 22, 1829.

³⁸ Dzierozynski ad Van Quickenborne, Sept. 9, 1829.

³⁹ Van Quickenborne to Dzierozynski, Nov. 13, 1829.

ped and nothing further is heard of it until some years later when it was brought to a vote in the United States Senate and definitely shelved.⁴⁰

Meanwhile, work on the new building had proceeded far enough to permit the housing of the students. Accordingly, on November 2, 1829, the College was formally opened with an enrollment of ten boarders and thirty externs or day-scholars. Within a few weeks the boarders increased to thirty and the day-scholars to one hundred and twenty, or one hundred and fifty students in all. With an unfinished building and a cramped, inadequate one at that, many discomforts were encountered in the beginning. For the first few months the faculty and student-body dined in a common refectory and as late as February 27, 1830, on which day Peter Poursine, the first student from Louisiana, entered the College, communication between the different floors was made by ladders.⁴¹

At the head of the institution, when it opened its doors, was Father Peter Verhaegen, whose learning, administrative capacity and social gifts eminently fitted him for the position. As a matter of fact, however, the institution was virtually under the management of Father Van Quickenborne himself; for, as he publicly explained to the assembled faculty, he had appointed Father Verhaegen neither Rector nor President, but merely his representative to preside over the college until the Maryland Superior should have made a perma-

⁴⁰ On September 1, 1835, the trustees of St. Louis University in meeting assembled resolved to petition the United States Government through Senator Benton for a grant of land as a means of placing the school on a secure financial basis. No petition, so it seems, was submitted to the citizens of St. Louis on this occasion, as had been done five years before. On December 8, 1836, Mr. Benton introduced on leave in the United States Senate, it being the second session of the 24th Congress, the following bill, to wit: a bill to construct certain fortifications; a bill for the relief of the heirs of General W. M. Eaton; a bill to provide for the construction of a western armory and arsenal; a bill making a grant of land to the University of St. Louis. All of these were read a first time and ordered to a second reading. Among the bills read a second time and referred to appropriate committees, December 15, 1836, was the one granting a township of land to the "French University of St. Louis." The bill was referred to the Committee on Public Lands, the chairman of which was Senator Walker of Mississippi. Senator Walker first reported it without amendment on January 30, 1837, and about a year later, January 18, 1838, again reported it, this time unfavorably. Despite the unfavorable report of the committee the bill was taken up for debate in the Senate on Tuesday, June 5, 1838. An abstract of the debate may be found in Blair and Rives' Register of Congressional proceedings, the forerunner of the *Congressional Record*. When Senator Clay of Alabama, who was particularly insistent in his opposition to the bill, at length called for the yeas and nays on the definite postponement of the discussion, there were twenty-five yeas and fourteen nays; in other words, almost two-thirds of the Senators voted that further discussion of the question be put off to an indefinite period, thus practically shelving Senator Benton's bill. John Calhoun of South Carolina and Henry Clay of Kentucky were among the senators that showed themselves unfriendly to the bill, while Daniel Webster, perhaps with pleasant recollections of his welcome at St. Louis University the year before still fresh in his memory, cast his vote in its favor.

⁴¹ Hill, *Historical Sketch of the St. Louis University*, p. 41. "We began on November 4th. Have 11 boarders and 30 day-scholars, who pay \$5 a year for fuel and servants." Van Quickenborne to Dzierozynski, Nov. 13, 1829.

ment appointment. Father Van Quickenborne thought it a more prudent course to retain for a while control over the institution which he had set on foot, for there were creditors to be paid and these might at any moment urge the payment of their claims and thus jeopardize the very existence of the infant college. He accordingly travelled once a week from his residence in Florissant to St. Louis, there to confer with his official advisers on the affairs of the college. Father Elet was named procurator or treasurer. "Still," Father Van Quickenborne wrote, "since there is no one else to act as Prefect of the boys and since the two offices are incompatible, I would take upon myself all the external duties of Procurator and even the keeping of the books." Father Peter Walsh, who had entered the Society in Maryland and had been promised to Father Van Quickenborne two or three years before the opening of the college, was made Prefect of Studies, and, besides, gave instruction in English, Geography and History. Father De Theux, as Minister, was in charge of the domestic affairs of the establishment; he was, moreover, Professor of French and Spiritual Director of the students. The lay brothers John O'Connor, Thomas Yates and George Fitzgerald were assigned to various domestic duties. Brother Yates afterward conducted an English class with much success. The services of three boys were also employed, Beauchemin, an orphan, as sacristan, Charles Tayon as porter, and a third as an assistant in the dormitory. "Three excellent boys," Father Van Quickenborne describes them. Finally, two negro slaves transferred from the Florissant farm, Ned and Thomas, were employed, the first as cook and the second, whom Father Quickenborne calls "an intelligent and trustworthy negro," as buyer and boss of the hired help.⁴²

A staff of four professors at the most was not a very numerous one with which to man a college. Father Van Quickenborne realized this from the beginning and before the publication of the prospectus was for opening a grammar school only without any announcement being made of a classical course. But he deferred to the judgment of his advisers, who were agreed that the institution, at its outset, should come before the public as a college offering the traditional classical course. In the event, however, St. Louis College during the session 1829-1830 hardly rose to the level of a well-equipped Grammar school. Latin was not taught at all. There were in reality but two classes, Higher and Lower English. Higher English, taught by Father Walsh, was open to boys who had learned to read and could study grammar. Lower English, taught by Father Verhaegen, was for those who, as Father Van Quickenborne himself expressed it, "have never studied English grammar, are learning their A B C and reading." Among the text-books used during the first session were Webster's Spelling Book, Murray's English Reader, Murray's Small Grammar, Murray's Large Grammar, Pike's Arithmetic, Hutton's Mathematics, Smiley's Geography, Reeve's History of the Bible, Goldsmith's Greece and Rome, and Levizac's French Grammar.⁴³

⁴² Van Quickenborne to Dzierozynski, Nov. 13, 1829.

⁴³ Van Quickenborne to Dzierozynski, Nov. 13, 1829.

Latin was first taught in the session 1830-1831 and Greek in the session 1831-1832. Father De Theux was the pioneer professor of Latin and, though proclaimed Superior of the Missouri Mission in February, 1831, continued to teach his class until the end of the session. He was superseded in October, 1831, by Father Van Quickenborne. "I thank you for the Greek books," wrote Father De Theux to his mother, the Countess De Theux of Liege in Belgium. "They will begin to teach this branch in St. Louis College at Easter or the following October [1832]. Father Van Quickenborne replaces me at St. Louis in Latin. After such an active life as he has led since his coming to America, it is astonishing to see how well this employment agrees with him. He has a good class of almost fifteen. Last year I sometimes had only two or three pupils."

A visit of Father Van De Velde, attached to the College since October of the preceding year, which he made to the South in the beginning of 1832 in the interests of the institution, resulted in a notable increase of boarders from the states along the Mississippi, especially Louisiana. The number of day-scholars, however, at the opening of the session 1832-1833 fell away from its previous level, a condition due to the fact that other day schools had been opened in St. Louis and also to the circumstance that the course of instruction at the University was arranged chiefly in the interests of the boarders. The original building had been found inadequate from the first days of the institution and additions to it were soon made. An east wing, 40 x 40, was begun in the spring of 1832; and a west wing, 42 x 40, was constructed in the summer of 1833.

By the end of 1834 the success of the institution was assured. "You are not unacquainted," Father Verhaegen, President of the College during the period 1831-1836, wrote to a Jesuit friend in the East, "with the severe trials we experienced here and certain it is that they have been the means used by Providence to crown our labors with a success which five years ago we did not anticipate. . . . Before next April we shall have our full number, one hundred and fifty boarders. This is the *ne plus ultra*. Our buildings cannot accommodate more."⁴⁴

Meantime, St. Louis College by act of the Missouri Legislature, dated December 28, 1832, had been raised to University rank, with power to confer both graduate and undergraduate degrees. Departments of professional study were subsequently opened; Medicine in 1836, Divinity in 1837 and Law in 1843. The modest educational scheme conceived in the minds of Father Van Quickenborne and his Jesuit associates in the 'twenties has since developed into a many-sided and elaborately organized centre of instruction in the arts and sciences that has touched the life of St. Louis at a hundred points, shaped the destiny of thousands of her citizens and, all in all, been an influence of the first order in the upbuilding of the great metropolis of the Southwest.

GILBERT J. GARRAGHAN, S.J.

⁴⁴ Verhaegen to McSherry, Dec. 27, 1834.

REV. JOHN FRANCIS REGIS LOISEL.

The priests of the pioneer days in Upper Louisiana were foreigners from France, Italy, Flanders and Germany; they left comfortable surroundings to keep alive the weak sparks of faith in the motley population of Catholic traders, trappers, hunters, explorers and land speculators.

The first native priest of Upper Louisiana was Henri Pratte, born at Ste. Genevieve Jan. 19, 1788 and ordained at Montreal in 1815; he died as parish priest of Ste. Genevieve on Sept. 1, 1822, only 34 years old.

The second native priest was Jos. Paquin, C.M., born at Florissant Dec. 4, 1799, and ordained priest at the Barrens, Sept. 23, 1826. He died of yellow fever, three days after his arrival, at Galveston, Texas, Aug. 13, 1844.

The first priest who was a native of the city of St. Louis, is John Francis Regis Loisel, born in the city block between Green and Morgan, Main and 2d Sts., March 24, 1805.¹ His father was the merchant (fur trader) Regis Loisel,² who died at New Orleans in Oct. 1804. J. F. R.

¹ This date is ascertained by the Baptismal Register of the Old Cathedral of St. Louis. As no priest came to St. Louis for more than a year after the departure of Father Janin (1804), John Francis Regis Loisel was baptized only on May 22, 1806, by Father Maxwell. The sponsors were Auguste Chouteau and Julie Cerré, wife of Antoine Soulard.

² His Christian name sometimes is written "Registre." To the Creoles the word "registre," negligently pronounced "regis," was well known, whilst they never had heard of St. John Francis Regis. — He was born in the parish of Assumption, Lower Canada, son of Registre Loisel and Manette Massin. He came to St. Louis in 1793, and on May 7, 1800, was married to Helene, daughter of Jacques Chauvin and Marie Louise Taillon. Their children were: 1) Josephine, born 1801 and married to Hippolyte Papin; 2) Clementine, born 1803 and married to Silvestre Papin; 3) Regis jr., the subject of this sketch. (Billon, *Annals of St. Louis*, I, 465). Regis Loisel, sr., erected a four bastioned trading house on an island of the upper Missouri, at a place which became known as Fort aux Cedres. He received from the Spanish government a grant of 150,000 arpens at that point, a grant he afterwards assigned to the wily Clamorgan, the director of the Spanish Commercial Company. This grant was never confirmed. (Houck, *History of Missouri*, II, 252). Loisel was well acquainted with the central region, its rivers and tribes; he wrote a memorial on the boundary of Louisiana on the upper Missouri and Mississippi under the Cession (Louisiana Purchase), dated from "San Luis de Ylinoia, 28 May 1804." (Houck, *Spanish Regime*, II, 359). Loisel was a staunch partisan of the Spanish Régime and very much opposed to the new American rule on the Western bank of the Mississippi. The Marquis of Casa-Calvo (30 Sept. 1804) describes him: "He is active, young and enterprising, and I consider him suitable, and consequently, faithful, in the discharge of his promises. With these qualities, and since he possesses a knowledge of the English and French languages, at the same time that he preserves the good will of the tribes by means of trade, he can easily destroy the projects of the English and Americans." (*Ibid.*, II, 358).

Loisel jr. was, therefore, a posthumous son. He was one of the pupils of the Academy³ which Father F. Niel opened on Nov. 16, 1818, in the house of the Widow Eugenie Alvarez. (Billon, Annals, II 80). His stepfather F. Lebeau signed the document (Oct. 30, 1819) by which the citizens of St. Louis approved of the erection of a college building on the church block, 2d Street. (Billon, Annals, II 421).

On June 8, 1820, not yet 15 years old, he entered St. Mary's Seminary at the Barrens (Statistics of the Seminary, written by Rosati, Archives). Three years later he received minor Orders from Bishop Du Bourg and on the 23rd of Sept., 1826, was ordained subdeacon by Bishop Rosati. But the health of the young man was not good; he was stricken with fever and rheumatism; he therefore returned to his mother's house. The widow Loisel (now Mrs. Lebeau) was then in litigation with the Chouteaus over a few thousand dollars. From the letters of Father E. Saulnier, then acting pastor of St. Louis Cathedral, it appears, that partly on account of his delicate health, partly on the score of the financial troubles of his mother, Loisel hesitated to take any further Orders. But on July 8, 1827, Saulnier wrote to Bishop Rosati that Loisel at last had overcome his scruples and decided to return to the Seminary. He received Deaconship Nov. 3, 1827, at the Barrens, and the Priesthood on the feast of SS. Peter and Paul, 1828, in the Cathedral of St. Louis. July 5th, Rosati gave him his faculties, and appointed him assistant to Father Saulnier at the Cathedral and Chaplain of the Ladies of the Sacred Heart. (Ephemerides of Rosati).

At that time the Irish Catholics of St. Louis were struggling for the recognition of the English tongue in the public services at the Cathedral. The official language from the beginning, as well as during the Spanish Régime, had been French and only occasionally, when at some solemnity also Protestants would be present at the Cathedral, a sermon was preached in English. Under the administration of Father F. Niel arrangements had been made for an English sermon in the afternoon, after Vespers. But although at that time the afternoon services were attended nearly as well as the Masses, this programme was not satisfactory. Besides, there was hardly anybody at the Cathedral who was able to preach in English. Father Saulnier, the acting pastor of the Cathedral, was not an eloquent speaker. In 1826, Father Leo de Neckere C. M., who knew English well, was sent up from the Barrens principally to satisfy the Irish Catholics. Shortly after his arrival, the English speaking Catholics, in consequence of a conference with Father Saulnier, in a forcible petition⁴ demanded that every other Sunday the sermon should be preached in English at High-mass (June 1826). But they were denied this privilege, and Father De Neckere, disgusted and with his health broken, left the city the same summer for New Orleans and Flanders.

³ Rosati. *Catalogus Alumnorum Seminarii S. Mariae*, p. 13.

⁴ The original, formidable in size, is still in the diocesan archives. The letters of Father Saulnier and those of Father De Neckere give very interesting particulars of the entire question.

Since Father Loisel was born in St. Louis, he spoke English correctly, although like Paquin, with a French accent.⁵ He was to preach in English not in the afternoon, but at 9 o'clock in the morning. (Letters of Saulnier). Father Saulnier was willing then to accede to the wishes of the Irish parishioners and to preach in English every other Sunday at Highmass, but Bishop Rosati would not permit him to deviate from the custom hitherto observed. And thus the state of things remained until Quinquagesima Sunday, March 4, 1832. After a week's retreat which the Bishop had made with Fathers Rondot, Lutz, Condamine and Roux, a new rule was established: the English sermons were to be at Highmass on the first and third Sundays, and on the other Sundays in French. After Vespers the sermons were to be in English whenever the French language had been used at the morning service, and *vice versa*. (*Diary of Bp. Rosati*). On April 2, 1832, prayers were said for the first time in English at the Cathedral (ib.).

But the old infirmities of Father Loisel returned soon after his ordination; in September he was incapacitated for work by fever, and when, in December, Father Lutz⁶ returned to St. Louis, Loisel retired to the house of his mother on Morgan Street. Since he thought that the climate of St. Louis was unfavorable to his recovery, he asked to go to the Barrens, but the scarcity of priests was such that he had to resume his post at the Cathedral, whilst Father Dussaussoy attended Cahokia and Vide Poche (Carondelet) and Father Lutz went north to visit the Indians.

In the summer of 1829, however, Father Loisel again sought the hospitable home of his mother, where he lay helpless from rheumatism for weeks. At last, towards the end of the year, the Bishop permitted him to return to the Seminary. There he acted as professor and helped the Lazarist Fathers as well as he could in their work for the care of souls; on March 14, 1830, Bishop Rosati sent him to Ottawa on the upper Illinois to bless the new church. In order to help him to recover his health by travelling in the open air, Bishop Rosati had permitted Father Loisel to pay a visit to the home of his father at Assumption, Canada, but he felt too weak to undertake such a journey; in the spring of 1831, however, he asked for the renewal of this permission (Letter of Father Loisel, March 18, 1831); it was given him on May 8th (Bp. Rosati's *Diary*). Father Loisel intended to visit an aunt who still lived at Assumption; at the same time he wanted to collect for the new Cathedral which Bishop Rosati was then building.

He arrived at Montreal at the end of May; he never in his life had seen a worthy church, so he was full of enthusiasm over the fine convents and churches he found on the St. Lawrence river. His attempt at collecting, however, was disappointing. He stayed at the

⁵ O'Hanlon, *Life and Scenery in Missouri*, 17.

⁶ Father Ant. J. Lutz left St. Louis at the end of July 1826, with the Indian agent Baronet Vasquez, to open an Indian mission at the mouth of the Kansas river; having failed in his attempt, he remained for some time with the French Creoles at the river's mouth and then returned to St. Louis.

Montreal Seminary for a week and the bishop permitted him to collect at the various parishes, but would not give him a letter of recommendation. According to a letter he wrote from Assumption, June 13, he intended to go to Quebec at the end of July; there he hoped to be more successful than at Montreal; on his way home he wanted to visit New York.

In the second week of August Father Loisel was back in St. Louis, rich in experience, if not in money. Sunday, August 14th, he preached the English sermon after Vespers; on the following day, Bishop Rosati sent him on a sick call 80 miles away (*Diary* of Rosati). On August 24th, the Bishop himself took Fathers Mascaroni and Loisel to the Barrens; in October, after the consecration of S. Joachim's church at Old Mines (Oct. 8, 1831), Father Loisel returned to St. Louis with the Bishop. But although this journey had given new vigor to the young priest, Bishop Rosati did not keep him in the city, but sent him back to the Seminary, October 21. The Lazarist Fathers gave him charge of the neighboring mission of St. Joseph's, on Apple Creek.

There Joseph Schnorbusch,⁷ a colonist from Baden, Germany, under the supervision of Father Odin C.M., had built a small log chapel in 1828 (Statistics written by Father Wiseman, 1839; Archives). The original settlers on Apple Creek, like those at the Barrens, were English speaking Americans from Kentucky, but after 1820, under the leadership of Schnorbusch, some families arrived from Baden who drew others after them; consequently, the German element in the parish became quite strong. As most of these immigrants were unfamiliar with English, Father Loisel, the French-Canadian Creole, to help these poor abandoned Catholics, undertook the study of German, and he learned enough of it to preach a simple sermon in their native language. Father Loisel had hoped that the Bishop would appoint a resident pastor for Apple Creek in the person of Father Beauprez⁸, a native of Flanders, who probably spoke German, and Rosati had promised to do so; but when the Bishop resolved upon reëstablishing the abandoned mission of Arkansas Post, he assigned Beauprez to Father Saulnier and sent both down the river on Nov. 28, 1831.

In February 1833, Father Loisel began to erect a stone church at Apple Creek and Bishop Rosati, March 7th, gave him permission to lay the cornerstone; the church was 30 by 40 feet and had a large sacristy which was to serve as residence to the priest on his weekly visits (Fr. Loisel's letter Feb. 28, 1833, and *Diary* of Rosati). The church was blessed by the Bishop Nov. 30, 1834; Father Timon C.M., preached in English, Father Loisel in German (*Diary*). But Father Loisel was not pastor of Apple Creek Church and in a letter (Feb. 24, 1835), he bitterly complains that the Bishop had not offered him a place of his own. Bishop Rosati had promised that Father Loisel should accompany him on an intended visit to Europe, but year after year passed and the visit was never made. He asked the Bishop to

⁷ not Snowbush, as Loisel and Gilmery Shea call him.

⁸ Ordained at the Barrens Nov. 20, 1831.

appoint him to some parish, before their journey to Europe. But he still had to wait eighteen months, before the much wished for appointment realized.

August 8, 1836, after a pastorate of hardly three months, death claimed good Father Condamine, pastor of the old and venerable parish of Cahokia.⁹ Now came the chance for Father Loisel: August 27th, Bishop Rosati handed him his papers for the parish of Cahokia and the stations of French Village¹⁰ Cantine and St. Thomas (Johnson settlement). Apple Creek continued to be attended from the Seminary by Rev. Wiseman, since the 13th of Nov. 1838.

Father Loisel entered upon his duties in his new parish with ardent zeal. He visited the small centres; on the 27th of October 1836, he said Mass for the first time at French Village and again on Dec. 6th and 7th, at the same time resuming the movement for the erection of the mission into an autonomous parish. (Fr. Beukmann, St. Clair Co., Ill., p. 36). He also said Mass at Belleville on Dec. 8th and 9th in the house of Mr. Chandler (ib. p. 12). At St. Thomas¹¹ he said Mass at the house of James Powers. About 25 persons were present and six received communion. He spoke to them of building a little chapel and they concluded, that on Wednesday, the 24th of November, the parishioners should assemble to cut down trees for the construction of the chapel to which they would give the name of St. Thomas, the Apostle. January 24th after Mass, a subscription was taken up for the new church, which amounted to 82 dollars, and three trustees were elected: John O'Brien, James Power and Bernard Slocy.¹² At that period the German immigration commenced to pour into St. Clair and Clinton Counties, Ill.; Father Loisel therefore asked for a German-speaking assistant. He was very much disappointed, when Bishop Rosati refused to send him the newly ordained priest Ambrosius Heim of Lorraine, who knew German (Letter Oct. 3, 1837); on the 17th of Nov. 1837 the Bishop appointed Father Heim for New Madrid, where no German was needed. Probably Rosati thought the Germans of the district of Cahokia were well provided for, because he had heard

⁹ When on March 18, 1826, Father Savine, the last priest appointed by a Bishop of Quebec for a parish in Upper Louisiana, left Cahokia and descended to New Orleans, the parish remained vacant and was visited from St. Louis by Fathers Lutz and Dussaussoy, until Dec. 30, 1830 (Ephemer.). Father P. J. Doutreluingne, a very zealous Belgian priest, was appointed resident pastor. For years Doutreluingne was the confessor of Bishop Rosati. Shortly after the latter brought the Sisters of St. Joseph to Cahokia (April 7, 1836), Doutreluingne resigned and Rosati appointed Father Condamine to Cahokia. Originally he had destined Condamine for the missions of Galena and Dubuque (Apr. 28); in fact Condamine had already started; May 14th the famous Mazzuchelli was substituted for Dubuque. (Ephemerides).

¹⁰ March 4, 1834, Bp. Rosati with Father Doutreluingne had visited Mr. Turgeon of French Village to select a place for a church; at Turgeon's house Doutreluingne sometimes said Mass (*Diary* of Rosati).

¹¹ St. Thomas church was about two miles distant from the present town of Millstadt. The location of the old chapel is still known to the owner of the farm and is marked by a cluster of trees.

¹² From the parish chronicle at Cahokia, signed by J. F. R. Loisel.

Father Loisel preach a sermon in German at Apple Creek. Moreover, on Dec. 13, 1836, he had given faculties to Rev. Charles Meyer, a priest from the diocese of Basel, who was staying with his relatives eight miles from Cahokia (at Shilo near Belleville, where the Stauder family had erected a little chapel), and who was to say Mass also for the Germans of the Johnson settlement (St. Thomas). November 26, 1837, Bishop Rosati blessed St. Thomas church and, Dec. 16th (*Diary*) appointed Rev. Kenny assistant to Father Loisel.¹³

April 7, 1836, the Sisters of St. Joseph, recently arrived from Lyons, France, had opened a house and school at Cahokia. About the feast of Christmas, 1839, the idea struck Father Loisel, that these Sisters were also members of his parish and needed his ministrations, and that, as members of the Holy Family Parish of Cahokia, they were in conscience bound to contribute to the support of the pastor. He, therefore, demanded of them an annual contribution. Sister Febronie, the Superioress, was amazed; in France the parishes had helped to support the Sisters and not *vice versa*. In a letter (Dec. 29, 1839) she asked information from the Bishop. The archives have not preserved the Bishop's answer; we may imagine what it was.¹⁴

In 1838, the little parochial residence of Cahokia was destroyed by fire. Father Loisel erected a new house, out of his own means, for his private residence. It was quite a pretentious house for those days; built of brick with a colonial porch and colonade in front; it is still standing west of the old church. After Father Loisel's death the house passed to his mother, who sold it to the Cahokia School Board. After 1891, for three years it was again and for the last time used as the pastor's residence. (ib. p. 9.)

Father Loisel quietly worked in his parish, when the great flood of 1844 suddenly put an end to his career at Cahokia. Canon O'Hanlon, an eye witness, in "Life and Scenery in Missouri" gives the following description: "In the year 1785 known as "L'Année des grands Eaux" by the old people of St. Louis, the Mississippi had risen to an extraordinary height; but, in 1844, it far surpassed any flood recorded in history or preserved by tradition. The winter and spring months of this latter year were severe, and snow had fallen very heavily, especially in the Northern States and North Western Territories. . . . Towards

¹³ Father Kenny made no effort to pay the debt which was still resting on the little church; the builder (Holzscheiter) sought redress from the bishop. (Letter of Loisel Dec. 22, 1836).

¹⁴ Father Loisel was not the superior of the Sisters, but, Jan. 31, 1837, Rosati had appointed Father J. Fontbonne, the brother of Sisters Febronie and Delphine, superior of the houses of Carondelet and Cahokia (Ephem.); on the 19th of Aug., 1836, he blessed their chapel at Cahokia. The Sisters retired from Cahokia a. 1860, because their services were no longer desired by the Trustees of the Commons. Their buildings have entirely disappeared, but the property is still known as the abbey. They say a curse rests on the Abbey property, which seems to be true, for, since the Sisters' departure, no one has made a success of any business venture on the Abbey block and misfortune has befallen the Commons since the close of the Abbey school. Of that vast Common fortune of the Cahokians (4,000 acres) only a small portion remains to-day. (F. Beuckmann, S. Clair County, p. 9).

the close of May, the Mississippi attained a great height at St. Louis; for, the combined floods of the Missouri and the Mississippi had swept on in a mighty moving torrent, covering all the alluvial region. In the month of June, the water had risen in St. Louis to more than four feet over the level of all previously recorded floods. Great accumulations of ice and snow were in the Rocky Mountains.

"At this time the village of Cahokias, below St. Louis on the Illinois shore, and inhabited for the most part by a mixed race of people, descended from early French and Indian settlers, was entirely submerged. Some steamboats put off from the St. Louis levee and reached Cahokias at a very critical time, while the streets were covered with water to the depth of several feet. The poor inhabitants found were removed from upper stories and roofs, where they had taken temporary refuge—the water momentarily encroaching on their precarious positions. Their excellent pastor, the Rev. Mr. Loisel, at whose house our students had been hospitably entertained before, was rescued with all the members of his kindly flock. The citizens of St. Louis did everything that lay in their power to provide comfortable lodging, clothing and sustenance for these poor people, who arrived among them almost destitute of covering, and even of the common necessities of life.

When the water was subsided, the pastor of Cahokias and his flock returned to their damp and unhealthy habitations. Then sickness consequent on excessive fatigue or exposure, induced much suffering. A slow consuming fever, which continued during the ensuing winter, with some short intervals of relief, at length brought the worthy and devoted priest to his end, in May (10. May) of 1845. He departed this life in the house of his brother in St. Louis, and never was man more generally esteemed and regretted. The honors of a public funeral were accorded him, while the mayor, city marshal and city representatives walked in procession through the streets, the Catholic clergy and our students reciting and chanting the psalms appropriate for that mournful occasion."

Since Father Loisel had no brother (Billon, *Annals*, I 465), he must have died in the house of one of his sisters, Josephine Papin or Clementine Papin. After his death, the parish was without a resident pastor for nearly two years. Fathers Doutreluingne, Saulnier, Ostlangenberg, Thibaudier, Aelen and Paris sometimes visited the unhealthy town, until in January, 1847, Father Ignatius Maes determined to reside there. Father Loisel had attained the age of only 40 years when he fell a victim to his zeal and to the love for his parish.

F. G. HOLWECK.



AN APPEAL

HISTORICAL MATTER DESIRED

by the Catholic Historical Society of St. Louis



Books and pamphlets on American History and Biography, particularly those relating to Church institutions, ecclesiastical persons and Catholic lay people within the limits of the Louisiana Purchase;

Old newspapers; Catholic modern papers; Parish papers, whether old or recent:

We will highly appreciate the courtesy of the Reverend Pastors who send us regularly their Parish publications;

Manuscripts; narratives of early Catholic settlers or relating to early Catholic settlements; letters:

In the case of family papers which the actual owners wish to keep in their possession, we shall be grateful for the privilege of taking copies of these papers;

Engravings, portraits, Medals. etc;

In a word, every object whatsoever which, by the most liberal construction, may be regarded as an aid to, or illustration of the history of the Catholic Church in the Middle West.

Contributions will be credited to the donors and preserved in the Library or Archives of the Society, for the use and benefit of the members and other duly authorized persons.

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Catholic Historical Society of St. Louis,

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NOTES



HISTORICAL

Our first word must be one of heartfelt thanks to all those who have so generously and warmly welcomed our appearance on the field of Catholic historical research. Convinced as they are that "the countries are white already to harvest," and "the harvest is great, but the laborers few," and understanding that the new recruit means to strain every nerve in order to do its share of the common work, they have hailed with gladness the birth of our REVIEW, as elder brothers in a home worthy of the name receive the brother newly born to them. To us such a kindly reception is a precious encouragement: most earnestly shall we strive to live up to the obligations which it entails.

But to succeed in our efforts, we need the coöperation of *all* our friends, near and far. The former especially we expect to prove themselves to be our friends *indeed*: they can best do so by aiding our endeavors to increase the membership of our *Historical Society* to proportions more commensurate with the interest and worthiness of our cause, and to lengthen our list of subscribers to the REVIEW.

Particularly gratified were several of our contemporaries, to whose words long and efficient service in the field of American Catholic History lends weight and authority, with our Catalogue of the Archives of the St. Louis Chancery, and our attempt at tabulating, from the limited point of view of our scope, the historical data contained in current periodicals. Shall we, who are but of yesterday, dare express a wish we have deeply at heart? It is that our Catholic Archive-deposits publish, for the mutual benefit of Catholic historians at large, an inventory of the documents which they contain. This, in view of the prescriptions of the new Code of Canon Law (can. 375-378, especially 375, § 2), will prove no extra labor for the Custodians of these Archives, and would confer an incalculable boon upon historians all the country over. One of the causes, indeed, which have heretofore rendered the task of the Catholic historian uselessly long and painful, was the necessity which he lay under of hunting up for himself, at considerable loss of time, money and labor, the documents pertinent to his subject now sometimes scattered all over the country, and not seldom garnered in some unsuspected corner.

All know with what eagerness Mr. Edwards scoured and combed the whole land to collect in one center all that could be secured of the original archival sources of our Catholic history. To his commendable and tireless zeal the *Catholic Archives of America* at the University of Notre Dame, owe their origin and their now priceless treasures. From another quarter was a similar movement advocated a few years

ago. We did not hear the latter met with marked success: our Archivists are now wide awake, and no amount of eloquently elaborated specious arguments can overcome the just pride with which every one of them looks upon, and clings to his treasure, "be it ever so humble." At any rate, the Church's legislation now points to another direction. Let each Diocese—and each religious community—keep carefully the records of its past; let these records be properly classified and tabulated; and let the catalogues thus drawn up be published and made available as soon as possible: then we shall have no longer to bemoan losses which were not always due to accident; no longer shall unappreciative Custodians "get rid" of the "trash" entrusted to them; our historians present and future will easily locate the documents which they need, especially if, when all the local inventories are published, these are combined into a general catalogue. May we suggest that the undertaking and publishing of such a general Catalogue would be a task worthy of the efforts of the History Department of our National Catholic University at Washington?

Meanwhile, and in order to manifest our earnest desire to promote by all means at our disposal this most necessary and urgent work, we beg all Diocesan Archivists, particularly in our neighborhood, to consider themselves at home in the *ST. LOUIS CATHOLIC HISTORICAL REVIEW*, and to be assured that their communications shall always find in its pages a hearty welcome.

Before leaving this subject of Diocesan Archives, it is in order to revert a moment to our own Archives here in St. Louis. Their history, as sketched in our last issue, being, as every sketch is, necessarily brief and incomplete, must not mislead the unwary reader. As was pointed out, the Diocesan Archives, after Father Van der Sanden's death, were found to be a considerable encumbrance in the Chaplain's apartment at the Alexian Brothers' Hospital. On the other hand, the Chancery Office being then installed in rather cramped quarters at the Old Cathedral Rectory, the problem of housing these precious documents was, for the time being, practically insoluble; and it remained so until Rev. J. J. Tannrath, the new Chancellor, became Rector of the Old Cathedral, and free to dispose of the venerable house to the best advantage of his twofold office. That, meantime, he did not lose sight of the Archives, was fully aware of their value, and did more than once rummage successfully into the "two dry goods boxes" in which the documents were piled up, the searching and well-nigh exhaustive article on the Archdiocese of St. Louis which he wrote for the Catholic Encyclopedia is a conspicuous evidence, to which others could be added.

* * *

The list of Jubilee Celebrations contained in our issue was far from complete; and did not justice to our zealous and sturdy fore-runners command to repair omissions, necessity of historical accuracy would make it a duty.

On Sunday, September 13, 1865, seven Little Sisters of the Poor landed at New York, and four days later opened in Brooklyn, N. Y., their first American home. The tiny seedling grew apace, and to-day in fifty-two houses thousands of inmates find a home, most tender and motherly care, "length of days and life, and peace," and often their way back to their God.

September 14 marked the one hundredth anniversary of the day when the first white man, Solomon Juneau, settled on the western shore of Lake Michigan near the mouth of the Milwaukee river. The choice of the place did credit to Juneau's appreciation of scenery; yet for some years nothing looked more unpromising than the future of the new settlement, both from the worldly and from the religious points of view. Father T. T. Van den Brock, who arrived at Green Bay on the 4th of July 1834, visited, shortly after "a spot called Milwaukee, where resided about twenty Catholics." He established there a missionary station which he visited for some years at stated times. Despite these difficult beginnings, Milwaukee, as a silver Jubilee present, was, in 1843, erected by Pope Gregory XVI into a new Diocese with Very Rev. J. M. Henni, Vicar General of Cincinnati, for first Bishop. When, in view of the present conditions, one remembers the lone little frame Church which the new prelate found on his arrival into his Episcopal city, the Psalmist's words surge naturally in the mind: "They that sow in tears shall reap in joy. Going they went and wept, casting their seeds; but coming they shall come with joyfulness, carrying their sheaves."

* * *

The Right Rev. Christopher E. Byrne, D.D., received, on Sunday November 10, 1918, episcopal consecration in the New Cathedral of St. Louis, and certainly amidst no more gorgeous setting can the splendid ceremonial of the consecration of a Bishop be carried out, than in the sumptuous sanctuary of which St. Louis is justly so proud. Although the function, almost completely unheralded, took place *januis clausis*—to some extent—, on account of the prevailing epidemic of influenza, a magnificent array of a dozen Bishops and more than a hundred priests pressed around the altar to pay loving homage to him whom the Holy Spirit "placed . . . to rule the church of God." This first episcopal consecration in the New Cathedral naturally recalled the memory of the first episcopal consecrations in the former Cathedrals: that of Bishop Michael Portier, November 5, 1826, was perhaps the most memorable event which ever took place in Bishop Du Bourg's Cathedral; and that of Bishop Simon Bruté, on October 28, 1834, was a fit conclusion to the solemnity of the Dedication of Bishop Rosati's new Cathedral, performed two days before (October 26). — It was no small surprise to many, and a gratification to all, we are sure, to hear, in the course of the luncheon following the Right Rev. C. E. Byrne's consecration, what legions of Missionaries the Church of St. Louis was ever since its humble beginnings able to send to all

directions, and what work a few of them did some eighty years ago in the portion of the Lord's vineyard now allotted to the new prelate. History made good that day her claim to be no mere babbling about the dead past: she revealed some of the forcible lessons that she is fraught with for the spiritual sons of the enthusiastic, courageous and self-sacrificing apostles of days gone-by but never to be forgotten.

To complete the record of the golden dates of our history, we must make commemoration of the 8th of December last, — the day when, in the venerable Cathedral of New Orleans, now repaired and reopened, on the Most Reverend successor of our Du Bourg, of our De Neckere and our Odin, the sacred Pallium was conferred, whilst upon the heads of the Right Revs. A. Drossaerts and J. Jeanmard was poured the unction of episcopal consecration.

* * *

We already chronicled the praiseworthy and most successful undertaking of the Catholics of Illinois to take the prominent part which by right is theirs in the historical movement to which the centennial celebration gave an energetic impetus. They did not deem the launching of the *Illinois Catholic Historical Review* sufficient for the occasion; but, on December 3, asserted publicly their existence and their activity by holding a celebration of their own in the new Quigley Memorial Hall. Most cordially we thank the *Illinois Catholic Historical Society* for the amiable invitation extended to us, and most heartily do we rejoice at the grand success which rewarded their efforts. Their example ought to be an inspiration to us. Is due justice done to the services which our Catholic pioneers rendered to the commonwealth? Are even these services known as they should? To promote this knowledge was our *Catholic Historical Society* founded; and this reason alone should win for it the sympathy and support of every fair-minded man, especially of every Catholic. But yet more: fully convinced of the truth of the principle that "the same causes which bring a being to existence must work to maintain this being in existence," and taught by history's unerring voice that this is the law of every social development, it is anxious that the fruitful lessons of the past should turn into enlightened activity in the present and wise preparation for the future. Catholic action ought to hold the same place to-day as it held when the State was still in the cradle. Here is precisely an opportunity just knocking at our door: the coming centennial of Missouri's statehood. Already plans begin to be devised; already State officials and state representatives speak of the preparations to be made. What we, Catholics, should do, and what we *shall* do, ought to be at once the object of our serious consideration.

* * *

What type of men of action were those who preceded us and who, out of the wilderness brought forth the flourishing conditions in which

we live, we are reminded from time to time by these commemorative Numbers issued by the Editors of our Catholic papers. Three such Numbers reached us during the last few months: the *Western Watchman* of October 25, 1918, the *Church Progress* of December 19, and the *Guardian* (Little Rock, Ark.) of September 14. These are creditable additions to our Catholic historical literature; and, without casting any slight upon others, we may be allowed to single out the articles coming from the pen of Miss Anna C. Minogue, whose contributions to our national Catholic history are well known. One feature enhances not a little the value of these various publications as historical records, and will not fail to be appreciated by future workers—the pictures which generally accompany the text. The perfection which descriptive illustration has attained in our times ought, indeed, to be turned more and more to the advantage of history: pictures will often tell better than the best pen description the story which we wish to preserve and to transmit.

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ABBREVIATIONS:

- Am *America*, publ. weekly by the America Press, New York City.
 CP *The Church Progress*, St. Louis.
 CHR *The Catholic Historical Review*, publ. quarterly by the Catholic University of America, Washington, D. C.
 ICHR *Illinois Catholic Historical Review*, publ. quarterly by the Illinois Catholic Historical Society, Chicago, Ill.
 JISHS *Journal of the Illinois State Historical Society*, publ. quarterly by the Illinois State Historical Society, Springfield, Ill.
 MoHR *The Missouri Historical Review*, publ. quarterly by the State Historical Society of Missouri, Columbia, Mo.
 MVHR *The Mississippi Valley Historical Review*, publ. quarterly by the Mississippi Valley Historical Association, Lincoln, Neb.
 PastBl *Pastoral-Blatt*, St. Louis, Mo.
 RACHS *Records of the American Catholic Historical Society of Philadelphia*, publ. quarterly by the Society, Philadelphia, Pa.
 TISHS *Transactions of the Illinois State Historical Society*, publ. by the Illinois State Historical Society, Springfield, Ill.
 WW *The Western Watchman*, St. Louis, Mo.

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DOCUMENTS FROM OUR ARCHIVES

Correspondence of Bishop Du Bourg with Propaganda

IV

BISHOP DU BOURG TO CARD. LITTA,

*Prefect of Propaganda*¹

Rome, le 6 Janvier 1816.

Eminence,

Votre absence précipitée a porté un grand tort au vénérable Mr. Edmond Burke ; le Card. Doria ayant absolument voulu vous réserver la connoissance de son affaire, — ce qui oblige ce digne Ecclésiastique à prolonger son séjour à Rome beaucoup au-delà de ce qu'il pensoit, et j'oserai ajouter de ce que l'intérêt de son Etablissement exige. — Il se console dans l'espoir que V. E. daignera lui accorder ses premiers moments à son retour, et le degré de confiance dont il a besoin pour la terminaison de ses affaires. Le vif intérêt que je dois y prendre comme Evêque, et comme Evêque voisin, et la connoissance personnelle que j'ai de ce respectable Prêtre, ne me permettent pas de partir sans le recommander de nouveau à l'attention particulière de V. E. Nul autre ne connoit mieux les besoins de la partie septentrionale de l'Amérique. Nul ne peut mettre plus de zèle à y remédier et n'est plus capable que lui d'y réussir, si V. E. adopte ses plans, qui me paroissent conçus avec une profonde sagesse.

Je suis avec une profonde vénération et un attachement tout filial,
Eminence,

Votre très humble et très ob. serviteur

✠ L. Guil. Ev. de la Nouv. Orléans.

TRANSLATION

Rome, January 6, 1816.

Your Eminence:—

Your sudden departure has caused a great deal of trouble to the venerable Father Edmund Burke,² as Card. Doria wished absolutely

¹ Original in Archives of Propaganda. *Scritture referite nei Congressi. America Centrale. Dal Canada all' Istmo di Panama. Codice 3. Dal 1791 a tutto il 1817. Fol. 353.*

² The Rev. Edmund Burke was born in Ireland in 1743. Coming to Canada in 1787, he was for some time Rector of St. Pierre and St. Laurent, Isle d'Orleans, then teacher in the Seminary of Quebec. In 1790 or 1791 he called the attention of Propaganda to the dismal religious condition of the country about the great lakes, since the departure of the Jesuits. Thither he went himself, in 1794, mak-

to reserve to you the cognizance of his affair. This compels this worthy Ecclesiastic to tarry in Rome much longer than he had anticipated, and, I dare say, than is necessary for the interests of his establishment. — He consoles himself with the hope that Your Eminence shall be pleased to devote to him the first moments after your return, and to manifest to him as much confidence as he needs for the completion of his business. The keen interest that I, as a Bishop, and a neighboring Bishop, ought to take therein, and the personal acquaintance I have of this respectable clergyman, do not permit me to leave Rome without recommending him once more to the particular attention of Your Eminence. No one has a better knowledge of the needs of the Northern portion of America; no one can display more zeal in coping with the situation there, and is more capable to succeed, if Your Eminence adopts his plans, which to me appear most wisely devised.³

I am, with deep veneration and most filial attachment,

Your Eminence's

Most humble and obedient servant,

✠ L. Wm., Bp. of New Orleans.

V

BISHOP DU BOURG TO CARDINAL DORIA PAMPHILI

*Pro-prefect of Propaganda*¹

Eminence,

Le porteur de la présente est un jeune clerc allemand, âgé de 27 ans, qui a déjà fait toutes ses études ecclésiastiques, et dont on me rend les meilleurs témoignages sous le double rapport du talent et de la vertu. Il manifeste un grand désir de s'attacher à ma mission; mais ne pouvant l'emmenner avec moi, ni le faire partir jusqu'à ce qu'il soit bien éprouvé, je supplie V. Emce. de permettre qu'il soit reçu à la Mission de Monte Citorio, parmi les Elèves de la Propagande pour

ing his headquarters at Raisin River, attending to the scattered Catholics and even undertaking the evangelization of the Indians. We find him at Detroit in 1795, and, two years later at Niagara. In 1803, he was missioned to Halifax, being the first resident priest there. In 1815 he visited Rome to lay before the Holy See the condition of religion in the province. Whilst in the Eternal City he was appointed to solicit the pallium for Archbishop Neale, and to deliver it on his return (Shea, History of the Cath. Church in the U. S., Vol. III, p. 31), which was late in 1816. He was soon after appointed Bishop of Sion and Vicar Apostolic of Nova-Scotia, receiving episcopal consecration July 5, 1818. He died December 1, 1820 (Shea, History, t. II, p. 474-480).

³ A note, on a slip of paper inserted between the pages of the next letter, and clearly written by some Propaganda official, perhaps the Prefect himself, acquaints us with some of the points under consideration. "Perhaps would it be possible henceforth to erect the other two Apostolic Prefectures; and as Father Burche (*sic*) is well thought of, put in these other two, two Vice-Prefects under Father Burque (*sic*), Prefect in the United States; and, when he finds one, or two capable subjects, have them appointed Prefects, and no longer Vice-Prefects. It might be well to hear his opinion on this, and ascertain whether it would not be in order that one at least of the three Prefects be given episcopal character."

¹ Original in Archives of Propaganda, l. c. Fol. 354.

quatre ou cinq mois, à laquelle époque je le ferai venir en France, s'il continue à s'en montrer digne, ou bien il prendra le parti qu'il voudra. — J'espère de votre bonté que vous ne refuserez pas ce petit secours à mon pauvre Diocèse.

Je suis avec un profond respect et une affection toute filiale,
Eminence,

Votre très hum. et très obt. serviteur

✠ Ls. Guil. Ev. de la Nouv. Orléans.

Rome, le 7 Janv. 1816.

Un mot de permission par écrit signé de V. E. suffira à MM. les Supérieurs pour l'admettre.

TRANSLATION

Your Eminence:—

The bearer is a young German cleric, ² of twenty-seven years of age, who has completed his whole ecclesiastical course, and is well reported of in regard to both talent and virtue. He manifests a great desire to be incorporated in my mission; but as I can neither take him along, nor make him start before he is well tried, I beseech Your Eminence to permit that he be received at the Mission of Monte Citorio, among the Propaganda students, for four or five months; after which time I shall summon him to France, if he continues to show himself worthy; or else, he shall do what he pleases. — I trust that your kindness shall not refuse this little help to my poor Diocese.³

I am, with profound respect and most filial affection,
Your Eminence's

Most humble and obedient servant,

✠ L. Wm., Bp. of New Orleans.

Rome, January 7, 1816.

A simple word of permission in writing signed by Your Eminence will be enough in order that he be admitted by the Rev. Superiors.

VI

BISHOP DU BOURG TO CARD. DORIA PAMPHILI,

*Pro-Prefect of Propaganda*¹

Eminence,

Les gazettes, en nous annonçant la nouvelle, si heureuse pour l'Eglise, d'une création prochaine de douze nouveaux membres du

² A note, by a clerk of Propaganda, gives us the following information: "John Domig, cleric, born at Ragale, in the Diocese of Coire, Tyrol, resided in the Pontifical Palace at Monte Cavallo, No. 11, at L. Martin Grütler's and Peter Eby's. His confessor used to be Father Amicta, Jesuit. His confessor must be now Peter Dahmen, at the *Convertendi*." — This Father Peter Dahmen was the brother of Father Francis X. Dahmen, C.M., who came to America with Father De Andreis and was for years pastor of Ste. Genevieve, Mo.

³ By another hand, perhaps the Cardinal's own: "Cannot be received as a student. There is no money." That at that time Propaganda's treasury was empty we learn likewise from another letter given below (VII).

¹ Original in Archives of Propaganda, *l. c.*, Fol. 352. At the time of writing this letter, Bishop Du Bourg was on his way from Rome to France.

Sacré Collège, ont réveillé dans mon coeur l'espoir d'obtenir bientôt le subside que tous les Cardinaux de la S. Congrégation de la Propagande ont jugé convenable d'accorder à ma très indigente mission, et pour lequel V. Em. a eu la bonté d'assigner les premiers six cents écus romains qui reviendroient à cette vénérable institution pour l'anneau cardinalice. J'ai reçu trop de marques de l'extrême attention de V. Em. pour craindre que l'absence puisse me priver de l'effet de ses promesses. En me forçant, pour ainsi dire, à plier la tête sous le pesant fardeau dont Elle m'a investi, Elle a contracté une espèce d'obligation de m'assister à le porter; mais le plus ferme appui de ma confiance est dans sa tendresse pour l'Eglise d'Amérique, cet enfant chéri de son zèle, l'objet de sa constante sollicitude. Six cents écus lui procureront deux Ouvriers de plus, dont les travaux, j'espère, y fructifieront au centuple, attireront sur V. Em. de nouveaux surcroîts de mérite et de gloire. — Dans la pleine conviction que mes vœux à cet égard ne peuvent manquer d'être exaucés, j'ose prier V. Em. de faire remettre ce secours, aussitôt qu'il sera à sa disposition, à Monseigneur l'Ambassadeur de France, auquel j'écris, pour le supplier de vouloir bien se charger de me le faire parvenir.

Je viens de recevoir la déplorable nouvelle de la mort du vénérable Mgr. Carroll Archevêque de Baltimore (le 6 Décembre), que je m'empresse de communiquer à Votre Eminence, comme un événement fait pour jeter dans le deuil toutes les personnes à qui la Religion est chère. Il m'est impossible d'exprimer la douleur que j'en ressens et qui doit être universelle dans l'Amérique. Votre Eminence et la Propagande tout entière ne peuvent manquer de la partager. Mgr. Carroll a un successeur dans son siège, mais il n'en aura jamais dans l'estime et l'amour de ceux qui ont eu le bonheur de le connoître. Il sera indispensable d'envoyer sur le champ le *Pallium* à Mgr. *Léonard Neale* son coadjuteur et successeur.

Je suis avec un profond respect,
Eminence,

Votre très humble et très affect. serviteur

✠ Louis Guil. Ev. de la Nouv. Orléans.

Florence, le 9 Janvier 1816.

TRANSLATION

Your Eminence,

The papers, announcing the news, most happy for the Church, of the creation, in the near future, of twelve new members of the Sacred College, have revived in my heart the hope of obtaining before long the subsidy which all the Cardinals of the S. Congregation of Propaganda deemed it proper to grant to my miserable mission, and in view of which Your Eminence was pleased to assign the first six hundred Roman *scudi* coming to the same Congregation from the Cardinals' rings. I was the recipient of too many marks of the utmost attention of Your Eminence, to be afraid that my absence might deprive me of the effect of your promises. By compelling me, as it were, to bend

my head under the heavy burden wherewith you have invested me,² Your Eminence contracted a kind of obligation of assisting me in carrying it; but the strongest motive for my trust is your tender love for the Church of America, the beloved child of your zeal and the object of your tender solicitude. Six hundred *scudi* mean for her two more laborers, whose work, I hope, shall yield a hundredfold, and draw upon Your Eminence a new increase of merit and glory. — Fully convinced that my wishes in this regard cannot fail to be fulfilled, I take the liberty to pray Your Eminence to send this subsidy, as soon as available, to the Right Rev. Ambassador of France,³ to whom I am writing to beseech him to be pleased to forward it to me.⁴

I just received the sad intelligence of the death of the venerable Msgr. Carroll, Archbishop of Baltimore (December 6th.⁵), which I hasten to communicate to Your Eminence, as an event well calculated to cast a pall of sorrow upon all persons who hold Religion dear. I am unable to give expression to the sorrow it causes me, and I am sure everybody in America feels the same. Your Eminence and the whole Congregation of Propaganda will not fail to share in it. Archbishop Carroll has a successor in his See; but he will never have any in the esteem and love of all who had the privilege to know him. It will be in order to send at once the *Pallium* to Archbishop *Leonard Neale*, his Coadjutor and successor.

I am, with profound respect,
Your Eminence's

Most humble and affectionate servant,

✠ Louis Wm., Bp. of New Orleans.

Florence, January 9, 1816.

² Bishop Du Bourg alludes to the fact that from Card. Doria Pamphili he had received episcopal consecration.

³ The Right Rev. Gabriel de Pressigny, Bishop of St. Malo, was then Ambassador of France.

⁴ Here is part of Bishop Du Bourg's letter to the Ambassador: "At the last meeting of the Congregation of Propaganda, I solicited financial help for the transportation of my priests. All the Cardinals of the Congregation were of the opinion that it should be given me. But how could this be done, as the treasury was empty? It was, therefore, resolved that His Eminence Card. Joseph Doria, Pro-Prefect, should look to some means of furnishing me 600 Roman *Scudi*. He thought then of allotting to me the first tribute paid to Propaganda for the Cardinals' rings. Now I learn from the papers that there is question of a promotion of Cardinals in the near future; accordingly I am writing to His Eminence to remind him of this promise.

I thought that your diplomatic character could not be in any way compromised in a negotiation wherein you will take part only as a Bishop, or a Father" (Bishop de Pressigny had been one of the Assistant-Consecrators of Bishop Du Bourg): "after telling at the foot of the altar to that Same Eminence, that the *Church* requested him to raise this unworthy priest to *the burden* of the Episcopate, it seems to me that Your Excellency has the right to tell him now that the Church requests him likewise to be pleased to help me to carry this burden. (Archives of Propaganda, *l. c.* Fol. 315).

From a letter written from Lyons, April 11, 1816, to Card. Doria, we learn that the 600 *Scudi* were granted and received, as requested, through the French Ambassador.

⁵ Archbishop Carroll died December 3; evidently Bishop Du Bourg was misinformed by his American correspondent.

VII

BISHOP DU BOURG TO CARDINAL LITTA,

*Prefect of Propaganda*¹

Eminence,

Quoique je n'aye pas eu de vous tout l'encouragement que j'eusse pu désirer dans la demande d'un secours pécuniaire de la Propagande pour le transport de ma colonie sacerdotale dans mon immense et très misérable Diocèse, je crois avoir trop bien jugé votre coeur pour craindre que vous trouviez mauvais que j'insiste dans un voeu aussi raisonnable, et dont l'objet vous tient aussi fortement à coeur qu'à moi-même. Et dans le fait vos raisons pour écarter cette demande furent uniquement prises de l'impossibilité où se trouvoit la Sacrée Congrégation de faire aucune avance, et de la difficulté d'en persuader la nécessité aux autres Eminences qui la composent. Or ces deux raisons n'existent plus aujourd'hui. Dans la congrégation où mon affaire fut traitée en votre absence, tous les Cardinaux, pénétrés de ma douloureuse situation, furent d'avis de m'accorder un secours, et il fut décidé que puisqu'il n'y avoit rien en caisse, on me donneroit six cents écus sur les premières rentrées que la promotion prochaine de Cardinaux devoit apporter à la Propagande. — Le moment est venu, Eminence, de rappeler à la Sacrée Congrégation cette promesse solennelle qui m'a été faite de sa part par son Em. le Card. Pro-Préfet. J'ai eu l'honneur de lui en écrire il y a peu de jours, avant de savoir votre retour à Rome. Mais cette circonstance ajoute à l'espoir que j'en avois conçu; car qui plus que vous s'intéresse au bien de ma mission? C'est Vous, Eminence, qui m'avez chargé de cet énorme fardeau; je dois donc trouver en vous plus qu'en tout autre la disposition à m'aider à le porter. — Vous avez cru que j'avais trouvé à Boulogne² un Bienfaiteur puissant dont l'assistance me dispensoit d'avoir recours à d'autres; mais la vérité est que je n'ai trouvé qu'un accueil aimable pour moi-même, sans aucun effet pour la grande fin qui m'occupe. Peu d'autres sont en moyens ou dans la disposition de m'aider; on me renvoie généralement à la Propagande; et qui voudra croire que mes demandes méritent aucun égard, tant qu'on saura que Celle-ci n'a rien fait pour un objet aussi sacré? Six cents écus sont un bien faible secours; mais enfin, Eminence, cette faible somme me procurera deux Prêtres; et deux bons ouvriers de plus, dans un diocèse qui en est totalement dépourvu, méritent bien que j'en sois même importun, si à ce prix je peux les obtenir.

Je viens donc me mettre à vos piés, Eminence, pour vous supplier de donner cours à la décision déjà prise par la Sacrée Congrégation de *m'appliquer le tribut du premier anneau Cardinalice* qui seroit payé à la Propagande. — Mgr. l'*Ambassadeur de France* voudra bien se charger de m'en faire payer le montant, du moment qu'il sera versé

¹ Original in Archives of Propaganda, l. c., Fol. 358.

² He refers to Bologna, in Italy, where he then was, and not to Boulogne, in France; the French form of the name was still used; it has been modified since into Bologne.

dans ses mains. J'ai eu l'honneur de lui en écrire, et de le prier de joindre ses sollicitations aux miennes.

Je supplie aussi V. Em. de vouloir bien prendre connoissance du plan que j'ai eu l'honneur de présenter à la S. Congrégation, sur sa demande, pour l'érection d'un *Chapitre Cathédral* dans mon Diocèse et d'en faire accélérer la décision, de même que l'expédition du Bref pour la Consécration de Mgr. Mareschal pour le siège de Philadelphie ; ce dernier peut être adressé à Mgr. l'Archevêque de Baltimore, l'autre à moi-même, l'un et l'autre sous le couvert de Mgr. l'Archev. de Bordeaux.

Mais en parlant de Mgr. L'Archev. de Baltimore, je ne puis m'empêcher de rappeler à V. Em. la douloureuse nouvelle qu'Elle aura déjà sans doute reçue, de la mort du vénérable fondateur de cette Eglise et des autres sièges des Etats-Unis, Mgr. Jean Carroll, décédé le 6 du mois de Décembre. Cette perte est une grande calamité pour l'Amérique ; Dieu veuille qu'elle n'y soit pas fatale à la Religion ! Heureusement son Siège est pourvu d'avance dans la personne de son Coadjuteur Mgr. Léonard Neale, Prélat d'une vertu distinguée, mais déjà vieux lui-même et d'une santé assez délabrée. V. Em. jugera s'il ne conviendrait pas qu'Elle lui écrive pour l'engager à se concerter avec les autres Evêques des Etats-Unis pour la désignation de son Coadjuteur. Elle sentira au moins combien il est urgent de lui faire passer immédiatement le *Pallium*, dont le retard peut le mettre dans de grands embarras. La voye de Bordeaux seroit, je crois, la plus expéditive. Cependant pour plus grande précaution, on pourroit en envoyer un second, ainsi qu'une copie du Bref pour Mr. Mareschal, à MM. Philippe et Ant. Filicchi à Livourne, qui ont un commerce constant avec les Etats-Unis, en les priant de les faire partir par la première occasion.

Je me promettois, Eminence, l'honneur de vous voir à Milan ; c'est un sacrifice de plus que j'ai à faire, dont vous me permettez de me dédommager en vous présentant l'hommage de la profonde vénération et du dévouement tout filial avec lesquels

J'ai l'honneur d'être

De V. Em.

Le très humble, très obéissant et très obligé serviteur

✠ L. Guil. Du Bourg Ev. de la Nouv. Orléans.

Boulogne le 9 février 1816.

TRANSLATION

Your Eminence :—

Although I did not receive from you all the encouragement I might have expected in regard to my request of a subsidy from Propaganda for the transportation of my colony of priests to my immense and most miserable Diocese, I trust too much in your heart to be afraid you may take it ill if I insist upon such a reasonable desire, the object of which you have at heart as much as I do. In point of fact, your reasons to lay aside this petition were taken solely from the impossibility wherein Propaganda was to advance any money, and the diffi-

culty to impress the necessity of this measure upon the other Cardinals who are members of the Congregation. Now both these reasons have ceased to exist. At the meeting where my affair was discussed in your absence, all the Cardinals, realizing the sorry conditions confronting me, determined to give me help; and it was decided that, as there was then no money on hand, six hundred *scudi* would be allotted to me out of the first revenues which the coming promotion of Cardinals was to bring to Propaganda. The time has come, Your Eminence, to remind the Sacred Congregation of this solemn promise, which was made to me in their name by His Eminence the Cardinal Pro-Prefect. I had the honor to write to him about it a few days ago,³ before I heard of your return to Rome. This very circumstance enhances the hope which I had received, for who has greater interest than you in the welfare of my mission? You it was, Your Eminence, who laid this enormous burden upon my shoulders: I ought, therefore, to find in you, more than in anyone else, the disposition to aid me to bear it. You thought I had found at Bologna a powerful Benefactor whose assistance dispensed me from appealing to others; but the truth is, that all I found was a gracious welcome, but with no further effects in so far as the great purpose engrossing my thoughts is concerned. Very few are those who have the means, or are disposed to help me; I am generally directed to apply to Propaganda; and who shall deem my request worth considering, as long as Propaganda does nothing for so sacred an object? Six hundred *scudi* are a small subsidy; yet, Your Eminence, small as it is, this sum will procure me two Priests; and two more good laborers in a Diocese utterly destitute of them, are worth my being somewhat importunate, if thereby I can obtain them.

I lay myself, therefore, at your feet, Your Eminence, to beseech you to see to the execution of the decision already arrived at by the Sacred Congregation, of *applying to me the tribute*⁴ coming to Propaganda *from the first Cardinals' rings*. The Right Rev. Ambassador of France will kindly order the amount paid to me, as soon as it is in his hands. I had the honor to write to him about it, and to beg him to second my request.⁵

I beseech Your Eminence to kindly take cognizance of the plan I have the honor to submit to the S. Congregation, on their own request, anent the erection of a *Cathedral Chapter* in my Diocese, and *to have the decision about it speeded*, as well as the forwarding of a Brief for the *Consecration of Bishop Mareschal* for the See of Philadelphia,⁶

³ Letter VI, given above.

⁴ All the passages in italics are underlined in the original.

⁵ See above, Letter VI, and Note 4 to the same.

⁶ This question of the appointment of Father Mareschal to Philadelphia was long in suspense. A letter of Archbishop Carroll to Card. Litta, dated, Baltimore, August 16, 1815 (Archives of Propaganda, *l. c.*, Fol. 338), tells the Prefect of Propaganda that the Bishops of the United States favored the appointment, first, of Father David, then of Father Du Bourg as second choice, and even mentions a rumor lately spread in the United States, that Rome was disposed to appoint Father William Harold, O.P., warmly recommended by the Irish Bishops. Another letter of the Archbishop to the same Cardinal (October

the latter may be addressed to the Most Rev. Archbishop of Baltimore; the former to myself, both in care of the *Most Rev. Archbishop of Bordeaux*.

Speaking of the Most Rev. Archbishop of Baltimore, I must not omit reminding Your Eminence of the sorrowful news which you, no doubt, already received, of the demise of the venerable founder of that Church and of the other Sees of the United States, Archbishop John Carroll, who died on the 6th of December.⁷ This loss is a great calamity for America; God grant it may not prove fatal to Religion there! Fortunately, this See was provided for beforehand in the person of his Coadjutor, Archbishop Leonard Neale, who is a prelate of distinguished virtue, but himself already aged and in rather poor health. Your Eminence shall judge whether it would not be expedient to write to him to engage him to have a consultation with the other Bishops of the United States in view of *the nomination of his Coad-*

10, 1815) rehearsed the opinions of the American bishops on the question of this long delayed appointment—Bishop Egan died on July 22, 1814,—remarking that Father David was the choice of all the prelates, but one, Bishop Flaget who claimed he could not dispense with him, and indeed pleaded earnestly his case in a letter of April 11, 1815 (Archives of Prop., *l. c.*, Fol. 327). When Du Bourg reached Rome, early in September, the question was still in suspense, and after a few days (Sept. 5) the Administrator of Louisiana wrote to Father Bruté, then in France: "I learned with infinite pleasure from Card. Litta that the appointment for Philadelphia has not yet been made: they are waiting for information from Dublin concerning Father H(arold). However, I ventured to remark that the latter was not a suitable candidate. I hope that that See shall be given to Father Ambrose Mar(eschal). I shall leave nothing undone for this purpose" (Catholic Archives of America, University of Notre Dame, Indiana. *Bishops and Archbishops of New Orleans*, No. 25). How much Bishop Du Bourg's exertions contributed to the appointment made early in 1816, we are unable to tell; but there is no doubt that the common feeling in America was that Propaganda had yielded to the persuasive ways of the Bishop of New Orleans. On April 9, 1816, Father Mareschal complained of the prelate's disregard of the opinions of the American bishops, especially of Archbishop Carroll, in this affair (Arch. of Prop., *l. c.*, Fol. 377). Eight months later the good Sulpician was still more outspoken, and marked plainly to Card. Litta that "the interests of the Church manifestly demanded that Bishop Du Bourg should go back *quam primum* to his Diocese" (Letter of Dec. 1, 1816, Arch. of Prop., *l. c.*, Fol. 393). What Father Mareschal meant by "the interests of the Church," he tells in no ambiguous terms in another letter of June 25, 1817 (Arch. of Prop., *l. c.*, Fol. 459): "In very truth everyone here acquainted with the religious conditions of this country finds it puzzling that the Right Rev. Bishop of New Orleans, no matter how great is his persuasiveness, was able to upset the plan proposed by the American Bishops." At the time of this writing, Father Mareschal had just become by the death of Archbishop Neale (June 18) Administrator of Baltimore; some time previous, the Archbishop had notified him of Propaganda's resolve to appoint him Coadjutor of Baltimore. Bishop Du Bourg was not ignorant of Father Mareschal's feelings towards him, for, on April 22, 1817, he wrote to Father Bruté: "I don't know whether I should entertain the hope of receiving a letter from Father Mar(eschal). Despite of his anger against me, I still love and venerate him. Kindly tell him so." (Catholic Archives of America, Univ. of Notre Dame, Ind., *Bishops and Archbishops of New Orleans*, No. 24). Mareschal, it appears, was not much inclined to respond in kind to this "love and veneration," and to the end, he entertained an unfeigned feeling of distrust towards Du Bourg's "fanciful schemes" (Cf. Catholic Historical Review, III, p. 181).

⁷ See Note 5 on preceding Letter VI.

jutor. You will understand at least how urgent it is that *the Pallium* should be sent to him at once, as delay might create great difficulties for him. The way of *Bordeaux* would be, I believe, the quickest. However, for greatest security, *a second Pallium, as well as a copy of the Brief for Father Mareschal* might be sent to Messrs. Filippo and Antonio Filicchi at Leghorn,⁸ who are constantly in touch with the United States, these gentlemen being requested to forward them by the first opportunity.

I had anticipated the pleasure of seeing Your Eminence at Milan; it is one more sacrifice I have to make; permit me to compensate myself therefor by offering you the homage of the profound veneration and most filial devotedness wherewith

I have the honor to subscribe myself

Your Eminence's

Most humble, obedient and grateful servant,

✠ L. Wm. Du Bourg, Bp. of New Orleans.

Bologna, February 9, 1816.

VIII

BISHOP DU BOURG TO CARD. A. DUGNANI,

*Pro-Prefect of Propaganda.*¹

Eminence

Je me hâte de vous présenter, ainsi qu'à S. E. le Card. Litta, mes sincères actions de grâces pour le secours de six cents écus, que vous avez eu la bonté de faire compter à ma demande, sur la caisse de la Propagande, à Mgr. l'Ambassadeur de France pour les besoins extrêmes de ma mission; cette attention, en vous donnant des nouveaux droits à ma respectueuse reconnaissance, est en même temps un nouvel aiguillon pour mon zèle.

V. E. apprendra avec plaisir que l'oeuvre de ma ² s'avance à ma satisfaction, et que j'ai trouvé en Italie, et dans la bonne ville de Lyon, des secours, qui sans être encore abondants, me mettent à l'abri de toute inquiétude, et me font espérer un succès consolant. Cependant, d'un autre côté, les nouvelles, que je reçois de la Nlle. Orléans seroient bien propres à me faire abandonner la partie. *L'homme ennemi* à la première nouvelle de ma nomination, a renouvelé. et multiplié ses perfides intrigues. Il est question de faire passer une loi à la Législature, qui mettra mon sort temporel à la discrétion des hommes les plus déclarés contre l'autorité épiscopale; et les esprits sont échauffés au point de faire tout craindre à mes amis pour ma personne, si je parois dans cette ville.

⁸ These two merchants of Leghorn are the same who were so instrumental in the conversion of Mrs. E. A. Seton. On his way to Rome, Du Bourg had visited them, and seen in their home Mrs. Seton's son William (Du Bourg to Bruté, Rome, Sept. 5, 1815. Catholic Archives of America. University of Notre Dame, Ind. *Bishops and Archbishops of New Orleans*. No. 25).

¹ Archives of Propaganda, l. c. Fol. 369-370.

² A word illegible in the original.

V. E. jugera facilement que de pareilles informations ont dû me causer de cuisantes inquiétudes. J'avouerai avec franchise, qui j'ai été sur le point de supplier Sa Sainteté d'accepter ma démission d'un fardeau, que de pareilles circonstances me représentoient insupportable.

Il le seroit, en effet, Eminence! pour le courage même le plus intrépide, s'il falloit que l'Evêque se fixât dans la Ville de la Nouv. Orléans, ou même dans la Basse Louisiane, qui est toute entière plus ou moins sous l'influence de ce malheureux Religieux. Cette partie n'offre absolument rien à espérer sous aucun rapport à l'Evêque, tant que cet homme vivra. Cependant, je sens combien il est essentiel de ne pas renoncer à l'espoir de la ramener un jour par la douceur à l'autorité Episcopale; mais cette considération même seroit toute-puissante pour ne point exposer l'Evêque à une lutte inégale, qui ne peut que lui attirer des avanies fatales au respect dû à sa dignité.

Pour concilier tous les intérêts, je ne vois qu'un seul moyen, et je prie V. E. de vouloir bien le soumettre au Cardl. Préfet, et à la Sacrée Congrégation: c'est, que j'établisse provisoirement mon Siège dans la Haute Louisiane, dans la Ville de St. Louis.

Indépendamment du motif péremptoire, qui m'en a fait naître l'idée, il en est plusieurs autres, qui sembleroient devoir suffire pour recommander cette mesure. Pour travailler solidement au bien de mon Diocèse, il faut, que j'établisse un Séminaire, et des écoles d'instruction primaire; ces établissements doivent, surtout jusqu'à ce qu'ils soient pleinement consolidés, être sous la surveillance immédiate, et constante de l'Evêque. Or tout s'oppose à ce qu'ils se fassent dans la Basse Louisiane, et tout promet de favoriser leur accroissement dans la Haute. Les moeurs absolument perdues dans l'une, et encore simples dans l'autre; l'air insalubre de la première, et très pur dans la seconde; les terrains et les vivres extrêmement chers dans celle-là, et à très bon marché dans celle-ci. Dans ce projet, je me contenterois de nommer un grand Vicaire à la Nouv. Orleans, pour lequel je demanderois à Sa Sainteté par l'entremise de la Sacrée Congrégation la faculté d'administrer, *selon que je le jugerois convenable*, le sacrement de la Confirmation; la distance immense, où je serois placé, ne me permettant pas de me transporter dans la Basse Louisiane pour remplir cette auguste fonction de mon Ordre.

Dès lors aussi il faudroit surseoir indéfiniment à l'exécution du projet, que j'avois présenté à la S. Congrégation, de détacher la haute Louisiane de mon Diocèse pour en former un Evêché séparé.

Tel est, Eminence, le fruit de mes longues méditations, pour le bien spirituel de ce pauvre troupeau. Je vous conjure de me faire savoir, sous le plus court délai, l'opinion de la S. Congrégation sur un plan qui me paroît être le seul praticable.

J'ai reçu avec grand plaisir, Eminence, la nouvelle, que vous me donnez de l'expédition du Bref de nomination de Monseigneur Marschal à l'Evêché de Philadelphie. Je ne négligerai pas de lui transmettre la copie que vous m'en avez fait remettre à Bordeaux, où je serai sous peu, et où je prie V. E. de me faire adresser, sous le couvert de Mgr. l'Archevêque, la réponse que je sollicite de la S. Congrégation.

Quant à l'article de l'érection du *chapitre cathédral* que j'avois demandée, ces nouveaux arrangements doivent porter à la suspendre jusqu'à plus ample informé.

Agréez, Eminence, l'hommage de la profonde vénération, et du dévouement sans bornes avec lesquels je suis, etc.

✠ Louis Guil. Ev. de la Louisiane.

Lyon 11 Avril 1816.

TRANSLATION.³

Your Eminence:—

I hasten to extend to you and to His Eminence Card. Litta, my most sincere thanks for the subsidy of six hundred *scudi* which you were so kind as to order paid, as I requested, from the treasury of Propaganda, to the Right Rev. Ambassador of France, for the extreme necessity of my mission. This act of kindness, whilst giving you new claims upon my respectful gratitude, does, at the same time, spur on my zeal to new endeavors.

Your Eminence will learn with pleasure that the work of my ⁴ is progressing to my satisfaction, and that I found in Italy,⁵ and in the good City of Lyons some help, which, although it is not yet very plentiful, yet is large enough to remove from me all anxiety and enkindles in me the hope of consoling success. But, on the other hand, the news which I received from New Orleans were such as to almost make me give up the whole undertaking. The *enemy*,⁶ on hearing of my appointment, renewed and multiplied his perfidious wiles. There is now question of having the State Legislature pass a law placing my temporalities under the absolute control of the men most strenuously opposed to Episcopal authority; and so heated are the minds of the party, that my friends entertain fears about my personal safety, should I appear in the city.

Your Eminence may easily realize what distress such news caused me. I must say candidly that I came very near beseeching His Holiness to take away from my shoulders a burden which, in circumstances such as these, appeared to me simply unbearable.

Unbearable it would be, indeed, Your Eminence, for the most courageous and fearless Bishop, if he were obliged to settle in the City of New Orleans, or even in Lower Louisiana, which is almost entirely

³ Part of this translation was published in the Catholic Historical Review, Vol. IV, p. 63-64.

⁴ Word illegible in the original.

⁵ Of how much money Bishop Du Bourg collected in Italy we have no record; at Milan he recruited for the Louisiana Mission a number of priests and students gathered into a kind of pious association under Father John Mary Rossetti: let us mention, besides Joseph Tichitoli, a cleric who accompanied the Bishop, Father Marcellus Borella, John Rosti, John Bosoni, Peter Vergani Angelo Mascaroni, and Joseph Pifferi, who followed later, and labored in various capacities in the Dioceses of St. Louis and New Orleans.

⁶ Allusion—clearer in the French wording: "l'homme ennemi"—to Matth. xiii. 28. The "enemy" here referred to is "that wretched Religious" mentioned a few lines further below, Father Anthony Sedella.

under the influence of that wretched Religious. Nothing at all can be hoped there as long as that man is living. However, I feel how essential it is not to give up the hope of bringing back some day by dint of meekness, that part of the Diocese under submission to Episcopal authority. But this consideration itself positively forbids exposing the Bishop to an uneven struggle, the inevitable result of which can be only the loss of the respect due to his dignity.

I see but one means of reconciling all the interests at stake, and I beg Your Eminence kindly to propose this means to the Cardinal Prefect and to the Sacred Congregation: it is, that I should, for the time being, establish my See in Upper Louisiana, namely, at St. Louis.⁷

Apart from the peremptory motive which brought this idea to my mind, several other reasons seem sufficiently strong to recommend this measure. In order that I may work thoroughly for the good of my Diocese, I must establish a Seminary and primary schools; these new establishments ought to be, until they are solidly grounded, under the immediate and constant supervision of the Bishop. Now everything is against their being located in Lower Louisiana, whereas everything looks favorable to their happy development if they be in Upper Louisiana: in the one place morality is at an incredibly low ebb, it remains untainted in the other; in the one the air is unsalubrious, it is pure and healthy in the other; in the one real estate and living are very high, they are very cheap in the other. In case I were to settle in Upper Louisiana, I would appoint only a Vicar General at New Orleans, requesting His Holiness, through the Sacred Congregation, to grant him the faculty to administer *as I would deem fit* the Sacrament of Confirmation, as the immense distance between the place of my residence and Lower Louisiana would prevent my betaking me thither to fulfill this august function of my Order.

In this case, too, it would be necessary to postpone indefinitely the carrying to execution of the project which I have suggested to the Sacred Congregation touching the dismemberment of Upper Louisiana from my Diocese and its creation into a new Diocese.⁸

Such is, Your Eminence, the fruit of my long meditations in behalf of the spiritual good of my poor flock. I earnestly beseech you to let me know at your earliest convenience what the Sacred Congregation thinks of this plan which to me appears to be the only practicable one.⁹

⁷ Bishop Du Bourg did not wait for an answer from Propaganda before taking measures according to this plan. Less than two weeks after writing to Cardinal Dugnani, he made known to Father De Andreis his change of plans (Letter of April 24, 1816; in Archives of the St. Louis Chancery. The most important portion of this letter was published in *The Catholic Historical Review*, Vol. IV, p. 62.).

⁸ This is the first time we hear of this project, which, a subsequent letter (IX) informs us, was also recommended by Bishop Flaget. Henceforth Bishop Du Bourg showed himself strenuously averse to its resumption.

⁹ At the end of this letter, a secretary added the following note: "Answered by His Eminence the Prefect, in May 1816; the plan is approved."

I received with great pleasure Your Eminence's notification that the Brief appointing Msgr. Mareschal to the Bishopric of Philadelphia was expedited.¹⁰ I shall not be remiss in transmitting to him the copy of that Brief which you forwarded me to Bordeaux, where I shall be before long, and whither I beg Your Eminence to send me, in care of the Most Rev. Archbishop, the answer of the Sacred Congregation to the question which I am submitting.

In regard to establishing a *Cathedral Chapter*, as I had solicited,¹¹ this question ought now, owing to the new arrangements proposed above, to be left in abeyance until we have more definite information.

Deign Your Eminence accept the homage of the deep veneration and absolute devotedness in which I am, etc.

✠ L. Wm., Bp. of Louisiana.

IX

BISHOP DU BOURG TO CARD. A. DUGNANI.¹

Bordeaux 24 Juin 1816.

Eminence.

J'eus l'honneur de vous écrire de Lyon vers la fin d'Avril dernier, pour vous communiquer les fâcheuses nouvelles, que je venois de recevoir de la Nouvelle Orléans, vous soumettre le plan que j'avois conçu d'établir ma résidence du moins provisoire dans la ville de St. Louis des Illinois, et vous supplier de me faire parvenir sous le plus court délai, votre réponse à Bordeaux. —

Depuis cette époque je n'ai cessé d'être assailli de lettres du même quartier, toutes plus décourageantes les unes que les autres, et dont les auteurs ne sauroient m'être suspects, puisque ce sont les personnes mêmes, qui me sent le plus dévouées, et qui auroient le plus grand intérêt à mon retour, tels que mes frères, mon Grand Vicaire, les Dames Religieuses de Ste. Ursule, et plusieurs autres. La substance uniforme de leurs rapports, est que, sur la nouvelle de ma consécration épiscopale le parti s'est agité pour faire passer une loi à la Législature de l'Etat, qui remet l'administration de l'Eglise Cathédrale à un corps de Marguilliers, tous dans le sens du Père Antoine;—que les meneurs ont soulevé toutes les classes contre l'admission d'un Evêque, à tel point que mes amis croient qu'il n'y auroit pas de sûreté pour ma personne à m'y montrer;—qu'au moins l'entrée de la Cathédrale me seroit refusée, et que la dignité épiscopale y seroit certainement l'object des plus avilissans outrages;—que l'acte de ma consécration et le Bref de Sa Sainteté pour mon institution ayant été remis par mon grand Vicaire au Père Antoine pour être enregistrés et déposés aux Archives de la Cathédrale, celui-ci avoit répondu dérisoirement, qu'il en conférerait avec les Marguilliers, un desquels avoit eu ensuite l'impudence de porter ces pièces au Café et d'en faire des plaisanteries

¹⁰ See Letter VII, note 6.

¹¹ See Letter VII.

¹ Archives of Propaganda, *l. c.*, Fol. 372-373.

insultantes pour Sa Sainteté et pour l'Évêque;—que le Père Antoine ne craignoit pas de dire qu'il n'avoit rien à faire avec le Pape ni avec les Evêques de sa façon;—que cependant par une inconséquence inconcevable, ou par un reste de pudeur politique, non seulement il admettoit les dispenses matrimoniales expédiées en mon nom par mon grand Vicaire, mais qu'il refusoit même de bénir les mariages, pour lesquels il falloit des dispenses, jusqu'à ce que les parties s'en fussent pourvues devant l'autorité légitime. — D'où il se résulte qu'il n'existe pas de schisme réel, mais que tout est prêt pour en consommer un à la première lutte, dont l'apparition de l'Évêque dans le pays ne pourroit manquer d'être le signal, qu'ainsi non seulement le respect dû à la dignité épiscopale, mais encore l'intérêt vital de la religion en seroit évidemment compromis, ce qui importe essentiellement d'éviter, puisque le mal une fois fait seroit désormais irréparable. — J'en conclurois que Dieu ne me veut pas dans mon Diocèse, et je n'aurois pas balancé de présenter ma démission à Sa Sainteté, si je n'eusse pensé que la ville de St. Louis m'offroit une résidence où je pourrois m'établir avec plus d'avantage pour la Religion, que la Nouvelle Orléans n'eût dans aucun état de cause pu présenter. — Cependant, Eminence, avant de m'y transporter, j'ai cru indispensable de m'assurer de l'accueil que je pourrois y espérer; car on m'assure encore que la Cabale de la Nouvelle Orléans n'a rien négligé pour corrompre l'esprit des campagnes, et, autant qu'il est possible, de tout le Diocèse. — J'ai en conséquence écrit à Mgr. Flaget, Evêque du Kentucky, qui est très vénéré dans la Haute Louisiane, et qui d'après la connoissance qu'il a des dispositions des habitans, sollicitoit l'érection d'un nouveau Siège Episcopal dans ce quartier, de les presser de s'expliquer péremptoirement et d'assigner une subsistance à l'Evêque, indépendante du caprice ou de l'humeur de ses diocésains.—Et mon avis seroit que je dois attendre leur réponse pour me décider à m'y rendre. — C'est sur ces divers points, Eminence, qu'il m'est extrêmement important d'avoir le plutôt possible les directions de la S. Congrégation. Car sans cela je n'agis qu'au hasard, et ne puis suivre que mon propre jugement. Je n'ai pas manqué cependant de consulter tout ce que j'ai pu trouver de plus éclairé et de plus sage parmi les Prélats et les Ecclésiastiques français, qui tous ont approuvé mon plan. J'ai ne pas laissé plus pour cela d'avancer l'oeuvre de ma mission, en faisant partir pour le quartier de la Haute Louisiane, par la voye de Baltimore et du Kentucky, cinq prêtres, quatre minorés et quatre frères, tous hommes éprouvés, et auxquels j'ai fait connoître en détail la situation des choses. J'en ai encore dix ou douze à expédier en Octobre; mais je ne le ferai qu'en tremblant, si je n'ai pas l'avis de la S. Congrégation. Je vous supplie donc, Eminence, de vouloir bien prendre ma position en très sérieuse considération, et après avoir conféré avec L.L. E.E. sur l'exposé précédent, me faire expédier sous la plus court délai la réponse aux trois questions suivantes: 1° Ne convient-il pas, vu la certitude de l'avilissement de la dignité épiscopale, et de la très grande probabilité d'un danger réel pour ma personne dans la ville de la Nouvelle Orléans, de fixer, au moins provisoirement, ma résidence dans celle de St. Louis? — 2° Ne

convient-il pas, que j'attende pour me transporter à St. Louis, que j'obtienne l'assurance d'y être bien accueilli, et d'y avoir des moyens de subsistance? — 3° Ne convient-il pas aussi que je diffère jusqu'à cette époque le départ des Missionnaires qui s'offrent à venir partager mes travaux?

Sur la première question, je ne crois pas qu'il puisse y avoir de partage. Tous ceux qui connoissent l'état des choses s'accordent à prononcer que vouloir tenter l'abord de la Nlle. Orléans seroit une témérité inexcusable, et fatale à la Religion. Et quant à moi, Eminence, qui connois mieux que personne et les lieux et les hommes, je dois déclarer que je ne me sens pas la force de m'exposer aux conséquens d'une pareille démarche.

Sur la seconde il me paroît être dans l'esprit de l'Eglise de ne pas exposer un Evêque à mendier son pain. Si l'espoir d'obtenir un Evêque ne détermine pas les habitans de la Haute Louisiane à lui assurer un établissement, ils seroient bien moins disposés à rien faire pour lui, quand une fois ils le possédroient, et qu'ils sauroient qu'il ne peut leur échapper. Je crois donc qu'il est nécessaire de les faire expliquer avant de m'y transporter. — Déjà le mois d'Avril dernier, Mgr. Flaget avoit entamé cette négociation, et il est probable qu'on en saura le résultat avant la fin de l'année.

Quant à la troisième question, je regarde sa solution comme dépendante de celle de la seconde. Cependant je verrois moins d'inconvénience à faire partir des Missionnaires, qui, et tout état de cause, désirent se transporter en Amérique et y trouveront toujours de l'emploi, qu'à partir moi-même au hasard. Cette mesure pourroit même être nécessaire pour ne pas décourager les bienfaiteurs de la Mission, qui paroissent compter sur le départ. Si, au résultat, j'étois dans l'impossibilité de suivre ma destination, j'aurois toujours appliqué les aumônes que j'ai reçues à celle pour laquelle elles ont été données.

Je saisis avec ardeur cette occasion, de remercier de nouveau V. Eminence, des bontés dont Elle m'a honoré, et d'en solliciter la continuation, et de lui offrir l'hommage de la profonde vénération et de l'attachement tout filial avec lesquels j'ai l'honneur d'être &c.

✠ L. Guil. Du Bourg
Ev. de la Louisiane.

TRANSLATION.²

Your Eminence:—

I had the honor of writing to you from Lyons about the end of April,³ to acquaint you with the sad news I had just received from New Orleans, submit to you the plan I had formed to establish my residence, at least for a while, in the town of St. Louis, and beseech you to forward as soon as possible your answer to Bordeaux.

² This translation was already published in *The Catholic Historical Review*, Vol. IV, pp. 64-66.

³ The letter referred to here is given above (VIII), and dated April 11; Bishop Du Bourg must have forgotten the exact date.

Since that time, I have been constantly assailed by letters from the same quarter, all very dispiriting, and the trustworthiness of whose writers I cannot question, for these persons are precisely those who are most devoted to me, and would be most interested in my return, namely, my brothers, my Vicar General, the Ursuline nuns and others. The uniform burden of all these letters is that, when the news of my Episcopal consecration reached over there, the party began to stir themselves to have the State Legislature pass a law enacting that the Cathedral should be administered by a Board of Trustees, all naturally Father Anthony's abettors;—that, besides, the ringleaders have so roused all the classes of the people against the coming Bishop, that my friends believe it would be unsafe for me to go there; at least access to the Cathedral would be denied me, and the Episcopal dignity would be ignominiously outraged;—that, when my Vicar General brought to Father Anthony the Testimonial of my Consecration and the Brief of His Holiness raising me to the Episcopate, in order to have them registered and filed in the Cathedral Archives, Father Anthony replied derisively that he would consult about the matter with the trustees, one of whom had, shortly after, the impudence to take these documents to a saloon and, on the occasion of them, to aim gibes and insults at the Holy Father and the Bishop;—that Father Anthony boasts that he has nothing to do with the Pope and the Bishops of his making;—that, however, by an unconceivable inconsistency, or maybe a remnant of political timidity, not only he accepts matrimonial dispensations issued in my name by my Vicar General, but even refuses to bless marriages in need of dispensation, until the parties have secured this dispensation from the lawful authority. So that, on the whole, there is actually no schism, but everything is ready for starting one at the first provocation; and the appearance of the Bishop in the country shall not fail to be the signal; so that, not only the respect due to the Episcopal dignity, but the vital interests of religion as well, shall be jeopardized; which must be avoided at all costs, because once the mischief is done, it will be impossible to mend it. — From this I might be led to conclude that God does not wish me in my Diocese; and I would not have hesitated to send my resignation to His Holiness, had not the thought occurred to me that St. Louis may offer me a residence where I may settle with greater profit to religion than could ever be found in New Orleans.

However, Your Eminence, before going there, I deemed it necessary to make sure of the kind of welcome I might expect there; for I am told also that the coterie at New Orleans have spared no efforts to poison the minds of the country-people, and as much as they could, of the whole Diocese. In consequence, I have written to Bishop Flaget of Kentucky, who is highly esteemed in Upper Louisiana, and who, being well acquainted with the dispositions of the people there, solicited the erection of a new Episcopal See in that district; I have requested him to urge those people to express themselves plainly, and assign to the Bishop a maintenance independent from the caprice and humor of

his flock. My opinion is accordingly that I should wait for their answer before definitely determining to go there.⁴

Upon these various points it is extremely urgent, Your Eminence, that I should have as soon as possible the directions of the Sacred Congregation; for without these directions I act only at haphazard, being obliged to rely solely on my own judgment. I consulted, however, the most enlightened and wise French prelates and ecclesiastics; and all approved of my plan.

Meanwhile, I did not fail to further the work of my mission; and I have just sent to Upper Louisiana, by the way of Baltimore five priests, four clerics in minor Orders, and four Brothers,⁵—all well-tried men, to whom I have explained the exact condition of things. Ten or twelve more may possibly be ready to sail by October next;⁶ but I will not send these without fear, if I have not the opinion of the Sacred Congregation. I beseech Your Eminence, therefore, to take my position into serious consideration, and, after conferring with the Cardinals of the Congregation on the foregoing *exposé*, to forward me as soon as possible their answer to the following questions: 1. Owing to the certainty, that the Episcopal dignity will be reviled, and to the extremely strong probability that I may personally be exposed to serious danger in New Orleans, is it not advisable to fix, at least provisionally, my residence in St. Louis? — 2. Ought I not to wait, before going to St. Louis, for an assurance that I shall be well received there, and find a maintenance? — 3. Should I likewise delay until then the departure of the Missionaries who have offered to share in my labors?

Anent the first query, I do not see how there could be two opinions. All persons conversant with the conditions are unanimously saying that attempting to go first to New Orleans would be inexcusable rashness, and a death-blow to Religion. As for myself, Your Eminence, who know better than anyone both the place and the men, I must declare that I do not feel equal to the task of exposing myself to the consequences of such a step.

With regard to the second question, it does not seem to me that the Church's intention is that a Bishop should be a beggar. If the hope of having a resident Bishop does not move the people of Upper Louisiana to settle something definite for his maintenance, still less will they be disposed to do anything, once he is with them, and they

⁴ Bishop Du Bourg's letter to Flaget must be the one received by the latter on August 8, 1816 (Cf. *Spalding*. Flaget, p. 168). It does not seem, however, that the Bishop of Bardstown did then much to satisfy the request of Bishop Du Bourg.

⁵ Fathers De Andreis, C.M., Rosati, C.M., Acquaroni, C.M., Carretti and Ferrari of Port-Maurice; Messrs. Dahmen, Deys, Gonzalez and Tichitoli; Blanka, C.M., Flegifont, Boranvanski, de Latre; of these four men only the first was actually a lay-brother; the other three had manifested some intention of joining the Community of the Lazarists; none of them eventually persevered. All sailed, on June 12, 1816, on the American brig *The Ranger*.

⁶ These were apparently the recruits from Milan. See Letter VIII, note 5.

know he cannot go anywhere else. I believe it necessary, in consequence, that they should come out with a plain statement, before I go there. Already in April Bishop Flaget has broached the subject, and we may probably know the result of his negotiations before the end of the year.

The solution of the third question depends, in my opinion, upon the answer given to the second. However, I should not see so much inconvenience in an early start of the Missionaries who, at any rate, wish to go to America and are sure of finding work there, as in my own departure at haphazard. This measure may even be necessary for the encouragement of the benefactors of the Mission who seem to reckon on that early start. If, after all, it turns out that I cannot follow my destination, the money given me will thus nevertheless be faithfully applied according to the intention of the donors.

I take most eagerly this opportunity to thank once more Your Eminence for all the marks of kindness wherewith you have honored me, and beg of you to be pleased to continue me this kindness, and I tender to you the homage of the profound veneration and most filial attachment with which I have the honor to subscribe myself, etc.

✠ L. Wm. Du Bourg,
Bp. of Louisiana.⁷

⁷ A note added to the original says: "Answered August 17, 1816." The plan suggested by the Bishop had already been approved in substance. (See Letter VIII, note 9).





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MISSOURI'S EARLIEST SETTLEMENT AND ITS NAME

History does not seem to start right unless it begins at the beginning. This may explain why in the older states an apparently undue importance is attached to the location of their first towns. Not only the capital city and the metropolis but the site of the earliest settlement must be known by all who would not be ignorant of the ABC of their civic history.

Missouri has been unfortunate from this point of view, for her historians have been unable to say with decision where it was that the Frenchmen, who two centuries ago came trickling down the Wabash, the Illinois, and the Wisconsin to the Mississippi, planted their first homes on the Missouri side of that great waterway. *Sieur de Bourgmont's Fort Orleans*, built in 1724 on an island in the Missouri, near the present Brunswick in Chariton County, is sometimes given the distinction of priority. *Sainte Geneviève*, the oldest of existing settlements, has a clearer title; but much history was enacted here before its foundation. The miners, who made their homes about the "*Cabanage de Renaudière*" formed a village, of course of very modest proportions, before *Ste. Geneviève* arose above the mists that surround its origin.

There is another claimant. Mr. Houck states its case with his usual judicial fairness. "Although we have no direct evidence of the fact, it is highly probable," he says, "that the first white settlement on the Mississippi, even before the foundation of Cahokia and Kaskaskia, was made on the west side of the Mississippi near the mouth of the river *Des Pères*." He had heard the testimony of but two witnesses. The first of these was Beck, who in his *Gazetteer of Missouri* speaks of a town founded by the early Jesuit Fathers (the French called them *Pères*) at the mouth of the *Des Pères River*, from whose presence the river derived its name. The other witness was *Moses Austin*.

Austin was a keen observer of men and things. Among his papers carefully preserved by his descendants in *Austin, Texas*, is a booklet of 38 leaves, which he entitles a *Memorandum of his journey from Virginia to Louisiana West of the Mississippi, 1796-7*. Pertinent to our subject is the statement:

"From the best Accounts that can be gathered from the most antient of the Inhabitants it appears that the first Settlement of the Country by the French was a place called *La Rivière Despère* (or *Fathers or Priests River*) which is situated on the now Spanish side of the Mississippi about six miles below

where the Town of St. Louis now stands. . . . From the supposed unhealthiness of that spot, they removed to a prairie on the Kaskaskia River about 25 miles from its mouth where the Tamaroica Indians then lived. Here they built a church dedicated to St. Joseph, and called the prairie after the name of the Saint, and resided there sometime, until some disorder prevailing among the Indians, which destroyed (*sic*) most of them in one year, they came to Kaskaskia and built a Stone Church in the Centre of the town dedicated to the Immaculate Conception of the Virgin Mary."

The St. Joseph's church, at what has long been known as Prairie Du Rocher, as well as Kaskaskia, in the Illinois Bottoms are conspicuous facts in the story of the white occupation of the Mississippi Valley, but they do not interest us at present. We shall not follow our Missouri colony in its migration thither. Neither shall we claim, as Mr. Houck was inclined to do, that the settlement at the mouth of the Des Peres antedated Cahokia over in Illinois. For, in truth, it does not. These considerations would carry us far afield. It will be sufficient for this brief paper to bring the Missouri settlement out of the region of the conjectural and establish as a certainty that there was a town at the mouth of the Des Peres River in 1706, that is, twenty years prior to any other known foundation in Missouri.

There are witnesses whose testimony has not been heard. Let us cite them. Father James Gravier's recital of the events of his trip from Chicago to the mouth of the Mississippi in 1700 is a classic document in western annals. It will be recalled that when, midway down the course of the Illinois River, he reached the camp of the confederated Illinois tribes, he found that the Kaskaskia Indians and the French, who were there, had determined to secede from their allies and remove to the south. He accompanied them in their withdrawal until his companion, Father Gabriel Marest, fell sick, when he hastened on with him to the Tamaroa Village, a mission station on the site of the present Cahokia, opposite St. Louis. Father Gravier left his brother Jesuit in good hands at Tamaroa, and continued his journey southward towards the mouth of the Mississippi as he had contemplated. He tells us no more of the movements of the Kaskaskia Indians or of the French, who had left the confederated camp. The inference, hitherto followed almost universally by writers touching on this period, was that these continued their journey until they established themselves near the mouth of the Kaskaskia River and founded there the village of Kaskaskia, Illinois, in the year 1700.

Such was not the case. When they reached the mouth of the Des Peres River, they chose a beautiful spot for their home there, as we are informed by indisputable contemporary evidence. In the following year, that is, 1701, the Reverend Mr. Bergier, who was pastor at that time in the Tamaroa village, writes to the Bishop of Quebec:

"1. The Kats [this is a common short form for Kaskaskia] to the extent of about thirty cabins, have established their new village two leagues below this on the other side of the Mississippi. They have built a fort there, and nearly all the French have hastened thither."

"Two leagues below" Tamaroa, and "on the other side of the Mississippi" bring us into Missouri at the mouth of the Des Peres River. "They have built a fort there" and "nearly all the French have hastened thither," indicate a settlement of whites. A number of Frenchmen left the confederated camp with the Kaskaskia. We see these now augmented by the accession of Frenchmen who had been at Tamaroa, so that it is safe to say that the whites in Missouri in 1700 were the largest aggregation of Caucasians at any one spot in the entire Mississippi Valley.

Monsignor Bergier continues:

"2. The chief of the Tamaroa, followed by some cabins, joined the Kats, attracted by Rouensa who promises them much, and makes them believe him saying that he is called by the great chief of the French, Mr. d'Iberville, as Father Marest has told him."

"3. The remainder of the Tamaroa numbering about twenty cabins are shortly going to join their chief, already settled at the Kats. So there will remain here only the Cahokia numbering 60 or 70 cabins. They are cutting stakes to build a fort."

Here we learn how it came about that the early Illinois settlement changed its name at this time from Tamaroa to Cahokia. The Tamaroa abandoned the site and the Cahokia made it their permanent home.

Attention might incidentally be called to the meaning of the word "cabin" as used in this letter and contemporary Illinois literature. The cabins of these tribes ordinarily contained five fires, and each fire accommodated two families. Allowing four persons to an average family, we have $(30 \times 5 \times 2 \times 4)$ twelve hundred Kaskaskia Indians constituting one element of the population of Missouri's first city. As a matter of fact, this is about the correct figure. For at a very slightly later date, Father Gravier states that the total number of this band of the Kaskaskia was 1200. An evident mistranslation in the Jesuit Relations of this statement, where in the English it is given at 2200, originated an error that is appearing in all the more recent accounts touching this point. If the Tamaroa followed their chief, as they were about to do, this would add another 1200 to Missouri's population. The whites may have numbered a hundred, making thus a grand total of 2,500 souls. This is a very moderate estimate of the whites. They may have been many more. We read that at an earlier date than this 1,000 French traders and trappers, not counting the Indians, gathered at times at Michilimacinac. There were surely never that many at the mouth of the Des Peres, but there may well have been far more than a hundred.

Though there can no longer be any reasonable doubt about the location of Missouri's first colony, it may be well to confirm the established fact. This may be done by summoning another witness who may bring us very valuable testimony.

The cartography of the younger DeLisle of Paris was just at our period one of the glories of French scholarship. In 1703 he executed

a map of the course of the Mississippi. The village of Tamaroa is correctly located; and, across the river very slightly to the south, we find he has placed a village of the Illinois or the Kaskoukia. He is so precise that he shows the Des Peres, and the settlement is on its northern bank. Hence the first city was within the limits of St. Louis of today.

Is further testimony desired? Father Gravier in the trip just referred to, from Chicago to the mouth of the Mississippi, actually shows us the city in the process of crystallizing into formation. He says the Tamaroa are not at their camp, but two leagues south of it. Then he adds, the Mitchigamea are coming to form one village with them there. This clearly indicates that some of the Tamaroa had already made up their minds to abandon their old home at the present Cahokia for a site two leagues below.

Finally, there is another witness. According to the hitherto accepted view, the Kaskaskia tribe never lived right on the Mississippi, but on the Illinois River up to 1700 and on the Kaskaskia River after that date. Now there is a letter of Fr. Gabriel Marest in the Jesuit Relations, written while he was with the Kaskaskia tribe. Its superscription is "From the Illinois ON THE MISSISSIPPI," Nov. 26th, 1702.

The mention of Rouensa's name in Monsignor Bergier's letter opens a possible amplification of the personnel of our village. This chief, Rouensa, is spoken of with comparative frequency in the documents of the period. It would seem possible to substantiate, by observing his movements, Austin's account of the migrations of the colony that constituted Missouri's first settlement. But an investigation of the name of the Missouri city would seem to be more appropriate at this juncture.

Let us see whether by following Rouensa's various abodes some clue may be found as to the name of the city at the mouth of the Des Peres. If the tribe remained in Missouri five years, it is certain that the name was St. Francis Xavier.

For on March 2nd, 1706, Father John Mermet wrote a letter which he dates "From among the Kaskaskia" and addresses it to his brethren in Canada, whom he takes to be well aware of the fact that Rouensa's village is named St. Francis Xavier. The opening lines indicate that the unsteady tribe is just then on the eve of an exodus, but whither or whence is not mentioned. The chief purpose of the letter, however, is to tell of a murderous attack made by one of the Peoria savages on Father James Gravier, and of the successful efforts made to bring rescue to the wounded and captive priest. Mermet enlisted the assistance, he tells us, of Rouensa, who sent four of his braves to the Peoria camp at once. These with the help of a French blacksmith, named St. Michael, and other Christians there, secured the priest and brought him safely to Father Mermet, who was patiently and hopefully waiting, the letter states, "at Rouensa's village, which as you know is named St. Francis Xavier."

Unfortunately it is not certain that Rouensa was living in Missouri when this letter was written. It is possible that at least some of the first Missouri colonists, whites as well as Indians, had already passed over into the Illinois prairies; but the name of the prairie where they took up their abode was St. Joseph's. Every little Mission post in Illinois has a well known name. St. Francis Xavier is not there. By conclusion, we are compelled to locate St. Francis Xavier in Missouri. There are other arguments that point to this conclusion, none however forcing conviction. There is an appropriateness, too, in finding St. Francis Xavier at the very portals of the structure of the history of the great commonwealth of Missouri. Xavier was a Spaniard, worthy of a place in that brightest constellation of Christian geniuses which constituted the golden age of their country: Columbus and Magellan, Cervantes and Calderon, Ximenes and Loyola, Murillo and Velasques, Isabella and Theresa of Jesus. Three flags in peaceful succession guarded the founding, the rise, and the permanence of Missouri, those of Spain, France and America. Her capital city will forever keep alive the memory of Jefferson the champion of American democracy; her metropolis, of St. Louis, the highest exemplar of France's chivalry; and it is fitting that her oldest settlement perpetuate the name of Xavier, Spain's great conquistador of souls.

* * *

A keen student of the history of Missouri, whose opinions on any matter in this field must receive the highest respect (Judge Walter B. Douglas), learning the contention of this article, calls attention to the fact that although the town at the mouth of the Des Peres may have been founded about Dec. 3rd, 1700, yet there is at least an apparent mention in Penicaut's Journal of an establishment of the French at the Saline in Missouri just half a year earlier. At first reading this seems to be the case, but a more careful inspection of the text of Penicaut makes it clear beyond doubt that the settlement at the Saline was made many years subsequent to that at the Des Peres.

Penicaut's Relation tells his experiences in America year by year, so that the reader may easily be misled into believing that it was written just when the events happened. It was not so written, as is clear for instance in the first chapter (1699) where he states that the French call a certain little river Orleans, because New Orleans was built not far away from the stream. New Orleans, of course, was not built in 1699, but a score of years later. Similarly when in 1700 Penicaut is ascending the Mississippi and passing the Saline, he says, "There is *at present* an establishment of the French in this place," he means that the establishment is there when he is writing his book, not that it was there when he passed the spot twenty some years earlier.

An incident that had just occurred makes this view indisputable. Some leagues lower down the river, Penicaut and his companions found that they had exhausted all their provisions and they grew too weak to row any further. They were in danger of starvation when

the Reverend Mr. Bouteville, coming down the river on his way to see Mr. d'Iberville, the new governor, encountered them, gave them his provisions, and returned up stream to secure more ample supplies for so many famishing persons. If there had been at this time a settlement of the French at the Saline, it would not have taken long to bring succor to the needy party. But as things were, Mr. Bouteville had to go all the way to Tamaroa, and it was twenty-two days before help reached Penicaut and his fellow travellers. "He departed," says Penicaut, "on the instant, and promised us that he would travel day and night to reach the Illinois as quickly as he possibly could, whence he would send us provisions. He was true to his word and no sooner had he reached his destination that he sent us a boat laden with all sorts of victuals which arrived in the hour of our sorest need at the end of twenty-two days." The supposed French settlement at the Saline was less than half way to the Tamaroa. It is incredible that Bouteville could have passed by a settlement without asking help for men in such need.

LAURENCE KENNY, S.J.

St. Louis University.



FATHER CHARLES NERINCKX

and His Relations to the Diocese of St. Louis

Rev. John Rothensteiner

The Reverend Charles Nerinckx is a very prominent and well-known figure in the early annals of the Western Church. His works and words have been recorded by some of our most distinguished writers, Archbishop Martin Spalding of Baltimore,¹ Bishop Maes of Covington,² Father De Smet, the great apostle of the Indians,³ and more recently by the Rev. W. J. Howlett⁴ and Anna C. Minogue.⁵ Being next to Father Stephen Theodore Badin, the earliest priest to foster and spread the faith in the wilderness of Kentucky, and furthermore being the founder of the illustrious Society of the Loretines, properly styled "The Friends of Mary at the Foot of the Cross," Father Charles Nerinckx deserves a memorable page in our Record of the Church's early struggles and triumphs in the Mississippi Valley.

It is not my purpose, however, to give a sketch of the lifework of Father Nerinckx, or to present a study of the noble character of "Kentucky's greatest apostle," as Bishop Maes justly calls him. This has been done, more or less satisfactorily, by the writers I have already mentioned. I would endeavor, by the help of some unpublished letters of Father Nerinckx to Bishop Du Bourg and Bishop Rosati, to throw additional light on the relations existing between the founder and superior of the Loretine Sisterhood and the Diocese of St. Louis.

Charles Nerinckx was born on October 2, 1761, in the village of Herffeling in Brabant. He was the oldest of a family of seven brothers and seven sisters, the majority of whom had the happiness of becoming priests or religious. After a regular college course, the

¹ Spalding, *Sketches of Kentucky*, Louisville 1844.

² Maes, *Life of Rev. Charles Nerinckx*. Cincinnati, Robert Clarke & Co. 1880.

³ De Smet, *Western Missions and Missionaries*. New York, James B. Kirker. 1863.

⁴ Howlett, *Life of Rev. Charles Nerinckx*. Techny, Ill. 1915.

⁵ Anna C. Minogue, *Loretto, Annals of the Century*. New York. 1912. The correct title of the Loretines is "The Friends of Mary at the Foot of the Cross."

youthful Charles entered the Seminary at Mechlin⁶ to prepare himself for the priesthood and was there ordained on November 4, 1785. During his stay of eight years at Mechlin, the zealous priest had every opportunity of studying the undercurrents of life among the rich and the poor, the pride and covetousness of the one, the human frailty and contempt of authority of the other class. What wonder, then, that Father Nerinckx, like so many other priests of that revolutionary time, became a stern and uncompromising advocate of justice and right, to such a degree, as to incur the charge of Jansenism.⁷

The invasion of the Netherlands by the French revolutionary armies under Dumourier and Pichegru in 1793 changed the entire course of Father Nerinckx's life. Being condemned to death by the revolutionary tribunal he was obliged to hide and eventually to turn his eyes toward the struggling Church of America. "On the 2nd day of July 1804," he writes, "having left my parents and friends in ignorance of my departure, I started from the Hospital of Dendermonde, where I have remained concealed from the world." His destination was America. He arrived at Baltimore on the 14th day of November, 1804, and on the Feast of Pentecost, June 2, 1805, he left Georgetown for Baltimore, and thence travelled with a company of Trappists⁸ to his appointed missionary field. On the 2nd day of July, 1805, he arrived at St. Stephens, the home of Father Badin, who, at that time, was the only priest in all the wide territory of Kentucky.

We cannot enter, however briefly, on the missionary labors of Father Nerinckx in Kentucky; suffice it to say that many of the best Catholic families of the West owe the gift of faith to his piety and zeal. But great things seemed to be in store for the good Father.

In 1803, Pope Pius VII wished to appoint Father Nerinckx Administrator Apostolic of Louisiana, Upper and Lower, and the good Father would undoubtedly have become bishop of that vast diocese including St. Louis as well as New Orleans, if his humility and distrust of himself had not prevented the promotion. What Father Nerinckx desired was an appointment as missionary in Upper Louisiana, where the Church seemed even poorer and more in need of priests, than it was in Kentucky, and where he hoped to realize his lifelong dream, the conversion of the Indians. Bishop Carroll

⁶ Mechlin, in French called Malines, one of the chief cities of Belgium, which at that time, however, was united with Holland under the title of the United Netherlands.

⁷ Of course no one could suspect Fr. Nerinckx of the *heresy* of Jansenism. His great regard for the Jesuits would of itself prove the contrary: the *spirit* of Jansenism is meant, which manifested itself in the ultra-rigorous requirements for the reception of the sacraments. Many good and holy priests and bishops of our early days seem to have had a tinge of this spirit.

⁸ In 1805 a band of Trappists under the leadership of Father Urban Guillet, as Abbot, and Father Marie Joseph Dunand started from Conewago, Penna., for Kentucky, remaining at Pottingers Creek for three years. Then they went farther west and, after a short stay at Florissant they settled on what is even now called "Monk's Mound" in Illinois.

of Baltimore at that time held jurisdiction over all Louisiana, and so could have given Father Nerinckx the desired faculties and instructions for the missions near St. Louis, of which he writes in his petition in 1809:

“1) There are two villages, St. Louis and St. Charles, about twenty miles from each other, which have a population of about 200 families, and are 50 miles from the nearest priest.

2) There is a Congregation called Tucker’s Settlement of about 60 families, seventy miles away from the former place (St. Louis), and another place called Fenwick, having twenty families and thirty miles away from Tucker’s.

3) Many heathen Indians live in the vicinity, and it is asserted that any labors among them would not be without fruits.

4) This extensive field is never visited by a priest.⁹

5) There are but two priests in the entire region. One is Rev. Mr. Olivier, a very pious man, but old and totally ignorant of English. The other priest, Rev. Mr. Maxwell is sufficiently known. He resides seventy miles from Tucker’s settlement” (at New Bourbon).

This request of Father Nerinckx seemed just and proper: yet it was not granted, as Bishop Carroll did not wish to embarrass the newly appointed Bishop of Bardstown, Benedict Joseph Flaget. Under this saintly prelate the untiring missionary was yet to reap his most abundant harvests in the old field of Kentucky. By Bishop Flaget’s order Father Nerinckx took charge of the Parish of St. Charles on Hardin’s Creek, with a missionary field extending from Washington County to Union County, and embracing about half the State of Kentucky.

Here on Hardin’s Creek, Washington County, Kentucky, he met the great opportunity of his life, to found a religious Sisterhood, that was to furnish, under God’s Providence, many of our most successful educational institutions, the Sisters of Loretto.¹⁰ In the year 1812 Miss Mary Rhodes, a native of Maryland, asked permission of the Pastor of St. Charles to open a school for girls. Her request was readily granted. Soon two other young ladies offered their services as teachers. We will let Father Nerinckx finish the story: “The sight of three young women joined in the same work revived the old idea of a convent, and it was thoroughly talked over.¹¹ The project was laid before Rt. Rev. Benedict Joseph Flaget, and he willingly con-

⁹ During 1809 and 1810 the Trappists of Monk’s Mound occasionally visited the Parishes of St. Louis, St. Charles and St. Ferdinand. Father Nerinckx was not aware of this when he wrote his letter, as Father Urban, on leaving Kentucky, was undecided about his ultimate destination.

¹⁰ For particulars concerning the houses of the Loretines cf. Anna C. Minogue, Loretto, Annals of the Century.

¹¹ As early as 1805 Father Nerinckx planned a religious community of women. “I call the society ‘The Friends of Mary’ and they will be something like the Beguins in Belgium.” Father Badin took an active interest in the project by procuring the necessary material means. The Convent was under roof, when it was consumed by fire, and the idea of a sisterhood in Kentucky was reluctantly dropped, to be resumed by Father Nerinckx alone.

sented to the plan. Miss Nancy Rhodes, Mary's sister, who was afterwards the first superior, bought the small tract on which Loretto is built, for 75 dollars, and gave her negro, who was sold for \$450.00. A subscription of some hundred dollars was made up, and the Congregation was called upon to assist in building a more convenient house. In the beginning of July, 1812, the first log was cut for the new convent. Great difficulties, hardships and labors were met at every step. The nuns increased, the houses grew in number, the schools continued, yet they had nothing to depend upon but the sole providence of God and the gracious protection of the Blessed sorrowful Mother Mary."¹²

The Society was at first governed according to the rule devised by Father Nerinckx and approved by Bishop Flaget. But Rome considered some portions of it too rigid, and made some changes, which were, of course, readily accepted by Father Nerinckx and his sisterhood. This rule, corrected and approved by Rome, still seemed rather severe to many, but, as Father Nerinckx repeatedly stated, the sisters loved its austerities and were happy under its severity. In fact, they regretted the mitigations made by Rome, whilst they loyally, as good religious, accepted them.

In the winter of 1822 Bishop Du Bourg wrote to Father Nerinckx, requesting a colony of Loretines for his diocese of St. Louis. Father Nerinckx gladly acquiesced and expressed his deep satisfaction on learning that Father Rosati, Superior of the Seminary of St. Mary at the Barrens, was willing to accept the direction of the young colony of Sisters. The first letter of Father Nerinckx in regard to the Loretines to be sent to Missouri, was written to Father Joseph Rosati, C.M., at the Barrens, and dated Loretto 15 January 1823:¹³

J. M. J.

Loretto, 15 January, 1823.

Reverende plurimumque Colende Domine.

Your favor, dated 26th of November, has been sent me by our Rt. Rev. Bishop. You express in this your great wish and desire, as also that of your Venerable Bishop, and of your pious parishioners to have a colony of our poor Loretines and we learn that your zeal has already started a dwelling for them. If this be the pleasure of Providence and if they be found useful to promote God's honor and the cause of holy religion, I have no objection to offer. True it is, that we have several calls at present. The Rt. Rev. Bishop of Cincinnati wrote for some, Rev. Mr. Abell spoke for some, Rev. Mr. Chabrat wanted some for White River and we are just now building the house of Olivet on Casey

¹² Cf. Father Nerinckx's Journal, Howlett, p. 246.

¹³ The following letters of Father Nerinckx to Bishops Rosati and Du Bourg are from the Archives of the St. Louis Historical Society and have never been published or made use of for any historical publication. They were written in English, with one exception. Father Nerinckx' English is not always idiomatic or even correct, but I have preferred to make no changes, except in certain cases where the writer's meaning would otherwise have been misunderstood. Our readers have the words just as they came from the heart and hand of the great and good man.

Creek, about 30 miles from Loretto. I presume you know we have four establishments finished: Loretto, Calvary, Gethsemani and Bethania; the number of our sisters in all is 94, but you will observe, my Dear Sir, how unaccomplished they must be, being all brought together in such a hurry. Still Providence seems to protect them and to employ them for its holy design. I am willing to let you have such as may answer your expectations as near as possible. I think nine will be necessary and sufficient to make a start, for they know how to make use of scholars to supply the wants in their offices. I will be perfectly pleased if they have your Reverence for their director. You have exactly suited my notion in building them a log-house; they should never have another one, if possible; they should respire nothing but humility and contempt of the world, or they will be undone, and I hope they will not be interrupted in any of their rules, practices or observances under which they seem to live happy and to prosper.

But how will they proceed to their destination? The means I have are very insignificant; I have no congregations nor anything for my support. I have the charge of three monasteries, I have assisted in building the new Holy Cross church and, since my return from Europe one year ago, I have been at very heavy expenses. I hope that your congregation, which seems to have it so much at heart, will furnish these means. I will provide the sisters with some utensils for their church, which I wish them to have apart from the church of the congregation, so as to separate them as much as possible from the world and its various kinds of distraction, so injurious to religious perfection, and even to the scholars, as experience has taught us. I wish we could follow the view of St. Francis de Sales, who desired all his monasteries to be built on the plan of the first one; this being found to be very commodious and suiting the different calls and labors.

Several widows have applied to have a building in our yard under the direction of a sister: I feel inclined to do it. A motherhood for the assistance of the different houses is contemplated; I know not what the issue may be. I will wait till the return of two brothers I have sent to Europe.

I have a mind to write to my Revd. Countryman, Mr. La Croix to know what success our sisters would have amongst his Indians; I believe I could find some very ready to go.¹⁴

Please to inform me of your arrangements, that I may know how to dispose of this and the other calls. Salute most cordially my dear countrymen Mr. De Neckere, La Croix. Tell them to pray for their very much persecuted countryman. I expect they know there is a "*prise de corps*" (an order of arrest), to my charge for having brought out some young men, who are all become Jesuits. We happily made our escape, but our friends have suffered and been very much vexed; request them to be prudent in writing. I believe the Government (of Holland) is encouraged by some false brethren.¹⁵

¹⁴ Father De La Croix was engaged in the missions among the Indians of Western Missouri.

¹⁵ The charge made against Father Nerinckx by the government of the Netherlands was well-founded, but not criminal and referred to the fact that he had encouraged and abetted a number of young Flemish students to avoid conscription and go with him to America as workers in the missionary field, particularly among the Indians. The young men in due time became the founders of the Missouri Province of the Society of Jesus. One of them was the renowned apostle of the Indians, Father De Smet, S.J. — The name given by Father Rosati to the new Loretine Convent at the Barrens was Bethlehem.

In expectation of your answer I remain recommended to your good prayers and holy zeal.

Totus in Corde Xti.

This address will come safe

C. Nerinckx.

Mr. C. Nerinckx.

Little Loretto near Lebanon

(Or Bardstown.)

P.S.—I intend to let the sisters have what is coming to Sr. Johanna Miles and Mechtildis Hayden. I prefer to distinguish our houses with names that have some relation to the life or the sufferings of Our Lord Jesus or His beloved Mother Mary. Your Reverence will call it as you choose. My deepest respects to your most venerated Bishop if he be home from his journey.

Father Nerinckx's bishop mentioned in this letter was Benedict Joseph Flaget. Father Rosati's bishop was Louis William Du Bourg. The log-house started by Father Rosati for the use of the Sisters was small and poor enough, and was not completed at the arrival of the community, so that they had to accept for a while the hospitality of Mrs. Hayden. The next letter is addressed to the newly appointed Coadjutor-Bishop Joseph Rosati, still residing at the Barrens as Superior of the Lazarists:

J. M. J.

Loretto 8 of April (1823)

Most Reverend Sir.

But very lately I understood, that my letter never arrived which I wrote soon after your favor was handed to me. What may have stopped my letter I cannot guess. However I feel very happy in writing another time, the more so as I would offer my congratulations and homages, the most humble and sincere, to the newly nominated bishop, whom, I trust, the Lord has chosen "ut praesit et prosit," for which our warmest prayers are sent to heaven.

Concerning the business of our Loretines: when the bishop informed me, I made no objection; for I do not doubt that they will be allowed and supported in the full exercise of their rules, which seem to draw an uncommon and real bliss and happiness upon all members and every one entrusted to their care. The bishop of Cincinnati has also requested a colony, but is not yet ready to receive it. My wish and desire is that they may contribute to spread religion, virtues and morals, particularly among the poor and suffering classes, even Indians, for whom several have offered themselves and, I believe none would refuse. All this, I think, they will do with some success, as long as they remain what they now are; for if they be diverted from their present condition, they will ere long undergo, what in Europe we have lately lamented, and what we have always seen to be the case with Institutions of most holy and wisest origin. However I feel completely quiet on this score, when I flatter myself with the hope that they will be under the immediate direction of Your Lordship. I have made a list of 11 or 12 of the most suitable for teaching, work, singing, etc., with whom I doubt not you will be pleased. The Rt. Rev. Bishop of S. Louis is hourly expected and our Bishop (Flaget) presumes that he will call for them. Our Bishop has some thoughts of accompanying them. Summa veneratione,

Your humble and obedient servant.

Chas. Nerinckx.

There is a note of anxiety in this letter as to the alterations that might possibly be made in the rules and practices of his dear Loretine Sisterhood: changes, as he believed, not for the better but for the worse. Father Nerinckx may have been too fearful in the matter, yet in principle he was certainly right. There is no greater danger to the religious life, than a lax rule or a lax observance of the rule.

All preparations for the exodus were now completed, and a long and interesting letter was dispatched to Bishop Du Bourg giving brief sketches of the thirteen sisters that made up the colony of the future Bethlehem in the Diocese of St. Louis. It is dated

J. M. J.

Loretto 29 April 1823.

ILLUSTRISSIME AC REVERENDISSIME DOMINE.

I send Your Lordship the little colony of our poor Loretines; if they have not all the great talents and abilities that one could wish for, I trust that in the simplicity of their heart they are willing to offer gladly their humble services and make themselves as useful as their weakness will allow of. Here is the list of them, that are sent to make out their first establishment in your diocese, with their condition and qualities.

1. Mother Johanna, was Cecily Miles. Was also the Mother at Loretto. She is a sister, I believe, of good will and some knowledge for administration, not strong in health, somewhat low-spirited and somewhat unfriendly to her subjects. She was very well liked by several, by some not. She writes not very well; knows how to bleed. I believe she is pious and a good religious loving her vocation.
2. Sr. Eldest, next to the Mother in authority, is Sr. Barbara and was Henny Clements from Union County, Ky. A good religious, I believe, a good sacristan, instructor of novices, weaver, tailor, singer, farmer etc. Several have good voices, but not much knowledge of notes, still able to sing their usual songs.
3. Sr. Assistant; Benedicta was a Fenwick of a good family. She is the sister guardian of the school, that is head teacher, a middling good scholar, truly obedient and one of our best religious.
4. Sr. Mechtildis is one of the discreet, was daughter of the widow Hayden. She is afflicted in her head, somewhat deaf, but a patient and pious nun, not useless. The little estate of hers, consisting in 150 or 180 acres of land, with what is coming there to Mother Johanna we freely give to your young establishment of Bethlehem.
5. Sr. Rose is another discreet, her family is Elder, of this County or Nelson. She is very useful; bleeder, shoemaker, fit for any work, but rather less exact, still of no great vices.
6. Sr. Lucretia, in the world a Coomes, is the third teacher, the Catechist for first communion. I think she will do well, but is somewhat hasty, still a great lover of her vocation, a very great spinner.
7. Sr. Theresia, a Mattingly, is an excellent weaver and a good religious.
8. Sr. Regina Cloney from Baltimore, 2nd teacher, a good scholar, but somewhat hasty, professed last 21st of March. She will do well.
9. Sr. Veronica, family name Caho, a weaver and so forth, but slow.
10. Sr. Eulalia, a Kelly, lately from Hartford, Maryland, 4th teacher but young scholar, weaver etc., lately professed, gives good hopes.
11. Sr. Beatrice Bryan, an associate, but I think will take perpetual and final vows, an able hand for garden, farm etc. and a pious religious.

12. Sr. Clodia. She is a Vessels, a novice of good disposition and useful.
 13. Isabella Holden, a postulant, yet to be formed.

These are the different degrees in the society besides the generalissima or Dear Mother, who will accompany them, but is to return.

I hope, Illustrissime ac Reverendissime Domine, that under your fatherly care and wise directions they will prove useful at all times and in all places, where you will see cause to employ them in your extensive diocese. If left to the full observance of their rules and constitutions and religious practices they will live happy and draw after them numbers into the path of religious profession; although they have nothing of brightness, talents or any outward recommendation, but rather every opposite qualification. It seems that the Suffering Jesus in His agony and the Sorrowful Mother Mary, who are the constant objects of their spiritual and temporal exertions, do bless them in a special manner. How they began, how they increased, how they exist, so many in number, helping so many needy, without any means etc. is a mystery to me. They live, they go on and have no debts. I almost feel tempted to apply to them what S. Francis of Sales says of his:

"I say that we must well keep within the enclosure of our rules and of our institute; for God did not produce it in vain nor did he spread it over so many places to have it changed. The edification which our houses daily give, testify to the intention of the Holy Ghost; for it is wonderful, how much the example of our Sisters increases in others the love of a devout life." (16. letter, b. 6.)

They are asked and called for in every direction. They are only 11 years old, they are nearly 130 in number. The established houses are: the Motherhouse Loretto, Calvary, Gethsemani, Bethania, Mount Carmel, Mount Mary; Olivet will be ready in two months, White River calls for a colony, two more places have applied. The bishop of Cincinnati requests me to reserve a colony for him. We have an associate house in Flanders which was started there on my last visit, by the name of La Bonne Famille, which alarms us by its spirit of envy or heresy. It may be observed that amongst the favors I secured at Rome, all the privileges granted to Loretto (the motherhouse in Kentucky) are granted to the other houses also. There is every day a plenary indulgence granted to every one that, truly penitent, receives communion in that chapel. All benefits granted to the Order of the Seven Sorrows in Rome, s. c. their confessor is allowed every Friday, nullo festo impediante, to say mass and office of the 7 Sorrows, ritu duplici. Their vows are simplicia, sed perpetua. I wrote to have them solemnia, because requested to do so. Rome, I think, will not agree, unless they be sub stricta clausura. They placed themselves under the Rule of S. Augustine, as Rome directed. Their printed rules have a formulary of the vows, which is altered to a more simple and short one, as Rome directed. All the rest of the rules stand, though very indigest and very insufficient in the guidance to spirituality and religious perfection. Still, as it seems, that the sisterhood in its present state is flourishing and yielding fruit in a considerable degree, our Rt. Rev. Bishop and myself have thought it prudent not to trim nor touch the tree, that bore so well without it. They bring along with them the ceremonies used in their taking the habit and making profession.

I feel extremely pleased, when I heard His Lordship's resolution and determination not to meddle with their rules or religious practices. Although I do not feel friendly towards Exemptions (The Loretto Society calls for no ex-

emptions or particular privileges, that might interfere with the authority of the Ordinary in any manner; I know the evil of it), still I think, that, when the Lord starts any institute for his particular designs, he also animates it with a special spirit, not easily communicated or perceived by private persons outside of the institute, and there, I believe, Spiritus ubi vult spirat. After all, it will matter little, provided the good be really done, how it happened to be procured. If we are allowed to admire and enjoy the good Almighty God works by his infirma mundi, it is all I do so desire. Our only and sole aim in starting the poor institute was to provide or procure a Catholic school for the females of the common and lower class and to separate them from the boys. Providence seemed to interfere; we tried to follow its motions till it became what it is now. May the Merciful God be pleased to accept of it and make use of it for His greater honor and glory.

The Rt. Rev. Mr. Rosati favored me yesterday, 3 of May, with a letter, dated March 19th, in which he says, that 4 or 5 would do to begin with. I think they would, but not to carry it on in any proper manner to be useful to your seminary. For a sisterhood, as we call the smaller establishment, calls for a superior, a cook, two teachers and one more for garden, errands etc. I would be very glad if this number would do, as shortly some more are to be sent. But I think, that to carry on all the useful branches, as weaving, spinning, tailoring, sewing, catechising, singing, gardening etc., the number I send will be more beneficial and more easily supported by their own labor, which I doubt not they will be called upon to do for the neighbors. There are amongst them 6 weavers, all of them spinners, one good tailor, one good shoemaker, all more or less good sewers, gardeners, washers, 4 teachers, two good bleeders, infirmarians, catechists etc., a good sacristan. I enclose a small extract of the Constitution, as much as may do for the present, together with their Rules; they have some advices written, the rest, not yet rightly digested, I wish to send when ready. Summa Veneratione signo

Your humble and obedient servant.

Charles Nerinckx.

Bleeding is the art of blood-letting; the persons practicing the art were called bleeders. Bleeding the sick for almost all ailments was very common only a short while ago. Even to-day it is used in certain diseases. Among the community of Bethlehem there were two such practioners, but they, no doubt, confined their ministrations to the members of the community. As physicians were few and far between, it was very important to have some one in the convent who knew a little of medicine and bleeding. As Father Odin writes in 1823, the woods around the Barrens were full of medicinal herbs, which the good sisters, no doubt, knew well how to prepare and prescribe for the ordinary ailments the body is subject to.

The convent of Bethlehem was now established; the sisters were happy amid their hardships, and wrote glowing accounts of their new home to the Sisters at Loretto. Father Nerinckx felt relieved and very grateful. He wrote a touching letter in good Latin, to Bishop Rosati, dated

J. M. J.

Loretto 24, Sept. 1823.

Reverende adm. Domine.

Necum per tempus licuit gratiarum tibi persolvere debitum propter paternam curam atque sancta sollicitudinis officia ac beneficia eximia ac innumera, quae Lauretanis nostris quondam, jam Bethlehemitis vestris, tanto zelo praestare dignatus es. Reddat Deus Omnipotens centuplum in sinum tuum. Utinam detur ipsis, quod illarum omnino omnium votum esse intelligo, semper sub tua paterna cura et directione vivere et tandem mori. Non possum non summopere approbare formam, situm monasterioli, quod ipsis procurasti; ex omnibus est optima forma et idea quam mihi formare possum; in secessu ac beata solitudine, remota a turbis, a periculis segregata, in humilitate et simplicitate ac paupertate, in sancta conversatione et suavissimi Jesu morientis ac amare dolentis Mariae contemplatione non possunt non esse beatae. Laus Deo!

Quia tempus meum breve est et numerus mensium mearum paucus et modicus, annis sexaginta duobus completis, serio secessum meditor ut plangam paululum dolorem meum antequam vadam ad terram tenebrosam. Id diu ac saepe proposui, sed jam magis urgeor. Locus et regio in qua vitam finire vellem terra est in qua vos habitatis, locum autem inquirere deberem. Habeo reduces tres maturae aetatis et morum adolescentes seu viros celibes. Cum ipsis vellem in locum quamdam secedere. Mittam brevi ex illis unum qui in hunc finem Rev. Dominationem vestram consulat? Intentio mea esset a cura animarum exemptam vitam agere. Comites mei terram colerent, et forte trivialis scholae curam possent habere et initium aliquod ponere vitae communis sub regulari observantia; peto autem jam utrum tentare id possem cum bona vestra venia ac illustrissimi Vestri Episcopi consensu. Oro ut quam primum responsum mittere digneris,

Humillimo vestro obedientissimo servo

C. Nerinckx.

P.S. Optarem responsum habere antequam mittam unum ex viris meis; de modo quo cuncta dirigenda forent postea statuere ex consilio possumus.

TRANSLATION.

J. M. J.

Loretto, 24th September, 1823.

Very Reverend Sir:

I was prevented for some time to pay the debt of gratitude I owe you on account of your paternal care and the holy offices and many and great attentions of the pious solicitude, which you were pleased to render so zealously to our one-time Loretines, now your Bethlehemiters. May the Almighty God give you a hundred fold return and may He give to them, what I understand is the wish of everyone of them, to live and then to die under your paternal care and direction. I cannot but approve most heartily of the form and the site of the little monastery which you procured for them. Above all it is according to the best form and idea I could conceive. In retirement and blessed solitude, remote from the crowd and segregated from dangers, in humility, simplicity, and poverty, in holy conversation and contemplation of the sweet suffering Jesus and the sorrowing Mary they cannot but be happy. Praise be to God!

As the time is short and my days are few, having completed my sixty-second year, I seriously think of taking leave of the world, in order to deplore my sorrows, ere I enter the shadowy land. This I have long and frequently proposed to myself, but now I am urged to it more and more. The place and region in which I would await the end of my life, is the land which you inhabit: but the exact location I would have to determine. I have with me three young or unmarried men of mature age and good morals. With them I wish to go to some retreat. I will send one of them ere long who will talk it over with your Grace. It is my intention to be without the care of souls. My companions would till the soil and, perhaps, have the care of a common school, and make some beginning of a community life, under an approved rule. I now ask you whether I might make this attempt with your kind permission and your illustrious bishop's consent.

Please send an answer as soon as possible to your most humble and obedient servant
C. Nerinckx.

P. S.—I would be glad to have an answer before I send one of my men to you; on the manner of arranging these matters we can decide when we meet.

Father Nerinckx's life was now drawing to a close, as he himself expressed it. But the storm was already brewing that was to drive him away from the scene of his long and fruitful labors. A brother priest, Father Guy Chabrat,¹⁶ the Confessor to the Loretines at Bethania Church, was the prime mover of an attempt to change that which was dearest to the heart of Father Nerinckx, the Rule of the Friends of Mary at the Foot of the Cross. Father Nerinckx resented this uncalled-for interference and strenuously resisted the attempt. The piety of Father Nerinckx was described by Father Chabrat as visionary, his government as too rigorous, the practices he prescribed as too austere. But a valiant fighter as Father Nerinckx was in the cause of righteousness and justice, he would not give scandal by continuing the quarrel, in which he saw Bishop Flaget on the side of his opponent. The desire, long repressed, of going among the Indians, or of leading the life of a hermit in the wilderness of Missouri, filled his heart to overflowing. We give his next letter, dated:

J. M. J.

Loretto 17, October 1823.

Most Revd. and Dear Sir.

Pax Xti. Dmni. vobiscum.

Our man James Van Rysselberge¹⁷ comes to your parts upon some business with the Jesuits; in the same time I send him to you, to get an answer to a

¹⁶ Father Guy Chabrat, the second Ecclesiastical Superior of the Loretines, and afterwards Coadjutor-Bishop of Bardstown, in June 1826 removed the motherhouse from Hardin's Creek to the Farm of St. Stephens, which, as Father Howlett says, was the Cradle of Catholicity in Kentucky. This is the new Convent Loretto, where Father Nerinckx in 1833 found his last resting-place. The sisters themselves, after having brought the rest of their household to the new place, set fire to the convent and chapel of Old Loretto in 1825.

¹⁷ James Van Rysselberge was one of the young men, companions of Father Nerinckx, on his journey to the West. Brother James was with Father Nerinckx when he died at St. Genevieve.

letter I have sent some time past, concerning my intentions of moving to the state of Missouri, with the purpose of retiring from the very distracting and very irregular way of living which I have followed for these many years. My days are shortening fast and I see no means of preparing for the last hour. I would be glad to find some place of retirement. This I feel most inclined to. Sometimes, thinking that I still possess some bodily strength, I seem not unwilling to work longer in the ministry, but my shallow talents, if I have any, and the difficult and dangerous matters coming up seem to check me. At other times the starting of a Brotherhood, the foundation of some other sisterhood and even going to the Indians, which was my former inclination 20 years ago, strike my mind. In this kind of fluctuation I am at present and have been several years. But I think that, once being arrived at some term or place in your parts, I could shortly resolve with your good advice and stick to the resolution. I must, however, observe to Your Reverence that there have been found a great many faults here in my person and conduct, for which I do not pretend to make apology, but think it my duty to inform you, that with knowledge of facts you may more easily communicate your opinion, which I beg your Reverence to pass freely. — I would wish not to have anything to meddle with the society or community of Bethlehem, but beg you to continue your fatherly care over them. Perhaps one or more men might come out with me to begin our settlement, where you think might suit best for any of said intentions. I intend to take one black man along, and what little money I have, my books and some church apparatus. I send my man also to Mr. Heffner, an old acquaintance, who may be able to give some information, as he used to travel much and may know some location that might be easy to get etc. I think I would not be very particular for my private person, but would be more so for my undertaking. Please to excuse my importunities and pray for me. I would try to come next Spring with God's grace.

Your most obedient Servant.

Chas. Nerinckx.

Bishop Rosati was glad to make such an acquisition for St. Louis, as was offered in the person of Father Nerinckx; and he wrote to him about a tract of land which he thought suitable. Father Nerinckx' answer is dated Loretto, Ky. 2nd January 1824.

The good Father touches on a question of Theology which has since that time exercised and disturbed many a mind and heart, the question of usury or taking interest on money lent. The Church had always held that money was unproductive and should not bear interest. Usury in all its ramifications was sinful. But the opinion gradually prevailed that modern conditions of business had made a change imperative, and that a reasonable rate of interest was permissible, so that the word usury would apply only to an excessive rate of interest. Father Nerinckx' remarks on this vexed question may seem strange in our Capitalistic age: but they are based on facts, and so merit our attention. The letter follows:

J. M. J.

Loretto Ky. 2 Jan. 1824.

Reverende admodum plurimumque Colende Domine.

But a few days ago I found your letter in the post office and the press of business has hindered me from answering sooner, as I am hardly ever at home. In regard to that tract of land, it is not in my power to give such a sum of money, even if the price was lower. If I retire, which is now my desire, a little place in the woods would be sufficient.

I thank Your Reverence very kindly for the good offers your favor made me. I beg the Lord to direct me and your prayers to assist me. I hope to have the happiness to see you after the high waters of next Spring be over.

Our Rt. Revd. Bishop (Flaget) seems not fully pleased with my plans of moving, but I think I am justifiable after having been nearly 20 years in this country without any resource but Providence, which has always been very favorable, and I hope will not forsake me. In regard to the Society of the Sisters I see no obligation that binds me to them; their absolute superior is the bishop, under whom I have been thus far one of their confessors. My way of supporting or assisting them has been broken up by the last tidings from Europe, where I lost my best friends by death. I have no care of any congregation and, of course, no income for works of charity. One less weighty reason, *salvo meliori*, of leaving arises from the difficulty of praxis, allowing usury, nearly throughout the country. It was not the practice 20 years ago, nor was it for 8 years following, when Revd. Mr. Badin and myself were nearly the only priests in this Country. I myself carried the question to Rome for my conscience sake. Every argument of the Americans was disapproved by Cardinal Litta.¹⁸ The general and common answer was to follow Benedict XIV. The divines of Belgium found no weight in the American arguments. Just now I receive fresh tidings from Rome to the same effect, that is, to follow *probatos auctores*; *nullum autem ego novi alicujus notae, imo ne ullum quidem infimae notae catholicum auctorem, qui haec pallia usurae admittat*. This, to be candid, is one great reason for my wish to retire, although not a single one of my qualities can allow me to continue in the holy ministry. Our bishop himself feels very uneasy about the question just mentioned. I wonder why, in a new country, the practice at least of such importance should be left in these doubts.

The meditated or proposed petition of the town of S. Louis or of some of these citizens for some sisters to assist their sick and orphans would no way clash with their rules or the intention of the institute, which is bound to pay any assistance that true and real necessity calls for. The difficulty would be to find fitting ones, to find also their support, which ought to be the same as in other houses, poor and common. If this be insisted upon, I ought to know what number etc. is called for, and what means are assigned. If I were at the place it might be more easily arranged. However, a letter of information about these particulars might serve to give some light on the subject matter. I will answer it as soon as it arrives, and if agreed, I might come out with some.

¹⁸ Cardinal Litta, Prefect of Propaganda at Rome. Father Nerinckx' opinion translated from the Latin: "I am told to follow approved authors (in regard to the question of usury); but I know no Catholic author of any note, not even one of the least note, who admits these excuses for usury."

There is nothing to hinder the receiving of novices at Bethlehem and their taking final vows, considering the moral impossibility of coming to Loretto; the distance, the expense and other inconveniences calling for this dispensation, *servatis tamen servandis*, to keep them united in the same union and Spirit. There are two new calls for sisters, the Iron Works, Ky., and Holy Cross. Olivet (Casey) is not yet finished, it will be in the spring. The buildings at Gethsemani will not be finished before Spring.

Rev. Mr. Abell (Mt. Carmel) seems to be pleased with his young colony of 6: "These sisters which you have given me," says his late letter, "behave in such manner as to turn my sorrows into joy, there seems to be but one strife among them, viz., who shall be most humble, most obedient, most exact in obedience to the rule." I wish these and all the other houses to deserve these praises *ad majorem Dei Deiparaeque Virginis gloriam et honorem*. *Summa veneratione signo*,

Your humble and most obedient servant.

Chas. Nerinckx.

P. S. Best wishes to the Mother and Sisters, I expect to write to them when at leisure.

As early as 1823 a "Female Charitable Society," consisting of ladies, Catholic and Protestant, French and American, had been founded in St. Louis, intended to ameliorate the conditions of the poor and sick and the orphans. In consequence of the exertions of these good ladies a movement was inaugurated to obtain a colony of the Lorettes for the purpose of caring for the sick and the orphans. Father Nerinckx heard of this plan, and expressed his willingness to further it. Hence the remarks in the letter just quoted.

Bishop-elect Rosati had notified Father Nerinckx' of his coming consecration as Bishop of Tenagra and Coadjutor to Bishop Du Bourg, which was to take place at Donaldsonville on March 25th, 1824. Hereupon Father Nerinckx sent a letter of hearty congratulation, and at the same time offered to bring all his Sisters to the diocese of St. Louis. This letter is the last one addressed to Bishop Rosati from Loretto. It is dated 24 January 1824.

J. M. J.

Loretto 24 Jan. 1824.

ILLUSTRISSE DOMINE.

I hasten to pay you my homage and to congratulate your Lordship on the high promotion, the Lord has been pleased to burden you with. I am convinced that it was not your wish nor desire, and that is the reason why you will submit yourself with more security to the divine appointments. The one that called you, has wherewith to support you and I hope and beg Him in His mercies *ut custodiat introitum et exitum tuum*. I wrote sometime ago an answer upon the request for hospital-nuns. I think they can be had, but I must mention to Your Lordship what my present situation is. I understand that shortly some remarkable alterations are to take place in our schools and, I doubt not, also in the rules, in the spirit of innovation and for making common (or popular) not for bettering the religious rules and principles. Such is the spirit of the age. I

will not oppose it, to avoid dissensions, but I wish not to share in it. It will cause me to make still more diligence in leaving these parts. The Bishop told me, if I went, I could take the sisters along with me. I know not whether he was in earnest, but supposing he was and they would, perhaps some might have the notion to follow such a poor leader, could they find a place, or be received in your diocese or any where in your parts? What number? And what means to transport them? I have some money to bear expenses, but then to find a place. I would decline to be their director except for a while, if I should suit. Providence perhaps, which permits this little change, might provide. I wish before hand to come to your parts, unless you could and would give sufficient information by writing, which by this present I humbly request you to do as soon as possible. I wish Your Lordship to recommend this affair to the Sisters of Bethlehem, that the Lord may be honored by it. With due veneration I remain

Your humble and obedient servant.

Chas. Nerinckx.

The date of this letter was January 24, 1824. From now on the events in Father Nerinckx's life begin to thicken. Bishop Flaget had informed the saintly founder of the Loretines as to complaints urged against him. There was no alternative but to leave Kentucky. On the 29th of May, 1824, he wrote the farewell letter "To the Dear Mother, Mothers and Sisters of the Loretto House and Society," in which he gives a brief account of his life and states the three great causes for his departure:

- 1) the impossibility of holding out for want of temporals, having no help but from Europe;
- 2) the sake of peace which is already somewhat interrupted;
- 3) the rest and tranquility of conscience, "which I cannot have here on account of difficulties in practice, which are lately come and surely increased, for which it seems no remedy can be obtained. These are the main motives."

On the 16th day of June 1824 Father Nerinckx left Loretto and on July 2, 1824, he arrived at Bethlehem near St. Mary's Seminary, Perry County, Missouri.

"The sisters were not expecting him," says Sister Eulalia, "he stepped into the hall and thus took them by surprise." Going to the chapel he gave Benediction of the Blessed Sacrament and then departed for the Seminary, where he remained a few weeks. On the 26th of July he left the Barrens, said Mass for the last time in the Sisters' Chapel at Bethlehem, and then rode away to St. Louis. From St. Louis he made a visit to his friends the Jesuit Fathers at Florissant; thence he returned to St. Louis, made arrangements with the Indian agent in regard to sending twelve Indian girls to Bethlehem. On the 2nd of August he set out for Bethlehem Convent, full of glad anticipations in regard to his Indian venture. On his way, however, he stopped at a little village,¹⁹ where he preached, heard confessions,

¹⁹ Probably French Village in St. Francois County.

and said Mass, and even started a building-fund for a new church. But the exertion undergone by the noble priest brought on a fever. In company of Mr. James Van Rysselberge Father Nerinckx set out for Ste. Genevieve, where he was received with great kindness by the Pastor Father Dahmen, C.M.

An Sunday, August 8th Brother James assisted him into the chapel. Unable to say Mass, he would at least attend.

On August 12, 1824, at 5 o'clock in the evening Father Nerinckx expired in the 63rd year of his age. His remains were buried in the humble church-yard of Bethlehem. Bishop Rosati performed the last sacred rites. In December 1833 the remains of Father Nerinckx were translated to Loretto and reinterred in the Sisters' Cemetery, where a beautiful monument was erected over his tomb.

A most beautiful and touching tribute to the memory of the Apostle of Kentucky was rendered by Bishop Flaget, and published in the *United States Catholic Miscellany*, Wednesday, December 8, 1824. As it has never been reprinted in full, and consequently is not as well known as it deserves, we will give it as the final memorial of Father Nerinckx's relations to the Diocese of St. Louis:

"Rev. Charles Nerinckx was born in Flanders, in the Diocese of Malinès (Mechlin). He went through his studies with great credit, and subsequently acquired very extensive information in Theology, the Holy Scriptures, Church History, and other branches becoming his state. He became Parish Priest by concursus. But upon the breaking out of the Revolution he preferred losing his benefice, sacrificing his property and going into exile to taking the schismatical oath which was required.

It is now nearly twenty years since Mr. Nerinckx arrived in Kentucky and has edified its inhabitants by his truly Apostolic mode of life, a mode well worthy of the first ages of the Church. During a considerable time he had to serve alone with Rev. Mr. Badin, who well deserves the title of founder of this Diocese, the several congregations of this immense region. The continued travelling which Mr. Nerinckx was obliged to undergo, at all seasons of the year, and exposed to every inconvenience, would have terrified the most enterprising pioneer. As at the time of his arrival there were but one or two churches built, and the Catholics were scattered through the country, he went about from settlement to settlement, celebrating the holy mysteries from house to house—hearing confessions every morning, and obliged to fast almost every day in the year. His instructions were extremely simple and quite to the point. God alone can estimate the great fruit which they produced in all descriptions of hearers. Feeling greatly the inconvenience which arose from celebrating the divine mysteries in rooms devoted to every worldly purpose, he did his best to inspire all Catholics whom he used to visit, with a zeal for constructing their churches and endowing them with lands for the support of pastors, his exertions, in this respect, were crowned with perfect success. The Catholic Church of Kentucky has acquired much land, which is worth very little at present, but which will one day have considerable value. We count ten churches built solely by his exertions, eight wooden and two of brick; also six convents of nuns and as many oratories; he made two journeys to Europe in order to procure the means necessary for those great works, and the valuables which he procured exceeded

the amount of \$15,000. This aid was principally drawn from religious Flanders. The attempt of death to snatch Mr. Nerinckx from us has been ineffectual, for he lives amongst us in his works, and the monuments of the zeal of my virtuous friend are so multiplied in my Diocese, and his generous self devotion so well appreciated, that his name and that of his beneficent country are embalmed in the memory of my flock.

The legacy which my people value most is that of the Friends of Mary at the foot of the Cross; this admirable institution is their delight. The virtuous daughters of this society are the edification of all who know them; their singular piety, and their penitential lives remind us of all that we have read of the ancient monasteries of Palestine and of Thebais. Their number is over one hundred; they have charge of six schools. They give education to upwards of two hundred and fifty little girls yearly in their houses, and take in some orphans gratis. The missionaries generally send the children whom they wish to prepare for their first communion to those monasteries whenever they can, and they, as well as the boarders, are admirably well instructed in all that may be useful for this world and for eternity.

Mr. Nerinckx himself led an extremely austere and mortified life; his dress, his lodging, his food was poor, and he has filled his monasteries with his holy spirit. Those women seek for poverty in every thing, in their monasteries, in the plain simplicity of their chapels. The neatness, the cleanliness, the simplicity of their dwellings, and of their chapels, excites the wonder of their visitors. But nothing could exceed the devotion of Mr. Nerinckx to the holy Sacrament of our altars; in this respect he was a model for every clergyman. In his churches you saw only plainness except about the altar, and his devotion led him to aim at magnificence in this place, especially as regarded the tabernacle which was to contain the Holy of Holies; everything connected with the sacred mysteries called forth the exercise of this devotion. Never did he permit a day to pass without celebrating Mass, unless grievously ill or engaged in a long journey, and a rule of his monasteries is to keep up during even the night, the perpetual adoration, by a succession of two sisters to two sisters, before the holy Sacrament, to pay homage to the God who loved us so dearly, as after suffering for us to give to us under the sacramental veils his flesh to eat; to repair in some degree the disrespect with which this sacrament is treated by the ingratitude of the human race.

This good man had also great filial piety to Mary, the Mother of Jesus, and he desired to excite this affection for the Mother of our Savior in all with whom he had any intercourse. He admired her spirit of patient love and resignation in her suffering, especially when she beheld her dearly beloved, her Creator and her Son, upon that Cross, at whose foot she wept. Often did the ejaculation which he taught to others, escape from himself: O! suffering Jesus! O! sorrowful Mary! In all the churches which he served he established the Society of the Holy Rosary and the confraternities and sisterhood of the Scapular; and almost all the Catholics, men, women and children, are in one or more of those societies. Nothing could be more edifying than his piety regarding the dead. It is quite impossible to pass by any of the cemeteries which he has laid out, without feeling deep sentiments of religion and having a sweet sensation of deep melancholy blended with the hope of a Christian. In the midst of the abode of the Christian dead is raised the emblem of the Chris-

tian Faith, a large cross surrounded by a ballustrade for the convenience of the pious friends who come to pray for their departed brethren. At the head of each grave you also find the emblematic cross, inscribed with the dates of the birth and the death and the name of the brother or the sister whose bones are there laid up for the hope of resurrection. One of the rules of his nuns is to go with their scholars in procession to the cemetery of the convent and there frequently to pray for the repose of their sisters.

Mr. Nerinckx obtained from the Pope considerable Indulgences for those who, in his Convent, offer up the holy sacrifice of the Mass for departed souls, and the indulgence is applicable to those who assist at the Mass. He never permitted a week to pass without offering up the Mass for this great object.

His love for retirement was such, that he never paid a visit of ceremony. Indeed he never paid a visit but as the good of his neighbors or the duty of his ministry made obligatory. His watchings, even in his most painful journeys, were very long and always were spent either in study or in prayer, and prayer appeared to be his great solace.

It was to be expected that so holy a life should be terminated by a holy death. Thus it was in the discharge of the severe duties of his laborious ministry that he contracted that illness which produced his death. In the month of last July he went to visit a filiation of his convent, which he had sent into the State of Missouri, and which was more than 130 leagues from the place of his usual residence. After his arrival at the residence of his dear daughters he wrote to me a most affecting letter, describing the good which they had effected in that Diocese, and the hopes which he entertained of their being one day useful to the Indians. Thence he went to visit an establishment of Flemish Jesuits, which is pretty numerous and about thirty leagues from his Nuns. After spending some days of edifying fervor in the midst of those holy and beloved countrymen of his, he set out on his return to the Monastery of the Nuns and thence intended coming to Kentucky. Near St. Louis he had an interview with an Indian Chief, who promised to send him a great many of the young females to be educated by his Nuns. He made haste to carry this news to the Monastery, and his heart burned within him whilst his imagination pictured to itself the good prospect which lay open to his hopes. On his road however was the path of a settlement of eight or ten Catholic families who had not seen a Priest during more than two years; desirous of doing all the good in his power, he assembled them, heard their confessions, gave them instructions and celebrated the holy sacrifice of the Mass; he was thus occupied from a little after day-break until towards 3 o'clock. Seeing the good dispositions of those Catholics, he proposed to them to build a church, in order to encourage Priests to come to them; a subscription was immediately opened by those present; out of his small means he gave ten dollars, and signatures for over nine hundred were instantly affixed to the sheet. After this exertion in such broiling weather, he felt fever. Next day it continued, but apparently much diminished; he wished to go to Ste. Genevieve, which was only five or six leagues distant, and though his journey was short, still the burning sun and the exertion increased the fever very considerably. The Pastor of Ste. Genevieve received him with kindness and affection, he took to bed, Physicians came immediately, and paid him every attention; but to no purpose. Mr. Nerinckx was, I trust, in the eye of God, ripe for Heaven; and his Lord saw it was time to bestow upon his faithful

servant the recompense of his labors. He had the use of his reason to the last, and edified all, who saw him, by his piety and his patience. On the ninth day about nine in the morning he received the holy viaticum and extreme unction, after having confessed; and about five in the evening, he breathed out his pure soul to return to its Creator, without a struggle, in perfect resignation. His nuns requested to have his body, which was conveyed from Ste. Genevieve to their Cemetery. May his soul rest in peace."

Nearly a century has elapsed since Father Charles Nerinckx died: but, as Bishop Flaget wrote, he still "lives amongst us in his works"; and the Archdiocese of St. Louis may well be proud of its early intimate relations to the saintly Founder of the Friends of Mary at the Foot of the Cross.



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Books and pamphlets on American History and Biography, particularly those relating to Church institutions, ecclesiastical persons and Catholic lay people within the limits of the Louisiana Purchase;

Old newspapers; Catholic modern papers; Parish papers, whether old or recent:

We will highly appreciate the courtesy of the Reverend Pastors who send us regularly their Parish publications;

Manuscripts; narratives of early Catholic settlers or relating to early Catholic settlements; letters:

In the case of family papers which the actual owners wish to keep in their possession, we shall be grateful for the privilege of taking copies of these papers;

Engravings, portraits, Medals. etc;

In a word, every object whatsoever which, by the most liberal construction, may be regarded as an aid to, or illustration of the history of the Catholic Church in the Middle West.

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NOTES



HISTORICAL

Bishop Rosati, in an unused bank account book jotted down occasional remarks, some of which are quite remarkable:

A. 1838: given a letter of recommendation to Michael H. Moony and Bernard O'Hare—for collecting money to build a church in Alton.

Little Muddy Creek — title of Church S. Thaddaeus — Fayetteville: St. Liborius.

In St. Clair Co., Ill., 34 miles from St. Louis, near Little Mud Creek, 5 miles from Kaskaskia River there are now (July 1838) 16 families, German, other 4 families are expected—on this side of the creek there are seven families three of which are Irish, in a little town called Fayetteville—they wish to build a church (St. Liborius) on the other side of the river. Bern. Dingwerth has given ten acres of land for the Church. Wm. . . (Harvey?) offers a room in his house for the priest. I have promised to send the Rev. Mr. Ostlangenberg who will attend Shoal Creek, Fayetteville and St. Lucas.

(1838) Mr. John Scott, 105 years old, a convert to the Catholic religion in July 1834, lives 5 miles from Potosi, Washington Co., Mo. The Rev. Louis Tucker has baptized 16 of his grandchildren.

The Sisters Benedicta (Sup.), Sr. Frances, Sr. Mary, Leocadia, Lucille and Therese Augustine started from Bethlehem to begin the Academy of St. Vincent at the Cape on the 25 (Sept.) and arrived on the 26th. The school will be commenced on the 2 Nov. 1838.

On the 18th Oct. (1838) a boy's school was begun under the direction of Mr. Brands. — Sr. Agnes Hart with Sisters Alodia and Eulalia started for Arkansas 27 Sept. 1838.

The priests from Ste. Genevieve once a month serve the Congregation of Ste. Anne, Petit Canada. A Church will be built at the Big River which will be called St. Gregory; it will be served by the priests of Old Mines (Transl. from the French).

A church is to be built at West Philadelphia on the Mississippi River, 25 miles from Cape Girardeau, Scott Co., Mo., under the appellation of St. Bernard.

The church at Louisville, Lincoln Co., Mo., 30 by 20 feet, 8 Cath. families, 55 miles from St. Charles.

The church at Riviere aux Vases—Ste. Philomene; the church at the Establishment: St. Matthias.

(1839) In Clark Co., Mo.—Waterloo Co. Seat (highest on the river)—12 miles from the Mississippi River there are 38 families of Catholics. They have a church in North Santa Fe — log building, 42 by 20 feet, now (21 Jan.) covered.

In Nov. 1839 Bp. Rosati received from Bp. Chabrat 1,000 masses, the honorary of them, at twenty Five cents, was 200 Dollars.

In his Relation of the Consecration of the Cathedral of St. Louis (26. Oct. 1834) Rosati states, that the Cathedral is the 5th Church he has consecrated; the first was the Church of St. Charles, the 2d the Church of St. Ferdinand, Florissant, the 3d the Church of St. Joachim at Old Mines (Vieille Mines), the 4th the Church of St. James at Potosi. — He hopes, soon to consecrate the Church at the Barrens, the Church of Ste. Genevieve and that of Mt. Carmel, Carondelet.

The Archives of St. Louis Diocese contain the following documents on the "Catholic Day School" by Messrs. McDonald and Bartelot:

1) A circular which Bishop Rosati sent to his priests (1839): "These gentlemen, under the direction of the bishop, follow a rule similar to those of Religious communities devoted to the instruction of youth. They are willing to receive any young men of good conduct who might be called to join them in their pious undertaking. They have to obtain from one of the communities of France some good and experienced brothers and it is their intention to join their Institute and propagate it amongst us with the blessings of a solid and virtuous education. The Rt. Rev. Prelates and the Rev. Pastors of the different dioceses of the Union are earnestly solicited to encourage this institution, fostering the vocation of such young men as might be proper for the institute and directing them to St. Louis.

2) Febr. 20th 1842 Bishop Rich. Kenrick writes as follows: "The Freres du St. Viateur have arrived. Three of them are with Rev. Mr. Fontbonne at Carondelet, two are about to occupy a house which Mrs. Biddle has placed at their disposition for two years. Mr. Shephard is our sacristan, although this is no assistance in a pecuniary point of view, as we are obliged to keep the sacristan we have, Mr. Shephard being unable to do the heavy work, such as ringing the bells. . . ."

3) June 3d 1842 Bp. Kenrick writes again: "The Clerks of St. Viateur have not succeeded. They are, with the exception of W. McDonald, who keeps school for himself in the north of the city, and of Mr. Shephard who is the sacristan of the Cathedral, at Carondelet with Mr. Fontbonne, living on the remains of the small sum they brought with them here. Mr. McDonald is a good man, but ought not to have been sent to France, to perform a novitiate at his age; and as he bore with (it) in patience, the direction of any of his companions, he may be said to be virtually separated from the society. In all the

French villages the people wish to have English masters; and as to the priests of the diocese taking them as companions, the thing is impossible, for in most instances, the priests have scarcely wherewithal to support themselves. Their success, then, is in my mind, exceedingly doubtful. As two or three of these have made some studies, I have signified them my willingness to receive them in the Seminary, where they will have the opportunity of pursuing their studies, and, perhaps, when ordained they may have better chances of success, than they at present enjoy."

* * *

On March 14, 1832, Bishop Rosati writes Rev. John Timon:

"I am glad to hear of the new increase of the Snowbush (Schnorbus) settlement. It is a good acquisition for the community at large and for religion in particular. These good Germans are very industrious and useful citizens and excellent Catholics. Many compliments from me to Mr. Snowbush (Schnorbus) and to all the new-comers. A good number of them (i. e. Germans) are come to St. Louis. I directed some of them to Mr. Roussin to Richwood, where there is a large body of public land vacant, and I think they will find the place suitable to them. Others have been to look at the country towards St. Charles, others towards Belleville. A large number of the same are to come. I expect a good priest from Lorraine, who speaks French and German, and is actually parish priest in the diocese of Nancy. St. Mary's (St. Mary's Chapel) will soon be finished and any congregation in this diocese would feel proud to have such a fine Church."

* * *

In 1846 the first systematical and effective effort was made, to obtain, for the St. Louis diocese, priests who were able to provide for the numerous German immigrants. Father Jos. Melcher, with the title of Vicar General was sent to Europe by Bishop Rich. Kenrick. Upon his return (July 5, 1847) the Catholic newspapers of the country reported, that Vicar General Melcher arrived with four priests and ten students. None of the papers however gave the names. — A manuscript in the Archives of the Archdiocese of St. Louis (Memoranda of the Rev. Edm. Saulnier, Feb. 1844—Nov. 1857) contains the following notice: "Venerunt die quinta Julii 1847 ex Europa Dn. Vic. Gen. Melcher, Ursus Jos. Meister, Georgius Ortlieb, Cajetanus Zopotti ex Austria, N. Rodzorski ex Polonia." (There came, on July 5th, 1847, from Europe: Ursus Jos. Meister, George Ortlieb, Cajetan Zopotti of Austria, N. Rodzorski of Poland.) — The names of the students he does not give. In a memorial, published in St. Louis a. 1917, at the occasion of the 62d Convention of the "Central Verein," p. 49, an attempt was made to construct a partial list of the students from contemporary documents: the Alsatians F. X. Weiss and S. Siegrist; the Bohemian Trojan; Jacob Stehle and J. Anselm from Lorraine, J. Blaarer and Seb. Brutscher from Switzerland and L. Rosi from the Tyrol.

Rev. M. Shine of Plattsmouth, Neb., a few weeks ago, has sent us the original complete list of the priests and students from the French edition of the *Annals of the Propagation of Faith* (XIX, p. 520); since then we also found it in the English edition, VIII, p. 396:

"On the 12th of May the following departures for the United States took place, under the superintendence of the Very Rev. M. Melcher, Vicar General of the diocese of St. Louis. — Priests: Rev. Messrs. Joseph Meister, of the diocese of Bale; George Ortlieb, of the diocese of Strasbourg; Cajetan Zopoth, of the diocese of Linz; Francis Rutkuski, of the diocese of Breslau. — Students: Francis Weise, of the diocese of Strasbourg; Simon Siegrist, of the diocese of Nancy; John Anselm, of the diocese of Nancy; Francis Blaarer of the diocese of St. Gall; Louis Rosi, of the diocese of Modena; Joseph Girard of the diocese of Nancy; Francis Trojan, of the diocese of Modena; Bernard Siedert, of the diocese of Muenster; Peter Carbot, of the diocese of Nancy; Mathias Cobbin, of the diocese of Fribourg, in Brisgau."

There are some evident errors in the list of the *Annals*: Ortlieb was from the diocese of Nancy, not of Strasbourg; the Polish name was Rutkowski; the first student's name was Weiss, not Weise; Simon Siegrist was from the diocese of Strasbourg, not of Nancy; Francis Trojan was from the diocese of Leitomishl in Bohemia, not of Modena in Italy.

The efforts of Father Melcher brought to the diocese of St. Louis a good number of subjects, but the relief was only apparent, as will be seen from the later history of the fourteen priests and students:

Rev. Ursus Meister became pastor of Apple Creek, Perry Co., in March 1847 of Jefferson City, 1853 of Moniteau and other Counties; in 1859 he left the diocese and became attached to Vincennes; he was killed by a falling tree, Feb. 25, 1864, at St. Anthony, Ind.

Rev. Geo. Ortlieb was appointed pastor of Our Lady of Mt. Carmel, Carondelet, but after some years returned to France (Nancy), 1852.

Cajetan Zopotti (Zopoth?) was sent to Benton, Scott Co., but left the diocese in 1848; in the directories of 1849 he appears at Cincinnati, of 1850 at Chicago; since 1851 is not found in the list of priests.

F. Rutkowski became pastor of Weston, Platte Co.; 1852-56 he was stationed at Dardenne, St. Charles Co.; then he disappears from the directory.

F. X. Weiss is the only one who did lasting services in the diocese; for many years he was pastor of the "German Settlement" (Zell), Ste. Genevieve Co.; then, since 1865 of Ste. Genevieve, where he died March 3, 1901.

Simon Siegrist, a great preacher, was pastor of Meramec (Matte and Maxville); 1849 he founded St. Peter and Paul's Parish at St. Louis, but left the diocese Jan. 1, 1858 and died at Indianapolis as pastor of St. Mary's Church Oct. 28, 1873.

John Anselm, for a time (1850-56) pastor of Holy Trinity, then of French Village, St. Francois Co., also left the diocese and returned to Lorraine (1864).

Also Father Blaarer after some years of sickness and failure in Jefferson, Ste. Genevieve and Henry Counties returned to Switzerland (1858).

Louis Rosi was appointed pastor of New Madrid; 1849 of Richwoods; July 1, 1853, of Little Canada (French Village), where he was drowned on a sick call, Aug. 29, 1853.

Francis Trojan, later on pastor of St. John of Nepomuk's Church at St. Louis, left the diocese to work in Illinois.

Girard, Siedert, Carbot and Cobbin were never ordained; we could not discover what became of them. (Jacob Stehle mentioned in the list of the memorial was born in the diocese of Nancy, entered the Barrens Seminary 1847, was ordained Aug. 29, 1847, but left the diocese for Milwaukee in 1858. — Seb. Brutscher intended to leave with Melcher; his papers are found in the diocesan archives of St. Louis; he never crossed the ocean.)

From *Mo. Advocate and St. Louis Enquirer*, April 8, 1826.

Bishop Du Bourg's Address delivered before the Governor and Legislature of Louisiana on the 8th of January, 1826 (Anniversary of the Battle of New Orleans).

Excellency, Gentlemen of the Senate and Gentlemen of the House of Representatives:—

On each anniversary of a day, the most memorable in the annals of America, dearest in the remembrance of Louisiana, the patriot contemplates with mingled emotions of awe and tenderness the sovereign powers of the State coming in all the pomp allowed by our wise institutions to pay to the Almighty in His temple, the homage of public gratitude for the most signal boon of His protection of us. This celebration is intended as a solemn acknowledgment of our dependence on His supreme power, a profession of our faith that His is the Kingdom, the honor and the glory for ever and ever more. And, indeed, had anything been wanting to convince us of a truth attested by the voice of nature, by the concurrent assent of all nations, and by the consciousness we all possess of the shortness of man's views and of the infirmity of his powers, could any event have been better calculated to produce and perpetuate that sacred conviction than that which we now commemorate? Still is echoing in our ears that sound of alarm, which, at an unexpected moment, struck dismay in every breast, and bid us to be prepared for the worst at the hand of an enemy ready to spare no man in his wrath, no woman in his lust.

What a sound of confusion was at once presented in every part of our City! — —

A powerful host of disciplined soldiery, led in the field by the most experienced commanders, ready to pour upon a population unaccustomed to the toils and tactics of war; a population, the motley assemblage of men of all nations, of all languages, of all political opin-

ions—a City open on all sides to the inroad of our foe, unprovided with any means of resistance and defence, and yet the enemy at our doors; not one moment to be lost in order to stop his infuriated progress.

Men confusedly running to arms, women seized with deadly palness; everywhere a dreadful silence, interrupted only with the dismal knell of the alarm bell, the appalling roar of the cannon, or the half-smothered cries of poor distracted females; a scene, the horrors of which were still enhanced by the gloom of a cloudy winter night. It was amidst so many disadvantages that our ill-equipped, ill-assorted militia, ran precipitately, and out of breath, to meet the advancing phalanx. But Oh! Providence! The very circumstances which seemed to render that conflict so unequal, had by His unerring hand been calculated to throw the whole advantage on our side. The mist of the night, spread over both armies, served only to cover to the eyes of the enemy, the nature, the small number of our troops; and under its tutelar protection, the word of command, repeated through our ranks in various languages, magnified in their minds our means of resistance to the most alarming degree. It was the pillar of cloud raised again by a divine hand to throw into utter darkness, the operations and counsels of our wise invaders. From this moment the scale of affairs was turned; the enemy cautiously retreating, left to the skillful General time to pitch his encampment, to fortify it, and raise an impregnable barrier between the unhallowed battalions and the objects of their rapacity.

The consequences of those measures are well known to us all, and all the glory reaped by the heroic commander and his undaunted companions on the celebrated 8th of January, *was* already won by anticipation, by the skillful preparations to resist the attack.

What a day, Gentlemen, for all of us who witnessed the awful event! Methinks it still sounds in my ears, that dreadful and continued fire and thundering, which in the space of two hours, whilst it enveloped our City in lightning and smoke, and convulsed all its habitations, leveled down to dust the most gallant Commander and the flower of the British Army. Veterans who had encountered in Europe the first Captain that ever adorned the page of Military records, who had stood unmoved on the brow of the fiercest battles, were mowed like grass by the scythe of our rude peasantry and thousands of mangled bodies served to fertilize our fields, whilst hardly a hair fell from the heads of those over whom the hand of the Almighty was extended.

Surely the finger of God was there—and no wonder—is He not the friend and protector of Justice? Were not His holy altars, during the whole continuance of danger surrounded by fervent votaries, who reminded Him of His ancient mercies? Yes, the finger of God was there. And the glorious commander of the day, the Man of His Providence, fitted by His own hand to be the tutelar angel of his country in its days of need and distress—the heroic Jackson, honored himself much more by that humble and pious acknowledgment than by all the deeds of fame which it was given him to achieve.

We are then bound to that Immortal Being by ties of gratitude, which no lapse of time, no distraction of pleasure or affairs, will ever loosen or diminish. Saved by His hand from dangers not inferior to those from which He rescued Israel, and by means hardly less conspicuous, we shall give vent to our grateful feelings in the confession of Moses; and with the Church, after celebrating His greatness and bounty in a strain of ecstatic praises, we shall join to supplicate at His feet the continuation of His favors.

Vouchsafe then, Lord of our fathers, to keep extended over the people of Thy inheritance that paternal hand of Thine which imparts salvation and blessing.

Salvum fac populum tuum Domine et benedic hereditati tuae.

Rule over them by the Sanctity of the law and by the efficacy of Thy grace—assist with Thy holy inspirations, the first Magistrate, the rulers and law-givers of the land, that by the wisdom of their resolutions they may promote the accomplishment of our exalted destinies *et rege illos et extolle illos usque in aeternum.*



DOCUMENTS FROM OUR ARCHIVES

Correspondence of Bishop Du Bourg with Propaganda

X

BISHOP DU BOURG TO CARDINAL A. DUGNANI.¹

Dec. 1816.

Eminence.

La lettre dont vous m'avez honoré, datée le 23 Novembre dernier, en réponse à celle que j'eus l'honneur de vous adresser de Paris, dans le mois d'Octobre, tout en ajoutant de nouveaux degrés à ma reconnaissance pour les nouvelles grâces que Votre Emce. a daigné solliciter et obtenir pour moi de Sa Sainteté, m'a cependant causé une amertume, qu'Elle me permettra de verser dans son sein. Elle me demande pourquoi je me suis rendu à Paris, au lieu de me transporter sur le champ dans mon Diocèse, selon *lorare* qu'Elle me dit m'en avoir précédemment envoyé. Ma réponse, Eminence, est facile. Je n'ai reçu que deux lettres de vous, depuis que j'ai eu l'honneur de vous communiquer mon projet de transférer ma résidence à St. Louis de Illinois. Dans la première V. E. donnoit à ce plan sa haute approbation et celle des Eminentissimes membres de la S. Congrégation. — J'eus l'honneur de proposer alors deux questions à Votre Emce.: la première était, si, vu que Mgr. l'Evêque de Bardstown avait entamé une négociation avec les habitans de St. Louis pour l'établissement de l'Evêque, il convenait que j'en attende le résultat avant de m'y rendre. — La seconde, si je devais aussi différer le départ de mes Missionaires. La réponse de Votre Emce. fut que pour ce qui me regarde, *je ferais bien d'attendre*; mais qu'il fallait faire partir les Missionaires, soit afin de ne pas donner à leur zèle le tems de se refroidir, soit pour répondre à la confiance de ceux qui avaient contribué de leurs aumônes aux fraix de ma Mission.

Je me suis conformé, Monseigneur, aux ordres de Votre Emce. sur ces deux points. J'ai déjà embarqué treize ecclésiastiques, dont neuf pour St. Louis et quatre pour la Nouvelle Orléans. Quant à moi,, je ne suis pas resté oisif; je me suis occupé de faire en France une nouvelle recrue d'hommes, et je suis allé à Paris pour solliciter pour

¹ Archiv. S. C. de Prop. Fide. Scrittura Referite nei Congressi America Centrale. Dal Canada all'Istmo di Panama. Codice No. 3. Dal. 1818 atto. il 1817.

eux et pour moi l'assistance du gouvernement. J'en ai obtenu la promesse d'un passage gratuit pour tous mes coopérateurs et moi, par le premier bâtiment du Roi qui s'expédierait au Printemps pour l'Amérique. J'ai déjà enrôlé de plus au moins douze ou quinze excellents sujets avec la permissions de leurs ordinaires respectifs. J'ai enfin l'espoir fondé d'un secours effectif encore plus considérable, qui m'engage à retourner à Paris, pour y passer le reste de l'hiver. Je ne crois pas, Eminence, avoir pu mieux faire pour répondre soit à Vos vues, soit à mes obligations envers mon Diocèse. Je me persuade que le grand nombre de Vos occupations vous aura fait oublier que la prolongation de mon séjour en France n'était en effet que le résultat de Vos ordres, et c'est la consolation que ma conscience me présente pour adoucir ce que vos reproches ont de pénible pour mon coeur.

Du reste, Eminence, c'est aussi l'avis de mon Vénéral Collègue Mgr. l'Evêque de Bardstown, que je dois différer mon départ jusqu'au Printemps, soit pour lui donner le tems de faire à St. Louis les arrangements convenables pour ma réception et mon établissement, soit surtout pour me donner à moi-même celui de réunir le plus grand nombre possible de coopérateurs, dont son Diocèse est aussi dépourvu que le mien. "En amenassiez-vous trente avec vous, m'écrit-il, ils seraient tous placés avant un mois." Il me donne à cet égard d'autres détails, que je supprime pour ne pas fatiguer V. E., et puis encore parce que j'ai le coeur trop froissé de ses reproches, pour pouvoir me livrer à cet épanchement filial auquel bontés précédentes m'avaient accoutumé. V. E. daignera compatir à une peine que je ne crois pas avoir méritée. Un mot de consolation de sa part y apporterait un grand adoucissement ; mais il n'ajoutera rien à la profonde vénération avec laquelle j'ai l'honneur d'être,

✠ L. Guil. Ev. de la N. Orl.

² Cf. Letter of Bishop Flaget, in Griffin American Catholic Historical Researches. Vol. XXI. 158.

TRANSLATION.

December 1816.

Your Eminence.

The letter with which you have honored me, dated Nov. 23 in answer to the one which I had the honor to address to you from Paris in the month of October, enhancing, as it did, my sense of obligation for the new favors Your Eminence has deigned to solicit and to obtain for me from His Holiness, has nevertheless caused a feeling of bitterness which You will permit me to pour out into Your bosom, demanding as it does, why I went to Paris instead of starting for my diocese according to the order which You say You sent me. My answer, Your Eminence, is very simple. I received but two letters from You, since I had the honor of communicating to You my purpose of transferring my residence to St. Louis in the Illinois country. In the first letter You Eminence, and the eminent members of the Sacred

Congregation highly approved of this project. I then had the honor to propose two questions, to Your Eminence. The first was this: Considering that the Bishop of Bardstown has entered into negotiations with the inhabitants of St. Louis, concerning the establishment of an episcopal see, whether it would not be advisable to wait for the result before I go there. The second question was: Whether I should postpone the departure of my missionaries. The answer of Your Eminence was: that, as far I myself was concerned, I would do well to wait, but that it was imperative to send on the missionaries, partly in order to keep their zeal from growing cold, partly to satisfy the expectations of those who have contributed to the expenses of my mission. I conformed to the orders of Your Eminence in those two points. I have already caused thirteen ecclesiastics to take ship, nine for St. Louis and five for New Orleans. I myself have not remained inactive. I have recruited new men in France and I repaired to Paris to solicit for them and for myself the assistance of the Government. I have obtained from it the promise of a free passage for all my cooperators and for myself, by the first royal ship to leave for America next Spring. I have already enrolled twelve or fifteen (more or less) excellent subjects, with the permission of their respective ordinaries. Finally, I have well-founded hope of a still more considerable and effective assistance, which necessitates my return to Paris and my stay there for the rest of the winter. I do not think, Your Eminence, that I could have better responded to Your views, as well as to the requirements of my diocese.

I am convinced, Your manifold occupations have led You to forget, that my prolonged sojourn in France was actually the result of Your orders, and this is the consolation my conscience renders to me, to sweeten the bitterness, which Your reproaches left in my heart.

Finally, Your Eminence, it was the opinion of my venerable Colleague, Msgr. the Bishop of Bardstown, that I should defer my departure until Spring, partly to give him time to make the necessary arrangements for my reception and my establishment in St. Louis, partly and principally, to give me time to gather the greatest possible number of cooperators, of which his diocese is as much in need, as mine. "If you were to bring thirty of them," he writes, "they would be placed within a month." He gives other details, which I omit, because I fear to fatigue Your Eminence, and then also because my heart is too deeply afflicted by Your reproaches to permit the filial effusiveness, to which Your former kindness had accustomed me. Your Eminence will be pleased to have compassion on the affliction which I do not think, I deserved. A word of consolation from You will bring me great relief, but it will add nothing to the profound veneration with which I have the honor to be,

✦ Louis William, Bishop of New Orleans.

XI

BISHOP DU BOURG TO CARDINAL A. DUGNANI.¹

St. Louis, 16 Februarii 1819.

Confidentielle

Eminence.

J'ai eu l'honneur de vous adresser trois lettres depuis mon arrivée dans mon Diocèse, où je vous rendais compte de mes progrès et de mes espérances. Le bien se fait plus lentement que le mal. Ma Cathédrale et mon Séminaire ont été suspendus par défaut d'argent. L'un et l'autre vont reprendre avec une nouvelle activité, et seront j'espère, en état de servir cette année. Les Dames Religieuses du S. Coeur s'établissent avec beaucoup de bénédictions. — M. M. de la Mission se recrutent, et feront merveilles. Ils ont déjà quelques élèves du pays pour l'état ecclésiastique. — Je suis en traité avec le Provincial des Jésuites, qui me fait espérer prochainement un établissement de sa Société sur les bords du Missouri. L'imagination a peine à suivre le progrès de l'émigration vers ces fertiles et immenses contrées. Dans peu d'années ce sera une des parties les plus peuplées de l'Amérique. J'ai envoyé le premier Missionnaire en reconnaissance.. Il y a été très bien accueilli, et m'annonce une riche moisson. —

Mr. Rossetti s'est arrêté à Philade. avec ses ouvriers. Je lui ai écrit pour l'inviter et lui indiquer les moyens de venir me joindre. La prédication fait de grands biens dans ces quartiers. Les conversions des Protestants se multiplient, et il n'y a pas de doute que l'oeuvre de Dieu y fit des grandes progrès, si nous pouvions disséminer des livres. Mais ils sont rares et très chers. La Propagande pourrait nous donner à cet égard un puissant secours, en nous envoyant un apparatus d'imprimerie assez complet pour publier des livres en Anglais et en Français. Nous avons un excellent Catholique du métier qui offre de nous monter l'établissement. Je conjure V. E. de prendre intérêt à cette proposition. C'est le moyen le plus efficace et peut être le moins dispendieux dont la S. Congrégation puisse nous assister. Mr. de Andreis écrit sur ce sujet au vén. Mr. Colucci et le prie de faire auprès de V. Em. les fonctions de solliciteur. Il est important à ne rien oublier, et que la personne chargée de V. Em. de faire cette commission se souvienne que le Français a des lettres accentués, et l'Anglais quelques caractères de plus que l'Italien, tels que k, w, x, y.

Au milieu de mes sujets d'espérance, j'ai aussi des cuisants chagrins. Un de plus sensibles est la défection d'un jeune soudiacre, nommé Valentin, alsacien de naissance, qui après avoir été travaillé de tentations qui lui ont quelques fois porté au cerveau, me déclare qu'il ne peut tenir plus long tems. Il a quitté le Séminaire, songe à entrer dans le commerce, et me prie de le dispenser du bréviaire en attendant qu'il puisse être dispensé de la continence. Je l'ai renvoyé pour l'un comme pour l'autre, à la décision du St. Siège, lui promettant

¹ Archiv. S. C. de Prop. Fide. Scrittura Referite nei Congressi. America Centrale. Dal Canada all'Istmo di Panama. Codice No. 4. Dal 1818 atto. il 1820.

de solliciter la dispense, à condition qu'il quitterait mon Diocèse et se retirerait dans un quartier de l'Amérique, où il fût inconnu. Vraiment, Eminence, ce pauvre jeune homme est digne de compassion. Il en perdra certainement la tête, après avoir donné de véritables scandales mille fois plus fâcheux ici qu'ils ne seraient en Europe. Je supplie V. Emce. de décider cette double question dans toute l'étendue de sa miséricorde.

Les esprits paraissant s'adoucir à la Nlle. Orl. quoiqu'il existe toujours dans le P. Ant. de Sedella une défiance qui tienne de l'opposition. Je travaille à lui ôter deux mauvais sujets de vicaires, qui sont depuis 12 ans le scandale de la ville. Les Marguilliers, qui m'étaient opposés, me font solliciter aujourd'hui d'envoyer deux bons prêtres pour cette paroisse, et de suspendre au moins un de ces deux misérables. Si le P. A. ne leur prête pas son appui, les choses pourront se rétablir. Il y faut une patience et une sagesse à toute épreuve. J'ai bien besoin que Dieu m'accorde l'une et l'autre.

J'apprens avec beaucoup de douleur les mouvemens excités à N. York, Philadelphie, Charleston par le patri Irlandais, qui ont déterminé Mgr. de Barth à refuser l'épiscopat. J'oserais suggérer un terme moyen, qui serait de ne nommer, ni un Français ni un Irlandais, mais un Américain, le Rev. Mr. Fenwick, de Maryland, âgé d'environ 36 ans, homme à grands talens pour la prédication, et d'un caractère très prononcé, serait, je crois, le seul à propos. Il n'y a qu'un obstacle, c'est qu'il est Jésuite: mais le St. Siège peut facilement le lever. V. Emce. jugera sans doute que quoique je ne suis pas chargé de ces affaires, je suis cependant obligé comme Evêque, de lui faire part de mon opinion. L'Episcopat est solidaire. En général je peux l'assurer qu'il y a peu de fonds à faire sur les Prêtres Irlandais qui viennent en Amérique, on n'entend parler que de scandales donnes par leur excès. Et j'ose bien prédire que si Mr. Har. venait à prévaloir, c'en serait fait de l'esprit de Religion à Philadelphie. C'est déjà un terrible préjugé contre lui que de se pousser à l'Episcopat. Nommez, V. Eminence, des hommes pieux qui tremblent à la vue d'un pareil fardeau; et ne vous laissez pas séduire par la vaine réputation de beaux Prédicateurs. Ces hommes à belles phrases ruinent absolument la piété dans leurs cœurs. Pardonnez encore une fois. Ce sont des effusions que je répands dans le sein de V. Eminence tout seul. J'ai tout lieu de croire qu'il existe autour de vous un parti secret très influent parce qu'il est *caché*. Je n'ai d'intérêt à le dire que celui de la Religion. V. Emce. connaît mes sentimens; ils sont et seront toujours ceux d'un attachement sans bornes pour la gloire et l'honneur du St. Siège, et de l'affection filiale la plus respectueuse pour votre Sacrée personne.

De V. Emce. &c.

✠ L. Guil. Ev. de la Louisiane.

St. Louis (Missouri)
le 16 Fevrier 1819.

TRANSLATION.

St. Louis, February 16, 1819.

Confidential.

Yc:ur Eminence.

I had the honor of addressing to you three letters after my arrival in my diocese, in which I gave an account of my progress and my expectations. It takes more time to do good than evil. The work on my Cathedral and my Seminary had to be suspended for lack of money. It will be resumed on both with new energy, and they will, I trust, be completed this year. The Ladies of the Sacred Heart have established themselves, to the great satisfaction of all. The Gentlemen of the Missions are gaining recruits and are still doing wonders. They have even now some native students for the ecclesiastical state. I have entered into negotiations with the Provincial of the Jesuits, who gives me hopes of an early establishment of their Society on the banks of the Missouri. The imagination can hardly follow the progress of immigration to these fertile countries. In a few years this will be one of the most populous parts of America. I have sent the first missionary on a reconnoitering expedition.² He was well received, and he holds forth great hopes for a rich harvest.

Mr. Rossetti remained in Philadelphia with his workmen. I wrote to invite him and to make known to him how to come here. Preaching does a great deal of good in these parts. The conversions of Protestants are multiplied, and there is no doubt, that the work of God in this respect, would make great progress, if we could disseminate books. But they are scarce and expensive. The Propaganda might, in this regard, give us great help, by sending us a printing press, sufficiently complete to print books in English and French. We have an excellent Catholic here in the profession, who offers to put up the establishment. I conjure Your Eminence, to interest yourself in this project. It is the most efficacious and, perhaps, the least expensive means, by which the Congregation could assist us. Mr. De Andreis writes on this subject to the Ven. Mr. Colucci, asking him to act as solicitor in our behalf with Your Eminence. It is important that nothing be forgotten, and that the person Your Eminence may charge with this commission, keep in mind that the French (language) has some accentuated characters, and that the English has some characters not used in Italian, for example as k, w, x, y.

In the midst of these my concerns of a hopeful nature, I have also my burning vexations. One of the most poignant is the defection of a young subdeacon, Valentin by name, an Alsatian by birth, who, having been tormented by temptations, that at times affected his brain,

² This was Father Charles De la Croix who, at that time, was manager of the Bishop's Farm, near Florissant, and in February 1819 made a missionary trip to Cote Sans Dessein, and penetrated as far as New Franklin or Boon's Lick (opposite the present town of Boonville, Mo.). In December Father De la Croix made a second trip to the mouth of the Gasconade River, where there were French settlements at Gasconade and Loutre Island. Cf. the article "Father Charles De la Croix" in Pastoral-Blatt, July 1919.

declared to me that he cannot hold out any longer. He has left the Seminary, thinks of entering on a commercial career, and asks me to dispense him from the breviary, whilst awaiting the dispensation from continence. I have referred him for both to the decision of the Holy See, promising him to ask for the dispensations on condition that he remove from my diocese to parts where he is unknown. Really, Your Eminence, this poor young man is worthy of compassion. He will surely lose his head, after having given veritable scandals, which are a thousand times more injurious here, than they would be in Europe. I supplicate Your Eminence, to decide this double question in all the fullness of Your mercy.

The animosity in New Orleans seems to be abating. Although a certain distrust continues in the mind of Father Anthony de Sedella, which leads him to oppose me. I am making an effort to take from him those two vicious subjects, his vicars, who for the last twelve years have been the scandal of the city. The trustees who were opposed to me, have to-day requested me to send two good priests to their parish and to suspend, at least, one of those two miserable men. If Father Anthony did not support them, the matter could be arranged. I need patience and wisdom in every trial. May God grant them both.

I learn with much sorrow of the movements brought about in New York, Philadelphia and Charleston by the Irish party, who determined Mr. De Barth to decline the episcopacy.³ I would venture to suggest a middle-course, i. e. to nominate neither a Frenchman, nor an Irishman, but an American. Rev. Mr. Fenwick, aged about 36 years, a man of great talent for preaching, and a very pronounced character, would be the only possible candidate.⁴ There is but one obstacle, that he is a Jesuit, but the Holy See can easily remove it. Your Eminence will, no doubt, understand that, although not charged with these affairs, I am nevertheless obliged as a bishop, to make known to you my opinion. The Episcopacy has a solidarity of interests: In general, I can assure you, that there is little to boast in the Irish priests that come to America. You hear but little of these save the reports of scandal given by their excesses. I venture to predict that if Mr. Ha.⁵ should prevail, the spirit of religion in Philadelphia would be undone. His striving after the episcopacy is certainly not in his favor. Nominate, Your Eminence, pious men who tremble at the prospect of a similar burden, and do not allow yourself to be seduced by the vain reputations

³ Rev. Louis Walbach De Barth, being Administrator, was appointed Bishop of Philadelphia in 1818, but he positively and persistently refused the appointment. There is probably no foundation to Bishop Du Bourg's charge that the "Irish party" had been antagonistic to Father De Barth's selection for Philadelphia. Cf. the strong words of Father De Barth in his letter to Archbishop Marechal quoted by J. G. Shea, *History of Catholic Church in the United States*. Vol. III. p. 222.

⁴ Father Benedict Fenwick, afterwards second Bishop of Boston.

⁵ The celebrated Dominican William V. Harold, specially favored by Bishop Connolly of New York, was Pastor of St. Mary's Cathedral in Philadelphia.

of beautiful Preachers.⁶ Those men of beautiful phrases absolutely ruin all piety in their own hearts. Pardon me once more. These are effusions which I pour fourth into the bosom of Your Eminence alone. I have good reason to expect that there moves around you a secret party, which is all the more dangerous, because it is hidden. I have no other interest in saying this, than that of religion. Your Eminence knows my sentiments. They are and will always be those of unlimited attachment to the glory and honor of the Apostolic See and of a most respectful filial affection toward the sacred person of Your Eminence.

✦ Louis William, Bishop of Louisiana.

XII

BISHOP DU BOURG TO CARDINAL LITTA,

*Prefect of Propaganda.*¹

St. Louis, 12 Maii 1819.

Eminentissime Praeses.

Paucos infra menses Emam. Vestram per literas adii, docens de statu meae Dioeceseos, et praesertim de spe quae mihi tandem affulgere ceperat, fore ut infausta dissidia, quae Novae Aureliae Ecclesiam, totius regionis primariam, jam pridem distrahebant, brevi componerentur. Tanti operis promovendi et accelerandi causa, supplicabam ut Pater Antonius de Sedella ad Episcopalem dignitatem cum titulo in partibus, in adiutorium meum, *tacito tamen jure successionis*, institueretur. Hinc enim eventurum judicabam, ut alienatae oves ad obedientiam et amorem sui Pastoris facilius reducerentur, et ut omnes sensim in unam mentem coalescerent.

Ex datis posterioribus notitiis, felicius in dies profecit pacificationis negotium. Cum enim P. Antonius administratores temporales suae Ecclesiae, mihi antea infensissimos, agente imprimis familiarissimo meo Revdo. Dno. Martial, jam multum in meas partes propendere animadverteret, ipse epistolam ad me direxit submissionis et reverentiae plenam, sed et totum exinde se exhibuit in corrigendis abusibus, contra quos pluries frustra reclamaveram. Inter istos primum locum tenebat effrenata unius ex ejus Vicariis morum depravitas, quae morigeratis dolori, infirmis scandalo, impiis dudum ludibrio fuerat. Hunc ab altaris ministerio, quotquot abhinc annis, arcere tentaveram; sed suffragantibus ipsi, quotquot Antonianae factioni favebant, satius putavi scandalum tolerare, quam infando schismati viam sternere.

⁶ "Beautiful Preachers, beaux prédicateurs," a play of words. Father Harold belonging to the Order of Preachers, and at the same time being a distinguished preacher of commanding presence, like his contemporary, the unfortunate William Hogan. In the literature of the day William Harold is usually called the younger Harold, to distinguish him from his uncle Father James Harold, also a Dominican.

¹ Archiv. S. C. de Prop. Fide. Scritture Referite nei Congressi. America Centrale. Dal Canada all'Istmo di Panama. Codice No. 4. Dal 1818 atto. il 1820.

Accepta igitur nuper dicta Patris Antonii professione, Decretum suspensionis contra Vicarium ipsi remisi, cui tum ipse, tum administratores nedum illico obtemperaverunt, sed et efficacius egerunt, ut quam primum tres ex optimis meis consacerdotibus in vicarios suae ecclesiae eligerem, quod et feci; imo unum ex his Revdum. Dum. Jphum Moni, Bolonensem, suavissimi ingenii et verae sacerdotalis modestiae virum, qui dum Vicarii Generalis vices Novae Aureliae ad tempus ageret, Patris Antonii mentem sibi penitus devinxerat, ipsius coadjutorem, cum jure successionis, constitui. Ita demum stabilitatis, ut puto, illius ecclesiae pace et bono regimine, jam nihil obstare censeo, quominus P. Antonio in testimonium approbationis, et ad eum novo quodam vinculo obfirmandum, pontificales infulae deferantur. Quin imo, cum post tam diuturnam Sedis Vacationem, post tam deploranda jurgia, post tot convitia in actualem praesulem, ipsamque Romanam Sedem acta, cives incolae non solum jam Episcopi necessitatem non sentiunt, set etiam a recipiendo quovis Antistite alienos etiam se exhibeant, nullus mihi aptior videtur ipso Patre Antonio ad hominum animos Episcopali dignitati et Summi Pontificis auctoritati denuo conciliandos et sensim assuefaciendos. Strata nimirum ab ipso via, prudens quivis, post ejus obitum, facili negotio ipsius locum inire poterit. Rogo igitur iterum atque iterum, ut nisi aliter Emae. Vae. et Sacrae Congregationi visum fuerit, Breve electionis in titulum *in partibus* ipsi quamprimum *via Livorni, duplicatum* expediatur, adjectis sequentibus — 1° *Ut mihi*, vel me deficiente aut annuente, Revmo. Bardensi Antistiti, aut ejus Coadjutori, consecrationis ejus munus demandetur. 2° *Ut* ab uno duntaxat Episcopo, assistentibus duobus sacerdotibus, possit perfici. 3° *Ut* nullam jurisdictionem in ista Dioecesi, nisi ex Ordinarii delegatione, valeat exercere. 4° *Ut* ad me dirigatur expeditio, cum hoc supra scripto: “To the Right Revd. L. Wm. Du Bourg, Bishop of Louisiana, to the care of Mr. P. F. Du Bourg, New Orleans” et Dno. Antonio Filicchi, Livornensi mercatori specialiter transmittenda, commendetur.

Hac profecto via schismatis periculo efficaciter occursum erit, at nondum satis Dioeceseos utilitati, sive praesenti, sive futurae, provisum. Nolo enim Eminentiam Vestram oblivisci, 1° Dioecesim hanc omnium in America Septentrionali praecipuam esse, tum notissima sua extensione, qua ad trium millium millia, ut nimirum, in longitudinem decurrit, tum multitudine Catholicorum, qui longe majorem incolarum numerum constituunt. 2° Religionis statum in ea, ob longam Episcopalis successionem interruptam, sacerdotum inopiam, et quod pejus est, plurimorum prava exempla variasque alias locales causas, summopere prostratum. Extensio facit ut, propter ingruentes jam infirmitates, non possim, sine maximo salutis meae detrimento, vitaeque periculo, remotiores partes adire; et ideo Fideles innumeri sacra unctione, sacerdotes Episcopali vigilantia, et consilio priventur, veteres abusus subsistant, novique in dies invisi gliscant. — Et si qua spes melioris aevi succedere jam coepit, cum vix e ruinis opus reformationis assurgat, solo iterum indubitanter aequabitur, si vel per aliquot menses Episcopalis sollicitudinis vacet exercitium.

Neutri medebitur Patris Antonii promotio, neque enim, ob provec-tissimam aetatem, extra civitatis ambitum excurrere, neque ob defec-tum scientiae, praeteritorumque recordationem, Dioeceseos adminis-trationi prorsus par esset. Expediendae igitur, meo quidem iudicio, foret, ut, *prater eum*, alius mihi in verum *Coadjutorem, cum jure suc-cessionis*, adjungeretur, qui virtutibus, scientia, mentisque ac corporis vigore pollens, tum imbecillitati meae supplere, tum me intempestive sublato, gubernium statim arripere valeret. Vereor equidem ne Sacrae illi Congregationi exorbitans videatur ista mea supplicatio, quippe cum rarissima forsitan, si qua unquam fuerint, exempla duorum Episcopo-rum titularium, in unius Ordinarii juvamen, institutorum. — At Eminentissimos Patres considerare velim extraordinariis malis extraordi-naria remedia applicari solere. — Et profecto si aliquando Episcopalis dignitas, sine ulla directa Ecclesiae utilitate, bene meritis sacerdotibus, ad preces Principum saecularium, ut pluries fit, defertur, potiori certe titulo, ad suscitandam confirmandamque in vastissimo tractu labe-factatam penesque emortuam Religionem concedendam videri. Ceterum fiducialius cum Sacra Congregatione agens, dico quod expedire sentio; Ipsa, quod liceat, iudicet. Quod si in sententiam meam descendere dignabitur, Nullus dignior appareret, cui sacra illa dignitatem conferatur, quam Revdus. Dnus. Josephus Rosati, Neapolitanus, Congregationis Missionis sacerdos ornatissimus, triginta circiter annos natus. Huic enim nihil omnino deest, quo sibi reverentiam amoremque omnium conciliet; virtus in eo, prudentia praesertim supra aetatem, copiosa doctrina, flagrans animarum studium, summa eloquii fecunditas, modestia singularis, veneranda vultus gravitas, robor corporis indefessum.

Verum cum propter summam sui diffidentiam, timendum sit, ne prolatum honorem rejiciat, puto modestiae ipsius vim esse inferendam, praeceptumque dignationi adjungendum, et omnis periculosae procrastinationi locus confestim tollatur.

Eminentiam Vestram precor, ut me, meumque gregem ad pedes Sanctissimi, amantissimique Patris Nostri iterum ponat, et pro utroque Apostolicam benedictionem imploret, dum ego amplexu sacrae pur-purae, cum summa veneratione, et tenerrimo cordis affectu me pro-fiteor &c.

✠ L. Guil. Du Bourg, Episc.

Ludov. in Amer. Septi.

Ex Oppido Sti. Ludovici
Missouriani agri
in foederatis America Statibus
die Maii 12a. 1819.

TRANSLATION.

St. Louis, May 12, 1819.

Most Eminent Prefect,

A few months ago I approached Your Eminence by letter, giving an account of the state of my Diocese, and especially concerning the hope which had at last begun to cheer me, that the unhappy dissen-

sions which have so long convulsed the Church of New Orleans, the principal church of this entire region, would shortly be composed. In order to promote and hasten such a great work, I requested Father Anthony de Sedella be elevated to the episcopal dignity with the title *in partibus*, as my assistant, suppressing, however, the right of succession. Through this I judged that the estranged sheep might be more easily brought back to the obedience and love of their Shepherd, and that all might gradually coalesce in one mind.

According to subsequent communications the work of pacification progresses more happily from day to day. For when Father Anthony noticed that the trustees of his church, formerly most inimical to me, were now, through the influence mainly of my very dear friend, the Reverend Mr. Martial, greatly inclined to my side, he sent me a letter, full of submissiveness and reverence, and after that showed himself intent in correcting the abuses against which I had frequently protested in vain. The first among these was the unbridled moral depravity of one of his Vicars, which had so long been the cause of sorrow to the virtuous, of scandal to the weak, and of derision to the impious. Four years since I had attempted to remove him from the service at the altar, but as he was supported by all those that favored the faction of Anthony (de Sedella), I considered it preferable to tolerate the scandal than to prepare the way for a deplorable schism.

Having, therefore, received the above-mentioned profession of Father Anthony, I sent him the decree of suspension of his vicar, and he, as well as the trustees, yielded immediate obedience, and also most earnestly requested that I appoint, as soon as possible, three of my best priests as vicars of his church, which I did: I even constituted one of them, the Reverend Mr. Joseph Moni, of Bologna, a man of lovable character and truly sacerdotal discretion, who whilst holding for a time the place of Vicar General of New Orleans, had completely captivated the mind of Father Anthony, as his assistant with the right of succession. The peace and government of that church being thus established, I think there is nothing to prevent your offering the mitre to Father Anthony as a sign of approbation and a means of confirming him with a new bond of union. Moreover, as after such a long vacancy, after such deplorable quarrels, after so many denunciations directed against their actual bishop and even against the Roman See, the inhabitants not only do not feel the need of a bishop, but even show themselves disinclined to receiving any bishop, no one appears to me more suitable, than the Father Anthony to conciliate and gradually accustom the minds of men to the episcopal dignity and the authority of the Sovereign Pontiff. The way being thus paved by him, any prudent man will, after his death, with little trouble take his place. I therefore ask you again and again that, unless it seem otherwise to Your Eminence and the Sacred Congregation, the Brief of his election as bishop *in partibus*, be sent in duplicate, as soon as possible, via Leghorn, with the following directions: (1) That the office of consecrating him be granted to me, or in case I should decline and suggest another (consecrator), to the Right Reverend Bishop of Bardstown or

to his Coadjutor. (2) That it may be performed by one bishop, with two assistant priests. (3) And that he cannot exercise any jurisdiction in that diocese, except by delegation from his ordinary. (4) That the brief of appointment be directed to me with this address: To the Right Reverend L. W. Du Bourg, Bishop of Louisiana, to the care of Mr. P. F. Du Bourg, New Orleans; and that it be delivered to Mr. Antonio Filicchi, Merchant at Leghorn, to be faithfully transmitted to us.

In this manner the danger of schism will be effectively met, yet the needs of the diocese, both present and future, will not yet be sufficiently provided for. I would not have Your Eminence forget: 1) that this diocese is the most important one of all North America, not only on account of its well-known extension, running, as it does three thousand miles in length, but also on account of the multitude of Catholics, who compose by far the greater number of inhabitants; 2) that the religious condition has greatly deteriorated through the long interruption of the episcopal succession, the paucity of priests, and what is even worse, the bad example of many, and other local circumstances. Its extension brings it about that, with my increasing infirmities, I cannot without greatest detriment to my salvation, and danger to my life, visit the more remote parts of my diocese. And therefore a great number of the faithful are deprived of Confirmation, the priests lack the supervision and counsel of their bishop; the old abuses continue, and new ones spring up every day. And if the hope of a coming better age has already risen, and as the work of reform is just beginning, it will certainly be levelled to the ground once more, if the exercise of episcopal solicitude should cease for a few months.

Neither of these will be remedied by the promotion of Father Anthony; for he would neither, on account of his advanced age, be able to go out beyond the limits of the city, nor would he, on account of his deficiency of learning, and the sad memories of the past, be able to administer the diocese. It would, therefore, be expedient in my judgment that, besides him, another be given me as a real coadjutor, with the right of succession, who being endowed with virtue, learning, and vigor of mind and body, might be capable, not only of assisting my weakness, but also of seizing the reins of government in case I should be prematurely taken away. I fear, indeed, that my supplication may seem exorbitant to the Sacred Congregation, as the case of two titular bishops being given to help one ordinary, if there be any at all, must be very rare indeed. But I would ask the Most Eminent Fathers to consider that to extraordinary evils extraordinary remedies are usually applied.

Indeed, if at times the episcopal dignity is conferred upon well-deserving priests, without any direct advantage to the Church, simply at the request of secular princes, as it frequently happens, it certainly seems to be granted with greater propriety, in order to raise up and confirm religion, wasted and almost dead, in a vast territory. However, acting confidentially with the Sacred Congregation, I say what I feel would be expedient. The Congregation may judge what is

permitted. If it should accept my judgment, no one would appear more worthy to receive this sacred dignity, than the Reverend D. Josephus Rosati, a Neapolitan, a most distinguished priest of the Congregation of the Missions, about thirty years of age. He is wanting in nothing that would enable him to gain the reverence and the love of all: Virtue, especially prudence beyond his age, copious learning, a burning zeal for souls, resourceful eloquence, singular modesty, a venerable gravity of appearance, and an untiring strength of body. But as it is to be feared that he might, through his great lack of confidence in himself, refuse the proffered honor, I believe that force should be applied to his modesty and the command should be added to the appointment, so that all occasions for dangerous procrastination might be removed. I beg Your Eminence that you place me and my flock at the feet of Our most Holy and most Loving Father, and ask for both the Apostolic Benediction, whilst I, embracing the Sacred Purple, profess myself to be with the greatest veneration and the most tender affection of heart etc.

✦ L. Guil. Du Bourg, Episc.
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BISHOP BRUTÉ

AND THE MISSION OF CHICAGO¹

By the Bull, "*Maximas inter*," Gregory XVI erected in 1834 the diocese of Vincennes, comprising the states of Indiana and Illinois east of a line from Fort Massac along the eastern boundaries of Johnson, Franklin, Jefferson, Marion, Fayette, Shelby and Mann Counties, to the Illinois river, eight miles above Ottawa, and thence to the northern boundary of the State.¹ Eastern Illinois, and with it Chicago, thus fell within the limits of the new ecclesiastical district, and the story of Catholicity in that rapidly growing town becomes for a decade a chapter in the history of the diocese of Vincennes.

The choice of the Bishops of America for incumbent of the newly erected see, ratified by Gregory XVI, fell upon Father Simon William Gabriel Bruté de Remur, at the moment Professor of theology at the Theological Seminary of Mt. St. Mary's, near Emmitsburg, Maryland. Born at Rennes in Brittany, March 20, 1779, this singularly typical Breton Catholic passed through the fiery ordeal of the French Revolution, being eye-witness of many of the excesses that marked the progress of the great upheaval. From medicine, in which he graduated with the highest honors, he turned to the priesthood, came to America in 1810, became a member of the Society of St. Sulpice, and was for a period President of the Sulpician Seminary of St. Mary's in Baltimore. Exceptional gifts of mind and heart, a vast range of learning, ardent personal piety, ascetic habits of life, the faith of a Breton peasant, though not of the peasantry himself, engaging manners and an exquisite sympathy for others, made Bruté an outstanding figure in every circle in which he moved. His correspondence, distinguished alike in sentiment and literary form, upheld the best traditions of the classic letter-writers of his native land. Friends he made in numbers, among them figures of the highest distinction in the church circles of the day. Mother Seton, foundress of the American Daughters of Saint Vincent de Paul, recognized in him a soul of rare piety and counted him the most trusted of her spiritual guides. He knew intimately the unhappy De Lamennais and attempted, vainly withal, both in personal visits in France and in letters from the United States, to recover that brilliant ecclesiastic for the Church.

¹ Shea, *History of the Catholic Church in the United States*, 3:640: "It seems to me, and I have answered to that effect, that my true limits in Illinois being a meridian drawn from Fort Massac to the Falls of the Illinois river, eight miles above Ottawa, everything to the West belongs to the diocese of St. Louis, as the towns of Shelbyville, Decatur, Bloomington, Ottawa." Bruté to Rosati.

Such was Simon William Gabriel Bruté de Remur, who now saw himself summoned by the Holy See to occupy the new See of Vincennes. Bishop England is said to have expressed in council his serious misgivings as to the fitness of this very refined, retiring, unworldly figure, this ascetic and man of books, for the rough tasks of a missionary-bishop; but all doubts his friends may have entertained as to his fitness for his new duties vanished when they saw him set himself with amazing energy and zeal to cultivate the great spiritual waste of Indiana and Eastern Illinois which Providence had entrusted to his hands.²

Father Bruté was conducting a spiritual retreat for Mother Seton's Sisters at their Mother-house in Emmitsburg, Maryland, when the papal brief appointing him Bishop of Vincennes came into his hands; and he is said to have opened the document in the chapel and read it on his knees.³ At the first opportunity he went into retreat to determine whether to accept or decline the proffered dignity, drawing up on this occasion, in very precise and lawyer-like fashion, a memorandum of the reasons pro and con. Influenced solely by a high sense of duty, he made his choice for acceptance and set out for St. Louis in September, 1834, to receive consecration. At Bardstown, on the way, he withdrew for some days into retreat to fortify himself by prayer against the grave responsibility he was about to shoulder. And here we find him already anxious over the impending removal from Chicago of Father St. Cyr, whose services that place had been enjoying only through the courtesy of the Bishop of St. Louis. From Bardstown where he met Bishop Flaget he wrote, October 5, to Bishop Rosati:

"It does not seem that Mrg. [sic] Rezé will be able to come. I regret it exceedingly. He writes me that you are recalling Mr. St. Cyr from Chicago on account of his health. May I find him better and may I recover in St. Louis the services of this worthy priest. Ah! Monseigneur, you will accord me in my destitution everything you possibly can. I have got absolutely no one for Vincennes on starting out, nor the promise of anybody later on. I can only say the prayer we recite at the ordination of priests . . . *Domine haec adjumenta largire qui quanto fragiliores sumus tanto his pluribus indigemus*. [Grant us, O Lord, these helps which we need in measure proportionate to our weakness]. I find here only Mr. Picot, whom everybody tells me to leave here. At the Jesuits' place, St. Mary's, good Father Chazelles grants me Father Petit, but only for the moment of installation and a few days after.⁴ They tell me that

² For information concerning this remarkable member of the American Catholic hierarchy, see Bayley, *Memories of Bishop Bruté*; R. F. Clarke, *Lives of the Deceased Bishops of the United States*, 2: 7; *Catholic Encyclopedia*, 3: 24; Herbermann, *The Sulpicians in the United States*.

³ Bayley, *Memories of Bishop Bruté*, p. 58.

⁴ Saint Mary's College, near Lebanon, Marion County, Kentucky, was at this time under the management of a colony of French Jesuits, Father Chazelles being Superior. Father Louis Petit one of their number, who accompanied Bruté to Saint Louis for the latter's consecration, is not to be identified with Father Louis Benjamin Petit of the secular clergy, the Potawatomi missionary, who went with his Indian charges on their forced journey from Indiana to the West in 1838.

Mr. Badin will be able to make his residence at Fort Wayne. From there up to Logansport there are, so they say, 2000 Irishmen engaged on the work of opening a canal, whom it would be well to attend to in the near future. But we shall reserve all these matters for the conversations we are soon to have."⁵

September 30, Bishop-elect Bruté had already written to Bishop Rosati, representing that he might find it necessary to appeal to "the great, rich and splendid metropolis of Missouri" for financial help to enable him to continue his journey to St. Louis. ". . . But I do very wrong to obtrude into matters that ought to be left to you, good and wise Bishop. I pass the pen to Msgr. Flaget and on both knees ask your blessing."

Bishop Flaget's post-script runs as follows:

"What modesty, humility, simplicity in these few words written by the new Bishop-elect! It all edifies me and puts me to the blush at the same time. For the five days that I have been in the company of this successor of the Apostles, I have done nothing but admire and bless the Providence which compasses mightily its designs by means inexplicable and such as would be reputed folly in the eyes of worldlings. The figure, rather odd, of this excellent prelate; the ceaseless motions of his fingers, hands, head and whole body when he speaks; his language, English pronounced exactly like the French and coming from a mouth that is almost toothless, all this would seem perforce to render him useless for the post assigned him, not to say laughable and ridiculous. But, *mon Dieu*, when he speaks of our Divine Lord, of His love for men, of His continual spirit of sacrifice, etc., my heart expands and is aglow like that of the disciples of Emmaus. I am beside myself; I hope then against all hope and look forward to wonder upon wonder to be wrought by this venerable Apostle.

"To give you a slight idea of his perfect abandonment to Divine Providence, in the more than twenty letters which he has written to Mrg. David and myself on the bishopric of Vincennes, the number of Catholic missionaries etc., he has never said a word about his episcopal revenue, or about his palace, its furniture, etc.; and so, consistently with these principles of disinterestedness, he seems to be content as a king, because, of the one hundred and fifty dollars which he collected in the East, some \$60 or \$80 still remain to him now when he has almost reached his destination. For the love of God, bring this veritable and more than episcopal poverty to the notice of the pious and generous souls of St. Louis, so that they will come to his aid not only by meeting the expenses he will incur by transferring his consecration to Saint Louis, but by helping

⁵ Saint Louis Archdiocesan Archives. Numerous unpublished letters of Bishop Bruté are preserved in various Catholic depositaries throughout the country. His correspondence with Bishop Rosati, comprising 138 letters, is in the Saint Louis Archdiocesan Archives (*St. Louis Catholic Historical Review*, 1: 33); and his correspondence with Judge Gaston is in the Catholic Archives of America, Notre Dame University. All in all, abundant original material is extant for an authoritative first-hand biography of Bishop Bruté. With the exception of the letter to Mother Rose, the Bruté, letters incorporated in this sketch are here translated and published for the first time from the French originals in the Saint Louis Archdiocesan Archives. Three of Father St. Cyr's letters, important for the story of his relations with Bishop Bruté, were reproduced from the *Illinois Catholic Historical Review*, October, 1918; the remaining St. Cyr letters to be read in this sketch, the French originals of the same being preserved in the last-mentioned Archives, are here published for the first time.

him to set up his new household. My dear Brother, I am a beggar for other people, when in all conscience I could be a beggar for myself."

* * * *

From Bardstown Bishop-elect Bruté travelled by stage to Saint Louis in company with Bishop Flaget, the Nestor of the Catholic hierarchy in the West, then in his seventy-second year. The two were caught in a violent storm on the prairie and suffered severely from wet and cold. "*L'incomparable*," Bruté calls his venerable companion as he pictures him drying his breviary before the inn-fire.⁶ The travellers assisted at the consecration of the new Saint Louis Cathedral, which took place October 26, 1834. Two days later, on October 28, followed the consecration of Bruté at the hands of Bishop Flaget, assisted by Bishops Rosati and Purcell.

Nothing weighed more heavily on the spirits of Bishop Bruté in the days immediately preceding his consecration than the spiritual plight in which Chicago was left by the recall to Saint Louis of Father St. Cyr. A guest apparently in the Episcopal residence, he was nevertheless unable to discuss the weighty matter with Bishop Rosati, so absorbed was the latter in preparations for the consecration of the new house of worship and in other pressing business. But if he could not confer with the Saint Louis prelate on the Chicago situation, he could at least, while a guest under his roof, lay the matter before him in a written memorial.

"The days are slipping by. You are so very busy that I cannot see you or rather can see you only at times when you ought to be given that over-burdened head and heart of yours some little repose — I write to you instead.

"I beg you to reconsider seriously before the Lord the case of Mr. St. Cyr and grant me him (or else Mr. Roux or Mr. Loisel or Mr. Dupuy) — but Mr. St. Cyr is already known and esteemed in Chicago.⁷

"In this event, 1. I will give him \$50 at first and more later on. 2. I will go ahead of him to Chicago immediately after my installation to announce him and to pledge the people my assistance; and I will return there in the Spring.

"I beg you to consider 1. that the Holy Father who establishes this new diocese, desires that it be encouraged by the neighboring bishops. Mrg. Flaget grants me Messrs. Lalumiere, Ferneding and Badin — do you grant me Mr. St. Cyr for the space of a year during which I shall endeavor to obtain some other priests.⁸ 2. Be pleased to recall with what zeal and with what respect

⁶ Bayley, *Memories of Bishop Bruté*, p. 61.

⁷ Father Benedict Roux, fellow-countryman and intimate friend of Father St. Cyr, was at this time resident priest among the French Catholics settled on the site of Kansas City, Missouri, whither he was sent by Bishop Rosati in November, 1833. Important letters in regard to his Kansas City mission have been published in the *Catholic Historical Review*, April, 1918. Father Regis Loisel (1805-1845) was the first Saint Louisan raised to the priesthood. Father E. Dupuy was stationed at "The Post" in Arkansas.

⁸ Father Simon P. Lalumiere (1804-1857), a native of Vincennes, Indiana, welcomed Bishop Bruté at his installation in his episcopal see, November, 1834. A rough sketch-map of the Vincennes diocese drawn by Bishop Bruté in a letter to Bishop Rosati, March 1, 1835, indicates "Mr. Ferneding's German's" as located east of Vincennes towards the Ohio line. Saint Louis Archdiocesan Archives.

for the priests of Saint Vincent de Paul and the missionaries of Mrg. Du Bourg, I did all I possibly could in 1816, the critical date of yours and Mr. De Andreis' arrival; and in 1819 for his second band of missionaries.⁹ No sooner had I consented to accept my appointment, than everything failed me at once,—money, priests to bring along with me, priests already on the ground—Mr. St. Cyr, Mr. Picot, Mr. Petit, each for some different reason—money, sisters, everything, and still I am going to be consecrated. Oh! do make an effort, and write again yourself to the Archbishop [of Baltimore].

"If you help to organize this diocese, which you have together created in council, for the Holy Father could not do otherwise than second your desire, within a few years this empty country between yourself and Cincinnati will be filled up—those very important points, Chicago and [Fort] Wayne—Vincennes will have its sisters again. Sisters! Ah, Monsigneur, I have done so much to secure them for you. For twenty-five years I have put to use all that I was, all that I had; and now they make me bishop in spite of all reluctance of mine and against my own personal conviction as to the sphere of well-doing in which I should have been allowed to remain.

"I have laid before you all my weakness. If you had named a man of talent or enterprise, one made for the place, you might more readily leave him to himself to create his own resources. But with me the case is quite the contrary—even my exterior is against me, as Mrg. Flaget and yourself realize, for there is no dissembling the fact. All this calls then for a more generous effort of zeal in the interest of the diocese to which you have together summoned me.

"Deign then, to pray and deliberate in *visceribus Christi* and under the eyes, as it were, of His Vicar on earth, who, I am confident, desires only to have his holy enterprise of a new diocese succeed and above all make a good beginning.

"The occasion of the dedication of a church in regard to which the Divine Goodness has favored you in so admirable a manner, when, too, everyone comes to respond with joyful efforts to your simple appeal, will be an auspicious one, I hope, for these simple lines; it is a child and a subject of St. Louis who supplicates and the cause, moreover, is such an urgent one. Grant, I beseech you, the prayer of

Your very respectful and devoted brother

Simon Bruté.

Let me know the answer you return to this memorial on Chicago."

Below the signature of the memorial Bishop Flaget wrote, in his characteristic trembling script, the following lines:

"In the pitiable and truly deplorable situation in which our dear confrere finds himself placed through the choice we have made of him, does not charity, not to say justice even, require that we render the yoke at least bearable for him at his entrance into this frightful desert? And to this end, could you not acquiesce in the petition of Mrg. Bruté, which surely is not extravagant, and influence Mr. Condamine, to whom you will disclose the very great difficulties

⁹ The Right Rev. Louis William Valentine Du Bourg, third Bishop of Louisiana and the Floridas, was installed in Saint Louis January 6, 1818. Among the European recruits he brought with him to Missouri was a party of Lazarists or Priests of the Mission, including Father Felix De Andreis, their saintly Superior, and Father Joseph Rosati, the future Bishop of St. Louis.

that beset the poor bishop of Vincennes, to defer for a year his journey to France and remain at his post, thus giving Mr. St. Cyr a chance to return to Chicago and stay there during that period?¹⁰ It appears to me that Mr. Condamine, let his generosity and feeling be ever so slight, cannot fail to enter into our views. *Hiscæ expositis, fac, dilectissime amice, quod tibi placuerit.* [These representations have been made, do, my very dear friend, just as you please].

This remarkable joint appeal of the Bishop-elect of Vincennes and the Bishop of Bardstown was not without effect. Father St. Cyr was soon dispatched to Chicago with instructions to remain there for another year.

A communication from Bishop Bruté to the Cincinnati *Catholic Telegraph* under the pen-name "Vincennes" reveals the satisfaction he felt over the arrangement thus made.

"From Chicago the Bishop had the pleasing account of the return of the Rev. St. Cyr, ordained and sent by the Bishop of St. Louis to that most interesting and rapidly growing town, the southern port of Lake Michigan with which a Canal will soon connect the Illinois river. He had been recalled to his own diocese, when Chicago with a part of the State of Illinois was attached to that of Vincennes. Our Bishop obtained his return before he left St. Louis after his consecration. A house built on the lot of the church during the absence of Mr. St. Cyr was with kind attention prepared for him. Soon that most promising point may receive Sisters; perhaps have a large college, for in scarcely three years the town has advanced from a few scattered houses to the astonishing progress of about three thousand souls. Who can tell how much of improvement a few years more may enact for such a place?"¹¹

* * * *

The spring of 1835 found Bishop Bruté in Chicago in the course of a canonical visitation of his diocese. An account of the visit was communicated to the *Catholic Telegraph*.

"Chicago, 7th of May. Of this place the growth has been surprising, even in the West, a wonder amidst its wonders. From a few scattered houses near the fort it is become, in two or three years, a place of great promise. Its settlers sanguinely hope to see it rank as the Cincinnati of the North. Here the Catholics have a neat little church. Americans, Irish, French and Germans meet at a common altar, assembled from the most distant parts of this vast republic

¹⁰ Father Matthew Condamine, of French birth, was attached to the Saint Louis diocese during the period 1831-1837. Bishop Flaget, it may be noted here, had expressed his satisfaction to Bishop Rosati over Father St. Cyr's first appointment to the Mission of Chicago, then within the limits of the diocese of Bardstown. "I . . . tell you that you did very well to send Mr. St. Cyr to Chicago and if you could send two to the same district and even into Indiana, you would greatly tranquillize the conscience of the Bishop of Bardstown." Flaget à Rosati, 17 May, 1833. Saint Louis Archdiocesan Archives.

¹¹ *Cincinnati Telegraph*, January 16, 1835. At the time of Bishop Bruté's consecration, there were only three priests in the entire diocese of Vincennes. "Mr. Lalumiere took charge of the Missions in the vicinity of Vincennes, but still 25 or 30 miles distant, and in the whole diocese there were but two other Priests, one Mr. Ferneding, in charge of the German missions 150 miles distant, and Mr. St. Cyr, whom Bishop Rosati had permitted to assist me for one year and who was stationed in Chicago, 225 miles off." Bayley, *op. cit.*, 63.

or come from the shores of Europe to those of our lakes. Rev. Wm. St. Cyr is their pastor. They have already their choir supported by some of the musicians of the garrison. Many of the officers and a number of the most respectable Protestants attend. The Bishop on his arrival in the diocese had been invited by the Protestants as well as the Catholics of this place to fix his residence among them and felt his gratitude revived by the kind reception he now received. During his stay he preached three times in English and on Sunday morning administered the Sacrament of Confirmation. On the same day Doctor Chase, the late Protestant Bishop of Ohio, preached in the Presbyterian church of Chicago. The environs of Chicago do not appear as favorable for agriculture as the situation of the town is for commerce; but time and industry may do much for their improvement."¹²

We have seen that Bishop Bruté at the time of his consecration in St. Louis, had arranged with Bishop Rosati to have Father St. Cyr remain in charge of the Catholics of Chicago for at least a year longer. But Father St. Cyr was uncertain what his status would be when this period should have run its course. He wrote to Bishop Rosati, August 3, 1835:

"I have just received a letter from Monsigneur Bruté advising me of his departure for France. According to this letter it appears that I am definitely attached to his diocese or at least am to spend the winter in Chicago; but he makes no mention of any new arrangement with you. However, should you have made any contract with him in virtue of which I am attached to his diocese for good or for some longer period than the twelve-month of which there was question last year, please have the goodness, Monseigneur, to advise me to this effect as soon as possible, that I may know on whom I am to depend for orders and that I may take measures against the severity of the winter.

"I am anxious to renew my holy oils—may cases are almost dry. Should you find occasion to send me a supply, I shall be a thousand times obliged to you.

"The town of Chicago is growing rapidly. Immigration was so considerable for a space of almost three weeks, that there is fear of a famine. A barrel of flour has sold for as high as twenty dollars.

"Many Catholic families have arrived in Chicago. There is no sickness here, thanks be to God. I learned that the cholera paid you a visit and carried off a number of persons.

"I asked good Mr. Lutz quite a while ago for some Mass intentions.¹³ He seems to have forgotten me entirely, and yet I think very often of him. If I am to spend the winter here I intend to take a trip to St. Louis before the end of fall, *Deo adjuvante*—but all this, Monseigneur, depends on the answer you will send me."

Bishop Rosati's answer to Father St. Cyr was to the effect that he should remain at his post in Chicago until the return of Monseigneur

¹² *Cincinnati Telegraph*, Aug. 7, 1835. "At Chicago I had only four to confirm and was unable to enlarge the church, the title to the property being still uncertain." Bruté à Rosati, May 24, 1835. Bishop Bruté estimated the Catholic population of Chicago at this period at about four hundred souls. Bayley, *Memories of Bishop Bruté*, 69.

¹³ Father Joseph Lutz, born at Odenheim in Germany, did missionary work among the Kansa Indians in 1828 and was subsequently assistant-pastor at the Cathedral of St. Louis and pastor of St. Patrick's church in that city.

Bruté from Europe, in which decision Father St. Cyr readily acquiesced.

"Since it is your wish and desire that I remain in Chicago until the return of Monseigneur Bruté, this is my wish also and for as long time as it will be yours. Kindly send me an Ordo as soon as they are printed. I will even make bold to ask you for a half dozen copies of the *Pious Guide*. If you could find occasion to forward them to me, I shall say Masses according to your intentions to defray the expense.

"Should Mr. Lutz have a German grammar to dispose of in my favor I shall be infinitely obliged to him.

"Mr. Zender, whom you knew at the Barrens, has been here for some days.¹⁴ He styles himself 'doctor and phrenologist distributing phrenological diplomas etc.' It is likely that he will shortly honor you with a visit.

"There is nothing of particular note or interest here for the present. Chicago grows larger every day in an amazing manner. Land around Chicago is extravagantly high. Mr. Laframboise's house was reduced to ashes last week and it was only with great trouble that they saved Mr. Boilvin's which adjoined it."¹⁵

In the summer of 1836, Bishop Bruté returned from his recruiting journey to Europe, bringing with him a number of French priests, whose services he had secured for his diocese. Of the number were Fathers Celestine de la Hailandière and Maurice de St. Palais, successors, of Bishop Bruté in the See of Vincennes. In the arrival of these clerical reinforcements Father St. Cyr saw an opportunity to be relieved of his duties in Chicago and return to the St. Louis diocese. He wrote to Bishop Rosati, July 15, 1836:

"I received a letter from Mons. Bruté a few days ago in which he gives me to understand that he will be at Vincennes towards the end of July. I beg you therefore, Monseigneur, to recall me to your diocese, as soon as he returns, or rather do you arrange the matter definitely with him; for I cannot remain any more as I am, deprived of everything, even of the succors of my religion, and not knowing to whom to have recourse in case of necessity."

In September, Father Bernard Schaeffer, a native of Strassburg in Alsace, one of Bishop Bruté's clerical recruits, was in Chicago zealously co-operating in the ministry with Father St. Cyr, as we learn from a communication of the latter to Bishop Rosati under date of September 5, 1836:

"To judge from your letter, it seems to be your wish that I remain in Chicago until Monseigneur Bruté has another priest to replace me. Nothing seems to me to be more reasonable; at the same time I do not promise to remain at Chicago another year longer or even to spend the winter there in the situation in which I find myself at present. Be that as it may, the affairs of the Church of Chicago are in such state that they allow of no further delay; they constrain me as a consequence to make a trip to St. Louis and from there to Vincennes to confer about them with Monseigneur Bruté. I leave the congrega-

¹⁴ The Seminary of the Lazarists, known as the "Barrens" was established near Perryville, Perry County, Missouri, in 1818.

¹⁵ St. Cyr à Rosati, Nov. 2, 1835.

tion until my return to the zealous care of Mr. Schaeffer, a German priest, who has been here with me for some weeks and is destined for Chicago.

"I am bringing two sons of Mr. Deodat Taylor along with me to the college of St. Louis; I hope to leave at the end of this week."¹⁶

"I have said five Masses for the repose of the soul of Mr. Condamine. His death has greatly distressed me. All the Indians are here at Chicago. They are receiving their final payment and are going to journey towards the Mississippi. *Veteres migrate coloni et dulcia linquimus arva* [sic] ("Migrate, old settlers, and — we leave these pleasant fields behind"). I long to see you, Monseigneur, as well as Messrs. Lutz and Louis de Fontbonne."

In January, 1837, Father St. Cyr conveyed to Bishop Rosati the surprising intelligence that the Catholics of Chicago were unable to support two resident priests:

"I am writing you this letter to inform you of a proceeding which may perhaps appear to you to be somewhat strange; be this as it may, I hasten to make it known to you so as to have a decision from you in answer to this letter as soon as possible and thus know what I am to do under the circumstances.

"It is impossible for two priests to live here in Chicago without running into debt. Everything is extraordinarily dear, while the majority of Catholics are poor and without means to support their families. Hotel rates run from \$15 to \$20 a month. I have myself up to the present time been paying \$10 a month; and yet this appears to be a favor towards me from Mr. Medard Beaubien, with whom I have been boarding for more than a year, and to whom I owe a thousand sentiments of gratitude for all the kindness which he, together with his wife, have ever shown in my regard.¹⁷ But for several reasons I shall be obliged to go and board elsewhere until my departure. This puts me in the way of incurring debts, while the Catholics, having learned that I am to quit Chicago, make a difficulty about contributing to the support of the priest. The result is that the uncertainty regarding the length of my stay in Chicago has been to me a constant source of trouble and anxiety, and the reason why I have so often lacked the most necessary things.

"Mr. Schaeffer finds himself almost in the same situation as myself. He declared to me positively yesterday evening that, in view of the circumstances, one of us ought absolutely to go and start another parish either on the canal or some place else, a thing impossible just now seeing that we have only a single chalice and a single missal.¹⁸ I told him thereupon that I would write to you

¹⁶ Anson and Deodat, sons of Deodat Haylos of Chicago, were entered in the Mercantile Department of St. Louis University in November, 1836.

¹⁷ Medard Beaubien, oldest son of Col. Jean Baptiste Beaubien of Chicago, was subsequently U. S. agent for the Potawatomi Indians with headquarters at Silver Lake, Kansas.

¹⁸ The construction of the Michigan and Illinois Canal was authorized in 1835 by a bill of the Illinois State Legislature. The project was meant to provide a Lakes-to-the-Gulf waterway by connecting Lake Michigan and the Chicago River with the Illinois and Mississippi Rivers. "The contractors who had the work in hand sent circulars to all the seaports of the United States and the Canadas, which were distributed among the emigrants, who at this time were coming in multitudes to America. Thousands started westward to find ready work and it is a noticeable fact that the majority were from Ireland, as the tide of emigration from the Green Isle to America set in at this time." McGovern, *The Catholic Church in Chicago*, p. 14.

and do everything I possibly could to hasten my departure, already desired so long a while back and yet repeatedly delayed or put off. I shall leave with all the more pleasure that Mr. Schaeffer can now preach in English and hear confessions much better than I could the first time I came to Chicago.

"I beg you, Monseigneur, to take this matter under consideration. I beg you also to tell me, if it be possible, what will be the location of my second mission so I can have the newspapers I receive at Chicago sent to that address; and what English books from my library, such as I can easily procure for myself elsewhere, I may leave with Mr. Schaeffer, who has almost no books at all.

"I am going to write directly on this matter to Monseigneur Bruté, as will also Mr. Schaeffer. We have not yet received the Ordo. I do not know whether it is to you, Monseigneur, that I ought to have recourse for it or to Monseigneur Bruté. If you could send me a copy, I will discharge Mass intentions, as far as will be necessary."

The representations made by Father St. Cyr in the preceding letter were not without effect. He was at last definitely recalled to the diocese of St. Louis, as we gather from a communication addressed by him to Bishop Rosati, March 4, 1837:

"I received your letter of February 23 to-day. I hasten to answer in order to let you know that I shall do everything in my power to follow out your orders despite great difficulties in the way. If I cannot go on to St. Louis before Holy Week as you desire me to do, it will not be through any lack of good will on my part, but because circumstances will not allow it.

"It is with considerable pain, Monseigneur, that I see myself forced to sell a portion of my books to pay part of my travelling expenses, and even so, I shall be obliged to borrow money, but from whom I do not know.

"When I went to Vincennes, I did everything in my power to get a chalice and a missal for Mr. Schaeffer. But all my efforts were in vain, so that you will not take it amiss, Monseigneur, if I leave the chalice and missal with Mr. Schaeffer. He will return them as soon as he can procure others in their place. Sacrifice on sacrifice."

Two weeks later Father St. Cyr again addressed Bishop Rosati, declaring in emphatic terms his willingness to remain in Chicago, should the Bishop judge that the good of souls demanded this arrangement.

"I feel certain that you received my letter, which was an answer to your own of February 23, and which notified me that you might expect me in St. Louis for Holy Week, if nothing untoward occurred. However, in spite of my good intentions, I have been unable to realize my own wishes or to comply with yours. The news of my departure coming at the very moment when a large number were making ready to fulfill their religious duties fell like a thunderstroke on the whole congregation, many of whom will be unable to receive the sacraments, supposing that I leave next week as I had intended to do in order to be able to reach St. Louis by Holy Week. Hence, Monseigneur, to avoid inconvenience and quiet the people a little, I have thought it my duty to defer my departure until after Easter Sunday. I have heard some talk of a petition which they have sent to you to prevail upon you to leave me in Chicago.

"As to myself, Monseigneur, my whole desire is to do the holy will of God, to go and remain wherever the glory of God and the salvation of souls shall call me through the voice of my superiors, firmly persuaded as I am that *nihil*

mihî decrit in loco pascuac ubi me collocavit [Nothing will be wanting to me in the place of pasture where He hath set me]. If then, Monseigneur, you think it God's holy will that I establish myself definitely in Chicago, or in its neighborhood, say so boldly, and despite the difficulties that start up on every side, I am ready to obey and submit my will to yours, to embrace with my whole heart this mission of Chicago and share with my worthy confrere, Mr. Schaeffer, its hardships and merits.

"If, on the other hand, you think it God's will that I return to your diocese, then, cost what it may, I will tear myself away from the midst of my flock and away from my first-born, I will obey and go whithersoever I am sent, in the firm conviction that *vir obediens loquetur victorias* [The obedient man will speak of victories].

"For the rest I will leave everything to your decision; what you tell me to do, I will do.

"Mr. Schaeffer is just now indisposed as a consequence of an attack of headache which he experiences almost regularly every month and which torments him severely for the space of forty-eight hours.

"Yesterday the outskirts of Chicago and Chicago itself were entirely covered with ice and snow. Today everything is flooded for at this moment the rain is coming down in torrents. The roads and streets of Chicago are impassable."

Father St. Cyr left Chicago definitely for St. Louis April 17, 1837, and in the following June was assigned by Bishop Rosati to the mission of Quincy, Illinois, from which he made periodical excursions to the Catholics of the neighboring counties.¹⁹

* * * *

If the services of Father St. Cyr were thus lost to the Catholics of Chicago, it was not for lack of repeated efforts on Bishop Bruté's part to retain him for his diocese. The latter wrote to Bishop Rosati, March 11, 1837: "I fear it is too late and quite impossible to request that Mr. St. Cyr protract his stay a little while longer . . . and yet, see how many priests you have, my good Bishop,—already 31 and 4 more whom you are going to ordain. As to the chalice which he has in Chicago, if Mr. Lalumiere has not got back those that were sent to Saint Louis to be gilded, you might keep one of them and Mr. St. Cyr could leave his own in Chicago."

In two letters addressed in May of the same year to the Bishop of Saint Louis, Bruté reveals how keenly he felt over the situation in Chicago where Father Schaeffer was left to minister single-handed to the Catholic population now going forward by leaps and bounds.

"I have not been urging you earnestly enough or with confidence in our Divine Master to acquiesce in Mr. St. Cyr's wishes and my own, at least for a few months longer. I am so sick I do not think I am in a condition to go to

¹⁹ A sketch of Father St. Cyr's career after he left Chicago may be read in Zurbonsen, *In Memoriam, A Clerical Bead-Roll of the Diocese of Alton, Illinois*. The founder of Chicago's first Catholic parish died February 21, 1883, at Nazareth Convent, a house of the Sisters of St. Joseph, just outside the southern limits of St. Louis, Missouri.

Chicago to see my worthy Mr. Schaeffer. It has been a great consolation to me to see them, Messrs. St. Cyr and Schaeffer, so ready to help each other — and you have seen from Mr. St. Cyr's detailed letter that the care of 2000 Catholics is in question. What hope then for Dubuque and the whole of Northern Illinois and Wisconsin Territory. . . . Be so good as to take this last remark into consideration — do it, I implore you, well-beloved and venerated colleague, not for me but for the great common cause. I believe that this provisional arrangement even after all the favors you have already granted, will be blessed of God, as He has blessed it in the past, for you have already doubled the number of the clergy of your diocese since 1834, when on second thought you agreed to send Mr. St. Cyr back to Chicago.

"Since my return I hear nothing spoken about except the emigrants and the cry for priests that goes up on every side. What shall we do, especially as our French priests are, many of them at least, still quite too weak in English? And as for German priests — alas! where shall we find them? It is heart-breaking. I should think it necessary, the need is so pressing, that we write to the bishops of Ireland or Germany. I intend to write at least to Keane, the Vice-President of the Irish Seminary. How I tremble to think in this situation, which must be the same for yourself, that you do not grant me the extension of time which Mr. St. Cyr himself solicits, and which would be so capital a thing for the North — for Wisconsin even and that soon, if only Chicago be given strength. At any rate, I have ventured to entreat you again in a letter which you will have found in Cincinnati. Ah! Monseigneur, grant me all you possibly can. I have no second priest to send to Mr. Schaeffer for those 2000, perhaps at present 3000 Catholics, so amazing a thing is this deluge of Catholic emigration."²⁰

By July Bishop Bruté felt that he must acquiesce in the loss of Father St. Cyr: "that great favor conferred by the diocese of Saint Louis on our own," but he was deeply grateful to the Bishop of Saint Louis for having been permitted to retain so long the services of that zealous priest.

"Nothing remains for me, Monseigneur, but to thank you with the fullest outpouring of my heart for all the good which Mr. St. Cyr has done in Chicago during the protracted stay you have accorded him, nor can I murmur in any wise against his recall. I bless, too, this excellent priest and shall never think of him before God other than as the pastor of a parish which he has in very truth created and where I hope his memory will continue long to encourage this new flock to persevere and his successor to enlarge still further the great amount of initial good that has been accomplished."²¹

Father Schaeffer did not long survive the departure of Father St. Cyr from Chicago. "I announce with grief," wrote Bishop Bruté

²⁰ Bruté à Rosati, May 7, 19, 1837. Though still without an adequate supply of priests, the diocese of Vincennes showed considerable growth during the interval 1834-1837. "As to missionaries, instead of the total of 2 (Fathers Lomumiere and Badin) which appeared in the Almanac of 1835 and which astonished the Holy Father himself, behold us sixteen priests, and we shall be eighteen when you read these lines." Letter of Bruté, May 24, 1837, in the *Annales de la Propagation de la Foi*, 10: 156.

²¹ Bruté à Rosati, July 9, 1837.

to the Leopoldine Association of Vienna, "that I have lost one of my excellent fellow-workers by death. Mr. Schaeffer of Strasburg, who accompanied me to America, whom I sent to the Mission of Chicago immediately after my arrival, and who preached in French and English as also in German, and by his exceeding zeal in the service of souls had won the love of all, died to our great sorrow on October 2 [1837], feast of the Guardian Angels."²² Father Schaeffer's last entry in the baptismal record of St. Mary's parish is dated July 24, 1837. Six days later, July 30, the name of Father Bernard O'Meara appears for the first time in the same register. The following year, 1838, Bishop Bruté made a canonical visitation to Chicago, of which he gives a brief account in his somewhat halting English in a letter to Mother Rose of Emmitsburg. The letter is dated St. Rose's Day, August 30:

"Chicago, one hundred and fifty miles north of Vincennes on the Lake of Michigan, southwest corner; a city of seven, or eight thousand,—largest in the diocese. Alas! so small a wood church where I have just celebrated the Divine Sacrifice, though we have near a thousand Catholics, they tell me;— one priest, Mr. O'Meara,— I had a second, Mr. Schaeffer, our Lord recalled him to Heaven, I hope.

"Arrived yesterday night from the line of the works of the Illinois canal. I will spend till Sunday here planning and devising for my successors. Alas, so little of genius at plans!— unless our Lord Himself pity such an immense "avenir" that I know not how to begin well!

"I dream of Sisters here!—but how so? Col. Beaubien offers lots, etc. Very well — but Sisters?

"A small wooden church, not sufficient for the fourth part on Sunday; and yet most, (as usual) of our Catholics are of the poorest; and the few better off, (as usual too, in our West) so eagerly busy at the great business of this West, growing rich, richer, richest;— too little ready, when the talk is only of lots, interest and estate in Heaven; or of placing in its Bank on earth, by the hands of the Church, and that poor Bishop, the cashier of said Bank, in this part of the world, who could sign bills of millions of eternal acquittal, etc., etc. Well, Mother! tell me how I will succeed to spirit our busy Chicago to build a good, large brick Church. Another man,— yes, some proper man, might succeed, not this unworthy Simon.

"But enough! I must go to meet Mr. O'Meara, and devise plans. I would take more pleasure to speak of the shanties where I have lived, and have done some duty these few days past; but now I am in the city, and owe myself as well to the city as to the shanties."²³

* * * *

Within a year of this visit to Chicago, Bishop Bruté died in Vincennes, on June 26, 1839, at the age of sixty. His death was due to pulmonary consumption which developed from a cold he contracted while riding on the outside of a stage-coach in Ohio on his way to the Provincial Council of Baltimore of 1837. To the priest who attended him he remarked the morning of the day before he died: "My

²² *Berichte der Leopoldinen Stiftung*, XII (1839).

²³ *Illinois Catholic Historical Review*, 1: 171.

dear child, I have the whole day yet to stay with you, to-morrow with God." With characteristic zeal and energy he wrote with his own hands six hours before his death a number of letters to persons whom he longed to reclaim to a better life.²⁴ Rare piety of life and a very exceptional range of learning, secular as well as sacred, were among the traits that lent distinction to the personality of Bishop Bruté. Bishop Quarter, his pupil at the Emmitsburg Seminary, declared that he had never known a more tender piety than that exhibited by his beloved professor. As a theologian and master of ecclesiastical lore and an uncommonly enlightened and inspired guide in things of the spirit, his reputation was high in church circles throughout the land and many eagerly sought his advice. A considerable body of his private correspondence, for he was a prolific letter-writer, is still preserved in various ecclesiastical archives throughout the country, giving reason to hope that an adequate biography of this remarkable churchman will some day be given to the world.²⁵

For the Catholics of Chicago it may well be a subject of solemn pride that the first rude beginnings of the Church in their great metropolis felt for a while the shaping hand of the saintly first Bishop of Vincennes; just as for the Catholics of St. Louis it will be gratifying to recall that the progress made by the Church in the Northern city during that prelate's administration was due in large measure to the zealous ministry of Father St. Cyr, "that great favor," in Bishop Bruté's own words, "conferred by the diocese of St. Louis to our own."

REV. GILBERT J. GARRAGHAN, S. J.

²⁴ Bayley, *Memories of Bishop Bruté*, p. 85.

²⁵ When a young priest, Archbishop Hughes was constantly seeking the advice of Father Bruté, then Rector of the Emmitsburg Seminary. "In all his perplexities he had recourse to Mr. Bruté. He asks his opinion now upon a point of theology, again upon some antiquarian subject; now he applies to him to find a passage in one of the Fathers; now consults him upon a question of philology or asks from him a summary of the principles of canon law which bear upon the existing state of affairs in Philadelphia. Upon all points this extraordinary man was ready to satisfy him." Hassard, *Life of Archbishop Hughes*, p. 73. The readers of the *St. Louis Catholic Historical Review* will be pleased to learn that Bishop Bruté was keenly interested in the early church history of the Mississippi Valley and over the signature "Vincennes" published in the *Catholic Telegraph* of Cincinnati a series of letters in which, in his own words, "the ancient labors of the Society of Jesus in this region from the Lakes to the Mississippi were described." In a letter to Father Élet, S. J., President of Saint Louis University, he makes the suggestion that the site of the old Jesuit Mission at Peoria, Illinois, be marked with a permanent memorial lest all traces of it be lost to history.

EPISCOPAL VISITATION
of the
DIOCESE OF NEW ORLEANS,
1827--1828

By Pontifical Brief, in date of May 20, 1827, the Right Rev. Joseph Rosati, Administrator of the Diocese of New Orleans and of the newly erected Diocese of St. Louis, was made Bishop of the latter See, and continued in the office of Administrator of the mother church, until a Bishop be appointed. If, on July 12, when he received the Pontifical Document, the prelate had sighed from the bottom of his heart a cheerful *Deo gratias!*, for the Brief at last put an end to his fears he might be compelled by obedience to accept the See of New Orleans, yet he had no misgivings as to what worries and fatigues his Administratorship entailed. That it was no sinecure, he well knew from his experience of over a year since the departure of Bishop Du Bourg for Europe. But Rome was requesting him to send the name of a suitable candidate for New Orleans: yet a little patience, and soon he would be free to give his undivided attention to the infant Church of St. Louis now confided to him.

Early in March he had gone to Louisiana, where the state of ecclesiastical affairs demanded the presence of a responsible authority and the adoption of certain measures which only such an authority could enact. On reaching New Orleans, one of the first steps he took was to organize an Episcopal Council, an institution of paramount importance for the good order of a Diocese without a Bishop, and with an Administrator residing for the greater part of the time a thousand miles away. According to the first draft, this Council, made up of Fathers Anthony de Sedella, Moni, Richard, Borgna and Jeanjean, was to meet the first and third Thursdays of every month, and whenever the chairman might deem necessary. In the Administrator's absence, Father Anthony was to preside, and if the latter was unable to attend, Fr. Richard was to take the chair. Neither the Vicar General—Father de Sedella—, nor the Council had the right, 1. to appoint pastors; 2. to grant any *excoats* to the clergy of the Diocese; 3. to give approbation to strange priests coming from any country outside the U. S.; these three rights the Administrator reserved to himself. The Episcopal Council convened for the first time on Thursday, March 29.¹

¹ Rosati's *Diary*, March 16 and 29, 1827. Unless otherwise specified the references to this precious manuscript are to the entries bearing the date marked in the text of the article. We shall, most of the time, omit mentioning this source of information, as the bulk of this article is nothing more than a slight recasting of this *Diary* into the form of historical narrative.

After a three months' sojourn in Louisiana, the Bishop of St. Louis left New Orleans (June 16), to spend the summer in the midst of his Missouri flock; but deep in his soul was the conviction that the sooner he could visit the South again, the better for the good of the Church there. Accordingly, in the fall of the same year, he determined to start again for New Orleans, and try to put things there on a solid footing pending the appointment and coming of the new Bishop.

The journey began, Nov. 12, from Ste. Genevieve, where, "at about two o'clock p. m." the Bishop, in company with Father Mascaroni, ordained a few days before (Nov. 4) and destined for the mission of Nachitoches, and Mr. Surault, a Seminarian of the Barrens,² boarded the ill-fated *America*. The voyage down stream commenced quite happily, the boat reaching Cape Girardeau the next day, and, on the 14th, New Madrid. But on the 15th began a series of mishaps which came near being fatal, and gave our passengers a good personal insight into the scriptural "perils of rivers." Of the events which marked the journey the Bishop's *Diary* affords a narrative worth quoting here.

At about two o'clock, the boat, which was going downstream at quite a rapid pace, ran into a huge snag lying some four feet under water; and such was the impact that a hole was torn in the craft, so that the latter filled rapidly. The wheels now deep in the water could no longer obey the force of steam. Then the helmsman turned all his might to directing the boat, now full to overflowing, towards the shore; providentially it happened that we soon reached in the attempt a part of the river where the water was only nine feet deep; there the boat stopped, resting on the bottom, and so we were snatched from what seemed imminent death. Eternal thanksgiving to the Blessed Virgin Mother of God! For while we were in that extreme danger, I could not think of anything else to say but the words: *Sancta Maria, succurre miseris* [Holy Mary, help us poor unfortunate], which I cried out three times with all the devotion which I could muster. When we were told by the Captain that all danger of death was now over, we went down into a rowboat which carried us to the bank of the river; and there, after we had somewhat recovered from the stupor caused us by the imminent danger of death which we had just escaped, we had to think about the necessary means of building up some huts to spend the night and the following days. For we were on a desert river-bank, and there was no hope of saving our boat. Accordingly before night we had some huts erected which we roofed with pieces of linen and of cloth.

November 16, Friday. As much of the load of the boat as could be gotten was salvaged and brought to the bank. We saw a steamboat going up the river along the opposite bank; it was the *Liberator*. Some of our crewmen hastened towards her; but as she, too, had hit a snag and had a hole, her cap-

² A few weeks later Mr. Surault definitely severed his connections with the Seminary. Under the date March 10, 1828, indeed, we read the following entry in the Bishop's *Diary*: "I gave to Mr. Surault, cleric of the Diocese of Perigucux, testimonial letter of frequentation of the Sacraments. I declined to accept him into this Diocese, because he held views rather loose about subjects on which an ecclesiastic ought to obtemperate to the judgment of the Church."

tain refused to come to rescue us. Thunderstorm and wind, etc. The bank not far from the place where we were camping fell into the river with a tremendous roar.

17. *Saturday*. Our boat is torn to pieces. The machinery, etc., is taken out of it.

18. *XXIVth Sunday after Pentecost*. The boat is destroyed, and out of the boards, etc., huts are constructed.

19. *Monday*. Early in the morning we discern steam and smoke a long distance up the river, and some time after, to our immense delight, we see a boat. She comes to us, stops at the river bank, and though she had already more than 120 passengers, the Captain, Mr. Young, consents to take us in. The name of that boat is *Lafayette*; whence our Americans remark quite appropriately that this is the second time Lafayette has rushed to the help of America. We go on board. The same evening, not far from the place of our shipwreck, another boat, the *Amazon*, sailing along the shore, broke the axle of one of her wheels. Not to leave her there in such a plight, Capt. Young decided to tow her down to New Orleans, which, of course, retarded considerably our progress.

The next six days, the *Lafayette*, with the *Amazon* in tow, wended slowly her way southward, reaching Natchez on Nov. 26, Bayou Sarah on the 27th, and, about midnight of the same day, Donaldsonville, where Father Mascaroni left his companions. Though near the end of their journey, these had not, however, completed the round of the "perils of rivers" which had fallen to their share in that eventful trip. Once more we pass the pen to our Bishop:

28. *Wednesday*. About 12 miles from New Orleans, the *Lafayette* caught fire, and it was feared she was to be the prey of the flames. Fire had broken out in the hold. As soon as the alarm was sounded, we all rushed to the *Amazon* near-by. But our fear did not last long, for in a short while the crewmen were able to put out the fire completely. We reached New Orleans about 3 p. m.

On the Thursday of the following week, December 6, at noon, the Bishop's consultors, Fathers Anthony de Sedella, Richard, Moni and Borgna assembled in the Cathedral Rectory to deliberate on the opportunity of holding a Diocesan Synod, and making the Episcopal Visitation of the Diocese. Unanimously the Consultors declared the visitation should be made, and after its completion, the Synod held.

The last Synod had been convened when, in the winter 1820-1821, Bishop Du Bourg had finally resolved to go to his Cathedral City; and the last visitation of the Diocese had been made likewise by Bishop Du Bourg in the fall 1823, nearly thirty years after that made by Bishop Peñalver y Cardenas in 1795.

Without delay, Bishop Rosati, by a circular letter, dated Dec. 10, advised all the Pastors of the Diocese of the coming visitation, and at once set out on the busy journey.³ The Parish of the Ascension, Donaldsonville, of which Father Joseph Tichitoli, C.M., was rector and Father John Bouillier, C.M., assistant, was the first to which he

³ In the course of his Episcopal tour, Bishop Rosati made the canonical visitation also of the Religious houses of the Diocese. We omit here the accounts of these Visitations.

turned his steps. He arrived there sometime in the evening of Saturday, Dec. 14. The next day, third Sunday in Advent, was taken up by the ceremonies of the first Communion and confirmation,⁴ which never went without a sermon of the Bishop; and the Monday morning the Visitation was begun. We must here turn to the Bishop's *Diary*, which describes minutely with what thoroughness the prelate understood and discharged this duty of his Episcopal office:

Monday, Dec. 17. — Began the Visitation and examined the Parish Books, which I found to be accurately and carefully kept. The following regulations will have to be made: 1. Henceforth Marriages performed outside the church and in private homes, ought to be recorded not on loose sheets of paper, but in a book kept for that purpose, and copy of the entry is to be made in the regular Register where other marriages are inscribed. 2. At the back of the Register of the Deceased should be put a table of the rights of the Pastor and of the Church. 3. There should be a Register to inscribe the names of those who are confirmed. 4. Another book should likewise be procured, to keep record of the dispensations granted. 5. A little case should be made near the main altar to preserve under lock and key the Holy Oil for the Sick, which should never be kept in the Rectory. 6. Another Chest should also be provided for a kind of Archive deposit, wherein are to be filed the Circular letters of the Bishop or of the Vicar General, the dispensations received, and other like documents.

Tuesday, December 18. — . . . Continuing the Visitation, examined the Sacristy, the sacred vestments and linen, went around the Church, examining the altars, the Baptism Fount. On finishing my investigation, ordained as follows: 1. A case furnished with lock and key shall be made near the altar, and on its door shall be marked the words: *Oleum Infirmorum*. 2. The Baptism Fount shall be moved to the Epistle side; it shall be made more elegant and of better material, and enclosed by a railing. 3. A new Missal ought to be purchased. 4. The sacred vestments and linen in need of mending ought to be mended. 5. A Register shall be procured to write in the names of those who receive Confirmation. 6. Another Register shall be kept wherein the Pastor shall record all dispensations granted by him by virtue of the commission he received from us. 7. Circular letters, regulations, dispensations, and other like documents sent to the Pastors by us or by our Vicar General and our Secretary shall be preserved in the Archives of the Parish. Finally it is to be desired that the Trustees and the people of this Parish undertake without delay to fix up the church, which stands in need of repairs; for the more they postpone these repairs, the greater will the expense be. Moreover we esteem the Rev. Father Tichitoli, Rector of this Church, the Trustees and all the people of the Parish, most praiseworthy for the zeal wherewith they take care of whatever regards the divine worship. In witness whereof we have entered the present Record of the Visitation to be filed in the Episcopal Archives of New Orleans.

On the following Wednesday, (Dec. 19) the Bishop, accompanied by Father Bouillier, C.M., reached the parish of the Assumption. The Loretto convent, where a strange spirit of restlessness had spread

⁴ Eleyen boys and girls made that day their first communion and received confirmation.

among both the professed Sisters and the Novices, first claimed his attention. On the Friday commenced the Visitation of the Church:

Examined the Parish Register of Baptisms, Marriages, Funerals and Confirmations, and found them kept in very good order. Ordered that a Book be bought for registering henceforth the Marriages performed in private homes, and that a transcript of the Acts of these Marriages be entered into the regular Marriage Register. Examined the Church, the Baptism Fount, the Sacred vestments and linen, the Sacristy and the Cemetery. Here are the Decrees drawn up:

1. Purificators, albs, a few surplices, a purple stole, a white one and a black one ought to be purchased;
2. A little chest furnished with lock and key shall be put on the wall of the church near the altar, with, on its door, the words: *Oleum Infirmorum*;
3. A wooden case shall be placed in the Rectory for the keeping of the Parish Registers, the Ordinances, Circulars, Dispensations, etc.;
4. The old and the new Cemetery shall be so fenced as to prevent them being overrun by the cattle.

The Bishop remained until the Sunday (Dec. 23), devoting, that day, the early hours of the morning to the Convent, then repairing to the Church for the confirmation of a class of thirty-nine persons. Having gone back to Donaldsonville to celebrate there the Christmas festivities,⁵ again he returned to Assumption and on the 28th, administered the sacrament of Confirmation to a class of thirty-four.

His next stopping place was St. Joseph's, "Seven leagues from Assumption," where he arrived on the evening of the same day. This parish, of which Father Audizio was the pastor, numbered 400 families, besides a number of others residing in the lower portion of the Parish (St. Mary) and Terre Bonne who, having no church and no pastor, were under the care and jurisdiction of the Rector of St. Joseph's. At the latter place, Sunday Dec. 30, the Bishop found no less than 107 persons to confirm, after the parochial Mass, and on the morrow he proceeded to the Visitation:

The Registers of Baptisms, Marriages, Deaths and Confirmations I examined and found well kept; went round the church, sacristy and cemetery, and deemed it proper to draw up the following regulations, which I wrote in the Baptismal Register:

1. As brass chalices are, by the Sacred Canons, held unfit for the celebration of the holy Sacrifice of the Mass, a silver chalice shall be purchased;
2. A little chest shall be made and located on the wall of the church, near the altar, and on its door shall be the indication: *Oleum Infirmorum*;
3. The Baptismal Fount must be located near the door of the church, and shall be enclosed by a railing;
4. A Missal and a Ritual ought to be bought;
5. The Church ought to be built, and the Cemetery fenced.

The good people of St. Joseph's parish won the heart of the Bishop by the marks of respect and veneration which, on every occasion, they never ceased to give him: they were not, like the parishioners of Donaldsonville or even of the Assumption, in the habit of

⁵ On December 26, he confirmed four persons.

seeing Bishops. He notes down with evident satisfaction in his *Diary*, that all those who came to pay him a visit, or who met him in the street, on his way to or from the church, or even were on their front porch when he passed along, never failed to go down on their knees and ask for his blessing.

From St. Joseph's returning to Assumption and Donaldsonville, he started thence, on January 4, 1828, for St. Gabriel (Iberville) Parish, where he arrived the same evening. Early the next morning the Visitation was commenced and pursued with the same thoroughness that the Bishop had displayed in the preceding places. The following Decrees were drawn up as the result of the Administrator's observations:

1. At the Baptismal Fount, a sink (*piscina*) must be placed;
2. A little chest shall be made near the altar to keep the Holy Oil;
3. Amices, Surplices, an alb, a set of red vestments and a humeral veil must be purchased;
4. A bench shall be placed in the Sanctuary;
5. The Cemetery should be fenced in and the trees growing upon it cut down;
6. Glass panes must be replaced where they are wanting in the Sanctuary windows;

A small book shall be procured to record the marriages performed in private homes, and a Register to inscribe the names of those who receive Confirmation.

The next day being Sunday, feast of the Epiphany, was devoted to public functions in the church. At the Bishop's Mass, celebrated at an early hour, a number received Holy Communion. After Solemn Mass, which the Prelate attended, sixty-nine persons were confirmed. On the Monday ten more received the sacrament of Confirmation after the Bishop's Mass, and a Solemn *Requiem* Mass was celebrated a little later for the repose of the soul of Father Paul de Saint-Pierre, O. Carm., former chaplain in Rochambeau's army, who, after the war of Independence had remained in the States, and had been successively pastor of Cahokia (1785-1789), Ste. Genevieve (1789-1797), and lastly of St. Gabriel's, Iberville, La. (1804-1826), where he passed away on Oct. 15, 1826.⁶ Again on the next morning, January 8, after Mass, the Bishop confirmed eleven persons; and about 9 o'clock he set off for Baton Rouge, in company with Fathers Michaud and Bouiller, C.M., arriving in the Capital city of Louisiana about two in the afternoon. At once the Visitation was commenced; it continued the next day, Bishop Rosati examining *diligenter*—so he marks—the Church, the Sacristy, the sacred vestments and linen and the Parish Registers. That everything was kept in the most perfect order, we cannot be surprised when we remember that the church of Baton Rouge was then in care of Father Anthony Blanc, who, some eight years later, became Bishop of the Diocese, after the untimely death of Bishop De Neckere. So satisfied was the Administrator that he felt it his duty to commend in the most emphatic terms the zeal of the Rector.

⁶ J. Rothensteiner. *Der erste Deutsch-Amerikanische Priester des Westens*. St. Louis, 1917.

Bishop Rosati had never been able to stand the climate of the South, and his every sojourn in Louisiana had been marred by spells of sickness. This indeed was one of the motives which he had invoked, the year before, when he so earnestly pleaded not to be obliged to accept the See of New Orleans. This time, it was during his sojourn at Baton Rouge that illness overtook him, obliging him to prolong his stay in the Louisiana head-city. Somehow, nevertheless, he managed to administer the Sacrament of Confirmation on the following Sunday (Jan. 13), and to go the next day to St. John's, one of the out-missions of Father Blanc, where he confirmed a class of fifteen persons.

On the following Saturday he was at last, though not yet too well, able to take his departure on the boat *The Lady of the Lake*, which took him and his companion Father Bouiller to St. Michael's, where they arrived on Sunday, rather late in the morning, during the celebration of the parochial high Mass. Of the Episcopal Visitation, made on the Wednesday of that week, little need be said: no salient features appear to have marked it; all that the Bishop notes down in its *Diary*, is that the Church and its appurtenances were kept very neatly, and that the proceedings ended in the Bishop ordering the purchase of two chasubles and a few surplices, the keeping of a Record of confirmations, the erection of a Baptismal fount and a *piscina*, and the making of a wooden case for the *Oleum Infirmorum*. Following the Visitation, Father Auguste Jeanjean was appointed Confessor and Superior of the Sacred Heart Convents of St. Michael's and Grand Coteau, while Father Dussosoy was officially Rector of St. Michael's.

Once more, on the morning of Friday, January 25, Bishop Rosati and his *fidus Achates*, Father John Bouiller, crossed the Mississippi; they were headed this time towards the parish of St. John the Baptist, where they arrived in mid-afternoon. The evening and the next day were given to rest and to the enjoyment of the whole-hearted hospitality of the pastor Father Mina and his guest for the time being, Father De Angelis. On the Sunday, as usual, the Bishop assisted at High Mass; and "after Mass and the singing of the *Veni Creator*" as five persons were ready for Confirmation, he, as was his invariable custom, addressed to them a few words, then administered the Sacrament. From the church, the congregation, together with the clergy and the Bishop, repaired to the adjoining graveyard which was to be enlarged; the Bishop blessed the new addition, and concluded the ceremony by another short instruction—he was a tireless and inexhaustible preacher—on the honor due to Christian cemeteries. The Visitation took place the next day, without any notable incident, the Prelate concluding it by decreeing the erection of a new Baptismal Fount, and, as in other places, the keeping of a Confirmation Book, and the placing near the Sacristy door of a little chest for the Oil of the Sick.

From St. John the Baptist the Administrator, together with his inseparable Father Bouiller and Father De Angelis, boarded the *Paul Jones*, for New Orleans. Thus ended the first round of Visitations.

Trouble had been brewing in the City during his absence. The Trustees, Bishop Rosati tells us,

led and persuaded by one Mr. Cavalier, had been circulating among the Catholics a petition which they requested the latter to sign, and which they meant to present to the Legislature of Louisiana, in order to obtain from that body that a law be passed enabling the same Trustees to refuse henceforth any pastors in whose appointment they did not concur. I summoned together to a meeting all the clergy actually present in New Orleans; the Right Rev. Michael Portier, Bishop of Oleno and Vicar Apostolic of Alabama and Florida, and the Right Rev. Bonaventure Esperon, Bishop of Jericho *in partibus*, who happened to be then in the city, were pleased to grace our meeting by their presence. There were at this meeting the Very Rev. Anthony de Sedella, V. G., and Pastor, the Reverend Fathers Moni, Richard, Borgna, De Angelis, Maenhaut, Ganihl, Permoli, Bouillier, Medina and Cunsade. Having read the aforementioned petition, I asked: 1 Whether or not it was in conformity with the doctrine and discipline of the Catholic Church; 2. Whether or not a Rector elected by the Trustees was to be regarded as an interloper. It was answered unanimously: 1. that the petition was contrary to the doctrine and discipline of the Catholic Church; 2. that the priest elected to a pastorship by the Trustees should be held to be an interloper. Then it was decreed that the Proceedings of this meeting should be written in full and signed by all present, and that an authentic copy of these proceedings should be sent to the Trustees by a Committee made up of Fathers Anthony de Sedella, Moni and Maenhaut. Accordingly, minutes of the meeting were at once written by Father Ganihl and signed by all present.

The Administrator did not believe his action in the matter should be ended by the holding of this meeting; he made it a point to see some of the members of the Senate of Louisiana, and to impress upon them the idea that the petition circulated by the Trustees was in opposition to the laws of the Catholic Church, and that, therefore, the State law-makers could not legislate on the matter without violating the Constitution of the United States which guarantees the freedom of all worship. Nor did he deem an exchange of views by conversation with these Senators sufficient for the purpose of defeating the proposed bill; he presented to them a written statement of the question, which they could peruse and consider at leisure.

Bishop Rosati remained in New Orleans until February 11, at which date he, always with Father Bouillier, boarded the *Integrity*, bound for Western Louisiana. Slowly the craft plodded its way along, passing on February 12, in sight of St. Michael's, and, the next day, entering the Bayou Plaquemine. Up stream they proceeded that day and the whole of the next day; and about night-fall they reached the Caron landing, where they disembarked and spent the night. Early the next morning Father Flavius H. Rossi, Pastor of Opelousas, came to fetch our Apostolic travelers to his residence, three miles away, and after a suitable refecton put them on their way to the town of Vermillionville, which was already beginning to be popularly designated by the name, destined to supplant the former, of Lafayette. Before night the weary travelers had reached the Rectory of St. John the

Evangelist's and were enjoying the hospitality of the pastor, Father Lawrence Peyretti.

In view of the importance and dignity of that church of St. John the Evangelist of Vermillionville, which was raised last year to the dignity of Cathedral of the new Diocese of Lafayette,⁷ it will not be amiss to recall briefly the humble beginnings of that Parish, then the western-most parish of the Diocese of New Orleans. It was erected, in May 1822, by Bishop Du Bourg, out of territories previously belonging to the parishes of "St. Martin des Attacapas" and "St. Charles du Grand Coteau des Opelousas," and its limits were assigned by a Decree of the Bishop, in date of May 15, 1822, which reads as follows:⁸

On May 15, 1822, having repaired to the Attacapas and Opelousas, in order to erect the new Church or Parish of St. John of Vermillon, I altered the limits which I had previously assigned to the Parish of St. Charles, by my Decree of March 10, 1821. The limits I have now determined between the two Parishes are a straight line running from the confluence of the Bayou Pont-Brulé with the Bayou Vermillon, stretching as far as the tip of the Island of Carencro; thence to the headwaters of the Bayou Queue-de-Tortue, and following this Bayou and the Mermenteau river down to the Gulf.

In witness whereof I signed in presence of the Rev. Hercules Brassac erst-while Pastor of St. Charles, and the Rev. S. Valezano, the actual incumbent.
✠ L. WM. Bp. of Louisiana.

From this description it appears that the new church held jurisdiction over about half (the southwestern part) of the modern Lafayette Parish (County), the whole of Vermillion Parish, save a strip east of the Vermillion Bayou, and the low and marshy part of Cameron Parish, south of Lake Arthur and east of the Mermenteau River, that is to say, a territory some fifty miles in length (north and south) and forty in width. These limits were still unaltered when Bishop Anthony Blanc made his first visit to Southwestern Louisiana, as is evidenced from a statement written and signed by him at the Rectory of St. Charles du Grand Coteau, on November 2, 1837;⁹ as a matter of fact they remained substantially unaltered many years after that date, for we have it from old settlers along the eastern bank of the Mermenteau river, that even late in the seventies, these settlements were still visited once or twice a year by the Rector of Lafayette.

The Visitation of the Church of St. John the Evangelist took place on Saturday, February 16, the Decrees issued by the Administrator being, like in other places, entered, in the Bishop's own handwriting, into the Baptism Register of the Parish. Instead of a mere sum-

⁷ We do not speak, of course, of the material building; but the original title of the parish Church has passed on to the various frame edifices which succeeded the first church, and to the sumptuous brick and stone church, now the Cathedral, erected only a few years ago.

⁸ Catholic Archives of America. University of Notre Dame. Notre Dame, Ind. Case *Bishops and Archbishops of New Orleans*.

⁹ Catholic Archives of America, *l. c.*

mary it will be more in keeping with the newly acquired dignity of that Church to give here a full transcript of these decrees:

JOSEPH ROSATI, of the Congregation of the Mission, by the grace of God and the Holy Apostolic See, Bishop of St. Louis and Administrator of the Diocese of New Orleans.

We, in fulfillment of the duties of our office, repairing to the parish of St. John of Vermillion-ville, have, on the 16th of the month of February 1828, visited the Church and the Sacristy, as also the Registers of said parish. Having carefully examined everything, we deem it necessary to make the following recommendations:

1. There should be constructed a Baptismal Fount, wherein are to be kept decently and under lock and key, the water blessed at the days appointed by the ordinances and canons of the Church for the administration of the Sacrament of Baptism, the Holy Oils together with whatever is necessary for the ceremonies demanded at this occasion by the Ritual. This Baptismal Fount must be enclosed by a railing, to the inside of which a little *piscina* shall be made, wherein the water which was used in the conferring of Baptism ought to be poured out.

2. It is in the interest of the inhabitants of the parish to have books solidly leather-bound to serve as Registers for Baptisms, Marriages and Funerals,—as the books actually in use are liable to fall into pieces, and thus expose the precious records which they contain to the danger of being lost. A fourth Book must be procured to keep record of Confirmations.

3. The respect due to the Holy Sacrifice of the Mass and to the Sacrament of Holy Eucharist demands that the altar should not be left exposed to the view and disrespect of the persons walking along the street which leads directly to the church door. A curtain hanging between the two posts which are at the entrance of the church would hide the altar from view without preventing the circulation of air.

4. The linen destined to receive the Body of our Lord during the Holy Sacrifice of the Mass ought to be always perfectly clean; there should be enough of them to allow them to be frequently washed and changed. At least six more corporals should be on hand.

5. There should be a little credence in the sanctuary to hold whatever is necessary for the service of the altar.

6. As one of the primary objects of the Catholic worship is the Holy Sacrament of the Altar, it would be most desirable that the Vestrymen buy an *ostensorium* for the exposition of the Blessed Sacrament during the year and especially at the feast of *Corpus Christi*.

Being perfectly aware of the difficulties whereby the "Fabrique" (*i. e.* Board of Trustees) are at present confronted, we abstain from pointing out any other objects which, most useful though they be for the decency and stateliness of worship, yet are not as indispensably required as those which are mentioned above. We trust in the piety and religion of the Vestrymen and of the inhabitants, and hope they shall not fail to make even extraordinary efforts in order to provide for the stateliness and decency of the divine service.

Given at the Rectory of the parish of St. John of Vermillion-ville on the 16th of the month of February 1828.

✠ JOSEPH

Bishop of St. Louis and Adm.r of N. Orl.

The next day, Quinquagesima Sunday, had been appointed for the Confirmation of the candidates belonging to the parish, and, as may well be believed, the good people of the neighborhood were most anxious to see—quite a novel sight to the most of them—a Bishop. No wonder, then, they turned out in great numbers for the High Mass: the affluence of people must have been, that Sunday, particularly large, for the Bishop makes it the object of a special remark in his *Diary*. Twenty-seven persons were confirmed on that day, and two more, a young man and a girl, on the next day, after Mass.

From Vermillionville to St. Martinville, the distance is only fourteen miles; it was easily covered in the afternoon of the 18th. Whether the good Bishop was aware of the old history and graceful legends entwined around the venerable oaks of the quaint Acadian village, we shall not venture to say. Had he, at St. Martin's, as he did in other places which he visited, walked about the cemetery, his steps might possibly have treaded the spot where, "unknown and unnoticed,"

Side by side, in their nameless graves the lovers are sleeping,
— Gabriel and Evangeline —, under the shadow of the centuries old live-oaks,

from whose branches

Garlands of Spanish moss and of mystic mistletoe flaunted,
Such as the Druids cut down with golden hatchets at Yule-tide.

But he was no chaser of butterflies; his visit to St. Martin was no pilgrimage to poetry's shrine, but an errand of mercy. "For," he tells us, "the pastor, Father Borella, had been laying abed for three months with his thigh-bone broken, and five days ago, as he was beginning to convalesce, the thigh was broken again. We were most kindly received by him and I could not but admire the sweetness of his character and his patience." Two full days the Bishop edified himself at the bedside of the pious rector.

St. Charles du Grand Coteau was the next parish scheduled to be visited. From St. Martin the Administrator had first to retrace his steps to Vermillionville, whence he started on Friday, February 22. Just on the bridge crossing the Bayou Carencro, the horse driving the episcopal carriage fell, and it was only by the narrowest of margins that horse, carriage and travelers escaped being thrown into the Bayou. At the Rectory of St. Charles, Bishop Rosati was at home, as the Pastor, Father Rosti, was a Lazarist. There, too, lived a Mr. Perrodin, one of the young men whom Bishop Du Bourg had taken along in 1817, and who, after some time spent at Bardstown and at the Barrrens, finding he had no vocation to the priesthood, had gone to Father Brassac at St. Charles, and remained there, apparently in the capacity of school-teacher, when Father Brassac departed for another field of labor. Moreover, the prelate was keenly interested in the welfare of the new Sacred Heart Convent of Grand Coteau, which was as yet quite a modest establishment—five choir Sisters, and one lay Sister; the Academy numbered thirty-three pupils—; indeed during the whole length of his sojourn at St. Charles, he made the Convent chapel his Episcopal oratory: Conferences to the nuns, their Confessions, Con-

fessions of the pupils, Sermons to them, Benedictions of the Blessed Sacrament, he attended to these sundry services as zealously and as readily as though he had been the Convent chaplain, with no other—and more important—duties to engross his thoughts. Particularly worthy of notice is the fact, carefully recorded in his *Diary*, that on Friday, February 29, at half past three in the afternoon, he “solemnly administered the Sacrament of Baptism to three of the Academy girls converted from Protestantism: Mary Elizabeth Gordon and Martha Frances Bell, both twelve years old, and Mary Clarissa Curtis, nine years of age. All three had obtained the consent of their parents. Two of them had, some time before, refused to be baptized by a Methodist minister, telling boldly the reverend gentleman they were soon to go to the Convent and there receive the *true* Baptism.” An instruction on the meaning of the ceremonies of Baptism had preceded the actual conferring of the Sacrament; a sermon on perseverance closed the solemn function. We have already noticed that Bishop Rosati was a tireless preacher.

The visitation here was an easy matter, for the pious and generous founders of the Church of St. Charles, Mr. and Mrs. Charles Smith, had “splendidly”—that is the word used by the Bishop—furnished it with all the appurtenances. “Only one thing was missing,” we read in our oft-quoted *Diary*, “namely a Baptismal Fount; that one should be procured is the only thing I noted in the Decree of Visitation.”

After a full week at St. Charles, it was now the turn of Father Rossi, pastor of Opelousas, to entertain the Administrator. Father Rossi, indeed, went to St. Charles to bring the Prelate to his home and to the new church of St. Landry which he was to consecrate. Although the journey by a driving rain and through muddy roads had been rather trying, still the Prelate was, the next morning, second Sunday in Lent, ready for work. After his own Mass celebrated in the church, we find him, as usual, attending High Mass, at which he preached in French. Then followed the Confirmation of a class of fifty-four. After dinner, Vespers—they had Vespers, regular Vespers, in those times, almost everywhere—; and after Vespers, Sermon in English on the text: “Thou shalt adore the Lord thy God, and him alone shalt thou serve.” The *Diary* here has preserved a few ideas developed in the sermon:

These words are addressed, this precept given, to creatures endowed with reason . . .

But to serve is repugnant to free men, enjoying independence; it seems to them below their dignity . . .

Americans, your freedom is a gift of God; preserve it, fight for it, and defend it, if needs be, to the last drop of your blood . . .

But shall you, who are free, deem it below your dignity to serve God?

Necessity of worship, interior and exterior; of a revelation; of one society, which . . .

March 4 was the day appointed for the consecration of the new church of Opelousas, and everything was in readiness. Some disappointment, however, was felt when word was received at the Rectory

that Fathers Rosti and Peyretti, who were expected, were detained at home by sickness. Their absence, however, though detracting from the function the solemnity accruing from the presence of more members of the clergy, did not prevent the carrying out of all the requirements of the Pontifical, Father Rossi, the pastor, and Father Bouiller, C.M., acting as assistants to the Bishop. There was, too, an immense crowd of people in attendance, and the Prelate marks with wonderment that there had been counted no less than five hundred saddle-horses, and thirty carriages of every description parking around the church. — The Visitation, which was made the next day, was, of course, rather a perfunctory affair: the church, being new, was, like that of St. Charles du Grand Coteau, “splendidly” furnished with all requisites for divine worship; nor did the Administrator fail, in his brief account, to render delicately justice to the zeal and care of the worthy incumbent.

The round of the country parishes was now nearly at an end: Bp. Rosati turned, therefore, his steps towards New Orleans. Accordingly on the morning of March 7, he and Father Bouiller were taken by Father Rossi to a boat landing on the Bayou Têche, a short distance from the modern town of Washington. The *Opelousas*, Capt. La Fontaine, was preparing to sail, and indeed left her moorings early in the afternoon. We shall not follow our Apostolic travelers through the almost inextricable tangle of Bayous and *Coulées* connecting the Têche, the Atchafalaya and the Mississippi. The nearer they were drawing to the last mentioned river, the more evident became the truth of the rumors they had heard west: the Mississippi had never risen so high; the levees being broken in the Pointe Coupée and Iberville Parishes, all the lowlands were covered with several feet of water, and dread of further disasters was seen on every face. Through the Bayou Plaquemine, the *Opelousas* at length reached the “Father of Waters,” and at last the Bishop and his companion landed safely at Donaldsonville on the Sunday morning, March 9.

There, in the edifying company of his confrère, Father Tichitoli (Father Bouiller left Donaldsonville on the 17), Bishop Rosati remained two weeks, putting in order his correspondence, much delayed by his apostolic ramblings through the Diocese, and preparing carefully, by a thorough study of Gavantus, the Synod resolved upon a few months before. No doubt he regretted not being able to spend quietly the 25th of March, fourth anniversary of his Episcopal Consecration, at Donaldsonville, where he had received the fulness of the priesthood of Jesus Christ; but inexorable duty pushed him on, and on the morning of the 24th, he left the hospitable roof of Father Tichitoli, bound for the Rectory of St. Michael's. Difficulties which had arisen about the Convent of Loretto of St. Michael's claimed his attention; but his stay at that place was much prolonged by the lack of transportation to proceed further.

At length, as no steamboat appeared, he resolved to avail himself of a flatboat going down the river. What comfort this craft, “choke full of hogs, poultry, etc.” afforded, we may well imagine. Such,

moreover, was the force of the current, that the flatboat was unable to make a landing, and was carried below the city near the Ursuline Convent. It was Holy Thursday, and when the Bishop reached the Convent, the Mass was already well on, so that he was unable to consecrate the Holy Oils, as he had intended.

We shall not follow his every step during his two weeks' sojourn in the City, the first days of which were mostly taken up by the ceremonies of the Holy Week. On the Thursday after Easter (April 10), "at eleven o'clock, he commenced the Visitation of the Cathedral, observing all the prescriptions of the Roman Pontifical." Everything was found to be in proper condition for the decent performance of the divine worship. The Decrees enacted at the close of the Visitation were as follows:

1. Six albs ought to be bought;
2. The Bl. Sacrament should be kept in one altar only, namely that of St. Francis; the lamp shall be therefore transferred thither;
3. The main door of the Church must be kept closed during the divine offices;
4. Strange priests should not be allowed to say Mass, unless they have obtained from the Administrator a written permission to celebrate.

Almost two weeks later (April 22), after a Pontifical Mass at the Cathedral for the repose of the Soul of Bishop Ambrose Maréchal, of Baltimore, the Administrator started, in company with Father Moni, for St. Bernard de la Terre-aux-Bœufs. The Pastor, who had received no warning of the Prelate's intended visit, happened to be away; but his absence was no hindrance to the Visitation:

I visited the church, and found it fairly well furnished with whatever is required for the divine Service. . . .

The Blessed Sacrament should be kept constantly in the tabernacle; the Baptismal Fount must be locked; there should be an instruction on every Sunday and Feast of obligation; the Children must be taught their catechism. We may perhaps, without fear of rash judgment, conclude from these recommendations, that the Episcopal Visitor was not overmuch satisfied with what he found in the parish of St. Bernard.

Three weeks later, exactly the 12th of May, Bishop Rosati boarded the steamship *Jubilee*, Capt. Price, bound for the Barrrens, where he arrived on the 22nd.

Of the Synod which was to be held on his return from his Visitation tour, we hear not a word, neither at this time, nor at a later date. Neither is there any reason assigned anywhere, that we know of, in the voluminous correspondence which has come down to us, why this Synod was thus postponed *sine die*. The only guess which we can make, from the letters exchanged with Propaganda, is that the Bishop wished, before holding this assembly of the clergy, to have an official answer from Rome to certain important questions which were of interest to all the Missionaries of both Upper and Lower Louisiana. That, at any rate, he was still thinking of the Synod when he wrote to Cardinal Cappellari on the 31st of March, 1828, we may gather from

the latter portion of his letter.¹⁰ No fitter conclusion can be given to the foregoing article than the following pages of this long report to the Cardinal Prefect of Propaganda:

I am under the impression that Your Eminence is well aware that the temporalities of all the parishes of the Diocese of New Orleans, and their revenues are administered by a Board of laymen, commonly called *Marguilliers* (Trustees), elected by the Catholics of the Parish. Whatever is done by these Trustees is approved and held valid before civil law. Now it occurs quite frequently that men who have no idea whatever of religion, moved by the lust of authority, present their candidatures to such an office, and are actually elected. A majority of Trustees of that kind, who are administering the revenues of the church of New Orleans, sent in to the State Legislature a petition, which they persuaded quite a number of the Catholics of New Orleans to sign, asking the privilege to refuse to accept any Pastor in whose appointment or election they, or the whole Catholic people, had no part. They had thrown dust in the eyes of the unwary, endeavoring to persuade them there was, in this petition, nothing in opposition to the laws of the Church. Owing to the fact that the State Capitol was destroyed by fire, the matter of this petition did not come up before the Representatives, nor is it probable that it will come up this year. But I think that the Trustees will renew their campaign next year. On this account, I deemed it a matter of prudence to leave no stone unturned in order to prevent such an evil, which tends to no less than open schism. Accordingly, no sooner did I get intimation of this affair, than I discontinued the visitation of the Diocese, hurried back to New Orleans, and called to a meeting all the priests who were actually in the city. As the Right Reverend Bishops Portier, of Oleno, and Desperon,¹¹ of Jericho, happened to be in the city, our meeting was honored by their presence. After the petition of the Trustees was read, every one present manifested his opinion; and in view of the all important motives suggested by the Council of Trent, and by other authorities, in particular by the letter of His Holiness Leo XII condemning the agreement between the Bishop of Philadelphia and the Trustees of St. Mary's, it was declared that the petition was in opposition to the principles and discipline of the Church, and the priest who, by virtue of an appointment by the Trustees or the people, would assume the spiritual government of a parish, should be held an interloper. This declaration, signed by the two Bishops and all the priests present, I sent to the Trustees, so that they cannot invoke the plea of ignorance; but this step on my part proved useless, for, though a few listened to reason, the majority persevered in their view. I have written to some of the American Bishops, to obtain from them a statement confirming our declaration. But what I would like, in order to remove all traces of doubt in the minds of the untutored, is a statement from His Holiness Leo XII. This indeed would preclude all quibbling. For the Constitution of the United States, and of the State of Louisiana provides that nothing can be enacted which would tend to impede the free exercise of religion. Accordingly as soon as it will

¹⁰ The draft of this long letter is preserved in the Archives of the Chancery of the Archdiocese of St. Louis.

¹¹ It will be recalled that the *Diary* cited above spells this name 'Esperon'. Which of the two spellings is the right one, we have at hand no means to find out.

be proven, and will be made evident that it is contrary to the principles and to the discipline of the Catholic Church, that the people of any parish refuse to receive a Pastor, because they had no part in his appointment or election, *ipso facto* any concession made on this point by the Legislature will be null and void. The argument of the 'Trustees is that in a Republic the people ought to enjoy the same rights as are exercised by kings and princes in monarchies. But they do not advert to the fact that those rights are in no way inherent in the monarchs or in the Republic officials; but were bestowed by the Church herself, as a recognition of some important temporal benefits conferred upon her by these monarchs and princes. As, on the other hand, there has never been made here any such concession, and there is no reason why any should ever be made, because the Government has never granted nor can grant any benefices, or any privileges to the Church, without violating the Constitution, one does not see whence this right to make appointments could ever arise. They argue that the *jus patronatus* gives to the patron the faculty to appoint to parishes and benefices; but this *jus patronatus* is granted by the Church to the Founders, not to the parishioners. Even here, in New Orleans, this right was not granted to that Spaniard who built the Cathedral at his own expense; nor was it ever asked by him; therefore, even though his heirs should claim the exercise of this right, they could not, because prescription to the contrary has intervened. Moreover, what has not the Church to fear, if ever the election of a pastor should depend on laymen with no ecclesiastical knowledge whatever, men of whom scarcely a few have any religious sense, and some are openly haters of religion? God avert this calamity, the worst that could befall this Diocese! I humbly beg Your Eminence to obtain and forward me as speedily as possible an answer from the Holy Father.

I have now gone through the two Dioceses committed to my care, and made the Visitation of almost all the parishes. Everywhere, in the midst of difficulties which confront Religion in this country, I have found ample motives to extol and bless the infinite goodness of God, for the graces which He bestows so abundantly upon the Faith. During the last six months I have confirmed more than twelve hundred persons, all of whom had gone to communion and were in excellent dispositions; everywhere the word of God is bringing fruit—more or less—, in patience; everywhere the Protestants show veneration towards the Catholic religion and its priests, and in many places some Protestants embrace the Catholic Faith; all are willing to listen to the word of God preached by the Catholic priests; nay more, I myself, after preaching in French to the Catholics, was asked by Protestants to preach in English. There are, in the two Dioceses, nine religious Communities and Monasteries, two of men and seven of women: in them piety and regularity are flourishing and their success is evidenced by the number of their pupils. New churches, either of stone or of brick, have been erected; in the Diocese of St. Louis two are not yet completely finished, but three are finished in the Diocese of New Orleans; of these I have already consecrated one, and shall consecrate another in a short while.

When the Visitation is completed, I intend, God willing, to call together all the priests of this Diocese of New Orleans, make a retreat with them, and hold the Diocesan Synod.

About all this I shall write later to the S. Congregation.

CHARLES L. SOUVAY, C.M.



ALEXANDER MCNAIR
FIRST GOVERNOR OF MISSOURI

1820-1824

ALEXANDER McNAIR

FIRST GOVERNOR OF MISSOURI

The Centenary of Missouri's Statehood is now at hand and the people of the State have already entered upon its celebration. The time is fitting to refer to events of one hundred years ago and to revive the memory of those pioneer statesmen who blazed the way and laid out the lines that have led to the wonderful development and achievements of the State.

When the United States acquired the Territory of Louisiana from France, St. Louis was a fur trading post with little more than 1,000 inhabitants. It was then, as it is today, the natural gateway to the vast region extending from the Mississippi River throughout its length to the Rocky Mountains. It had been since its foundation a base for trading and exploring expeditions into the far western country, and the Missionaries of the Church, ever in the vanguard of civilization, had carried the Cross far out on its lines of trade and travel.

To this French settlement on the Mississippi, adventurous Americans from Kentucky and Tennessee, from Virginia and the Carolinas, and from the far Eastern States had from time to time been attracted. They had followed the rivers and the forest trails on a course that led toward the setting sun; men of strong arm and resolute heart, drawn by the lure of the wild, unknown West and eager to lead in the pursuit of wealth, fame or adventure. When the colors of France and Spain had been lowered at St. Louis and the American flag raised over the place, this little stream of immigration to the West was greatly augmented. Men from all sections of the country hastened to St. Louis to follow the flag into the newly-acquired territory. To those new-comers the country offered wide opportunities. They were free to share in its political, as well as its economic development. It not only devolved on them to make the roads, clear the forests, build the houses and cultivate the prairies, but from their numbers indeed were to be drawn, the founders and builders of our Government in the West. The reins of government, loosely held by the French and Spanish rulers, had been given into the hands of a new and dominant race, and the old-fashioned, easy-going methods of the French settlers were destined to give place to American energy and resourcefulness.

At this critical time, when important things in the history of the West were in the making, a young man in western Pennsylvania, visioning a life of greater achievement, resolved to try his fortune in the new country far westward. From early life he had followed the ways of adventure and danger in the mountains and forests of his native State as frontiersman and soldier. He had learned to ride well, to shoot straight and to know the haunts and the methods of the wily savage. Following his vision, he took the trail that led across the Wilderness¹ to those new and untried fields.

He was but twenty-nine years of age, strong, handsome and full of hope and ambition, but with little thought, perhaps, as he crossed the Mississippi and beheld the limestone bluffs on its western shore, that he was destined to attain the highest post of honor within the gift of the people, in the new land he was about to enter.

Alexander McNair was born May 5, 1775, on his father's farm in Milford Township, Mifflin (now Juniata) County, Penna., near the place now called Doyle's Mills. He was the youngest child of David and Ann McNair. His grandfather, David McNair, Sr., came from Donaghmore, County Donegal, Ireland, in 1732, or perhaps a year or two earlier, and settled in Derry Township, Lancaster, (now Dauphin) County, Pennsylvania, where he took out a warrant for 200 acres of land, September 6th, 1737, and one for 100 acres August 23rd, 1742.²

His ancestors in Donegal came from a Scottish family of the same name that belonged to a gathering of Clans near the head of Loch Lomand, and of whom the Earls of Lennox were the hereditary chieftains. The head of this family, John McNair, migrated to Ireland in 1690 and settled in Parish Toboyne, County Donegal. The McNairs of Donegal and their descendants in Pennsylvania were Protestants and affiliated generally with the Reformed Presbyterian Church.³

David, the father of Alexander, was born in the Province of Pennsylvania, in 1736. He married Ann Dunning, the third daughter of Robert Dunning, of Mount Rock, Cumberland County, Pennsylvania. According to tradition, her full given name was Anna Maria. They were married June 15th, 1756, at St. James' Church, Lancaster County, Pennsylvania. Her father, Robert Dunning, was a Lieutenant Colonel of Colonel Chambers' Battalion in the Indian Alarm of 1748.

¹ The country west of the Allegheny Mountains was at that time called "the Wilderness".

² It has been generally affirmed that Governor McNair was born in 1774 in Derry Township, Lancaster County, Pennsylvania, and that he was the son of David McNair, who settled on the Swatara in 1742. This and much other information that has been published regarding his ancestors and early life in Pennsylvania, is inaccurate and misleading.

³ *Colonel George Stewart and his wife, Margaret Harris; their ancestors and descendants*, by Robert Stewart, D. D., LL.D. (Lahore, India. The Civil and Military Press, 1907.) Much of the information herein given regarding Governor McNair's ancestors, was obtained from Dr. Stewart's work.

He was an Indian trader, and his trading post, according to Cookson, was five miles from Big Spring, or a few miles west of the present site of Carlisle, Pennsylvania.⁴

There were born to David and Ann Dunning McNair, seven sons and one daughter; their names were as follows: Robert, John, Dunning, David, Ezekiel, Achan, Mary and Alexander.

The parents settled in the Tuscarora Valley early in their married life. David McNair, the father, had land in West Pennsboro, Cumberland County, from about 1762 to 1767, and his name appears on the tax lists of Milford Township, Mifflin County, as early as 1769. In 1776 he and his eldest son, Robert, entered the service of the Army of the Republic together in Captain Thomas Bale's Company of a regiment of the Pennsylvania Line commanded by Colonel Thomas Torbett. They served in that part of the army then engaged in the State of New Jersey. The father died in the service during the winter campaign of 1776-1777, from wounds and injuries received in the battle of Trenton. He was buried in New Jersey at a place called Strawberry.

Letters of Administration of the father's estate were given to John Holmes, and to the widow, Ann McNair, August 7th, 1777. The widow continued as administratrix and manager of her husband's estate until at least February 21st, 1787, when she filed her account. Some time afterwards the widow and the younger children moved to the western part of the State near Pittsburgh, where one of the sons, Dunning, had settled on a farm shortly after his marriage to Ann Stewart in 1786.

There is little authentic information available regarding the early life of Alexander McNair. Tradition affirms that he received a fair English and classical education under a teacher named Joseph Hutchinson and that he attended the old Philadelphia College for a short time.⁵ Some claim that he was called home from Philadelphia on account of the death of his father, and that his mother died shortly afterwards; but in point of fact, the father had died when Alexander was an infant, and the mother was alive, at least twenty years after the time he is said to have returned from college.⁶

There is a story current that "after the death of their parents the sons, Dunning and Alexander, agreed to settle the paternal estate in a novel manner: that whosoever should be the victor in a fair encounter should be the owner of the homestead. Alexander received a severe whipping at the hands of his brother, to whom he afterwards

⁴ Pennsylvania Magazine, Volume IV, Page 39. Hanna, *The Wilderness Trail*, Volume I, Page 251.

⁵ His name does not appear on the attendance record of the Philadelphia College, preserved in the University of Pennsylvania; the record of that time, however, is not regarded as altogether reliable.

⁶ She was living with her daughter, Mrs. James Horner, at Wilksburg, Pennsylvania, in 1813, as evidenced by a letter of Colonel McNair to his brother-in-law, dated January 8th of that year, in the archives of Missouri Historical Society.

acknowledged he owed the honor of being Governor of Missouri."

The story is interesting, but has little semblance of truth. His parents did not die at that time, and the paternal estate had apparently been settled when the widow filed her final account as administratrix, some six or seven years previous. Nor was it the disposition of Alexander McNair to make settlement with a brother in the manner described.

"Is it not possible"—he writes his brother-in-law in 1813—"for brother Dunning and me to settle our business without being both present. I am willing to take anything he will give me for the land and take in payment almost anything, rather than have a dispute with a brother."

Surely these are not the words of a man who would have consented to settle a difference with his brother by a fistic combat.

On April 23rd, 1799, through the influence of Senator MacClay of Pennsylvania, he was commissioned First Lieutenant in the Provisional Army of the United States, which was organized in anticipation of war with France. He had been previously offered a commission as Ensign, which he declined. He was honorably discharged at Pittsburgh, June 15th, 1800, the Provisional Army having been disbanded on that date pursuant to an Act of Congress approved May 14th, 1800, whereby all officers and enlisted men were honorably discharged with three months' extra pay.⁷ Before they were disbanded the troops were reviewed by George Washington. This Governor McNair always regarded as the greatest honor of his life, especially the few words of commendation spoken to him by Washington.⁸

When Alexander McNair came to St. Louis in the winter of 1804, the Louisiana Territory had not been formally taken over by the United States and he was privileged to witness the historic transfer of the Country's flags which took place, March 10th, of that year. A year later he married Marguerite Susanne, the daughter of Antoine De Reilhe, a prominent French settler. They were married in March, 1805, by John Mullanphy.⁹

His marriage brought him in contact with the leading French families of the Territory and through their influence he soon became prominent in public affairs. At the March, 1805, term of the Court of General Quarters Sessions of the Peace, of which Charles P. Gratiot was president, he was appointed one of the eight associate judges.

Three years later he was elected one of the five trustees for the Town of St. Louis, which had been incorporated under an Act of the Territorial Legislature, June 18th, 1808, authorizing the people of any village in the Territory, on petition of two-thirds of their inhabi-

⁷ Pennsylvania Magazine, Vol. 38, Page 157.

⁸ M. S. McNair family history—Missouri Historical Society archives.

⁹ Mrs. McNair was a devout Catholic, but there was no resident priest at St. Louis in 1805, Father Pierre Janin having left with the Spanish officials at the time of the change in government. The marriage of a Catholic and a baptized non-Catholic by a civil officer was regarded valid by the Church under the Bull of Benedict XIV for Holland, extended to America and effective until 1908.

tants, to be incorporated into a town upon application to the proper court. The other trustees were: Auguste Chouteau, Bernard Pratte, Edward Hempstead and Pierre Chouteau.

On November 5th, 1810, he was appointed sheriff of St. Louis County.

His activities during these years were not altogether confined to the political field. Early in 1806 he engaged in mercantile business on his own account at the corner of Main and Pine streets, where he lived at that time. In 1811, he sold out this property, and purchased a residence on Main and Spruce streets, where he lived for a number of years. This house has been described as a double house, two rooms deep, with servants' quarters outside. The building was of logs, set upright in the old French fashion. It was surrounded by a wide veranda supported by cedar posts with a neat railing around it.¹⁰ In the same year (1811), his name appeared on the tax lists as the owner of one of the nineteen "carriages of pleasure" then held in the town.

The firm of McNair, Thompson & Company, on May 1, 1812, opened a business of consignments on commission and storage in the house of Madame Robidoux. It is not known how long this copartnership lasted, but the following year, when Colonel McNair was appointed Adjutant General and Inspector General of the Territorial Militia, he withdrew from the firm of McNair and Chandler and the business was continued by his partner, John Chandler.

These interruptions and changes in his business were probably caused by his engagements in the various public offices he held and from which he apparently derived little income. His business ventures, however, appear to have been profitable on the whole; he had accumulated a good deal of property in a few years, although he spent money liberally in helping others. He had shared in the estate left by his father, and inherited some property from his uncle, John McNair, whose will was probated September 28th, 1790, but his holdings in Pennsylvania had probably not been liquidated at the time he came to St. Louis. In a letter to his brother-in-law, James Horner, dated January 8th, 1813, he says:

"I have hope ahead but not much money on hand. I have a pretty good property in lands, house and lots in this place, tanyard in St. Charles, and five negroes, four large and one small, in this place. My property in this county I think worth \$16,000, and you are the best judge of my property in that country, but this is what keeps me without cash, paying for property. But now I have got hold of such property as I wanted and will try and make money soon. Was not (much) business for sheriffs in this county, therefore, at present make little by my office, but will keep it for better times."¹¹

¹⁰ Egle's, *Penna. Genealogies*. His brick house on Third Street (now Broadway), where he lived while he was Governor, and where he died, was built in 1819. It was afterwards known as the "Biddle Place." The picture of a crazy, tumble-down dwelling displayed in Scharf's *History of St. Louis City and County* and some other publications, as "Governor McNair's Mansion," should be disregarded. He owned the property, but did not live there.

¹¹ Letter in the archives of Missouri Historical Society.

When war was declared against England in June, 1812, McNair promptly raised a company of Mounted Rangers to help defend the country against the Indian tribes that had been incited by the British to take the war-path against American settlers. He was elected Captain of this company, and before leaving for the front, the organization, with Colonel Musick's company of Riflemen, participated in a Fourth of July parade at St. Louis. The Declaration of Independence was read at the Court House by Edward Hempstead, and there was an oration by Edward T. Hull.¹² In his letter of January 8th, 1813, already mentioned, Colonel McNair makes the following reference to the campaign:

"The unfortunate situation in which our country was placed last summer, having to defend itself against the Indians, made it the duty of some persons to take an active part. I being one of those persons who volunteered their services with a company of as fine fellows as ever went in the woods, which I had the honor to command, having been kept out from the middle of July until the month of October, during which time all my business lay (idle) and the expense of the company, which I had pretty much to bear for my men and trust them until they would pay me."

Within three months after he had written this letter, he was appointed Adjutant General and Inspector General of the Territorial Militia with the rank of Colonel, and continued to serve in this capacity until the termination of the war with England.¹³

He was commissioned U. S. Marshal for the Territory in 1814, by President Madison and in the same year he was a candidate for Territorial Delegate to Congress. The election was held August 1st of that year. The opposing candidate, Rufus Easton, was elected, but his small majority of less than 100 votes over McNair showed the growing popularity of the latter.

Early in 1816, when Congress established the U. S. Land Office for the entry of public lands, he was appointed Register by President Madison for the Land District of St. Louis. This office he held until 1820, when he was elected Governor of the State. At the time of his appointment as Register he was associated in business with James Kennerly,¹⁴ but this partnership was dissolved May 3rd, 1816, and the business continued by Colonel McNair on his own account through 1817, and possibly longer.

When the Territorial Legislature passed the first Act for the organization of the public schools of St. Louis in 1817, he was named in the Act as one of the first trustees; the other trustees were: William Clark, William C. Carr, Thomas H. Benton, Bernard Pratte, Auguste Chouteau and John P. Cabanné.¹⁵

¹² Billion. *Annals of St. Louis.*

¹³ He was appointed April 1st, 1813—Report of organization of Territorial Militia, original in the archives of Mo. Historical Society.

¹⁴ James Kennerly and his brother, George H., were afterwards sutlers for Jefferson Barracks 1827 to 1837.

¹⁵ L. Houck. *History of Missouri*, Vol. III, P. 72.

While the events chronicled in the foregoing pages may not have appeared, at the time of occurrence, as more than incidents in the life of Alexander McNair, Providence had disposed them in a wonderful way, as steps leading up to the crowning event of his life—his election by the people of Missouri to be the first Governor of their State. The final steps were soon realized in his election early in May, 1820, as a member of the Convention that was called to frame the State Constitution, and then, a little later, his announcement as a candidate for Governor. The other candidate, General William Clark, was a man of wide experience and proved ability in the administration of public affairs, both military and civil. He had served seven years as Territorial Governor and was quite popular throughout the Territory.

It was a time of great political confusion and excitement. The question of slavery, even in that day, disturbed the public mind. It had delayed the admission of Missouri into the Union as a State and the people took an intense interest in the campaign preceding the election. The few newspapers that were published at the time contained numerous articles in reference to the candidates. Colonel McNair received a large share of the criticism. It was held by some that he lacked education and capacity and that he did not possess the dignity of character befitting the high office of Governor; that he had taken no active part in the proceedings of the Constitutional Convention during its five weeks' session. It was suggested by others that he was badly involved in debt, and had been soliciting the support of his creditors by holding out promises of speedy settlement if elected.¹⁶

Out of this mass of campaign chaff a few grains of truth might be sifted, but his exemplary personal character as well as his creditable record of service, in the many public offices he had held, was conceded by everyone. True, he did not have the advantage of a thorough education, but he was wise enough to know his limitations and his lack of book-learning was more than offset by good common sense, clear judgment and a practical knowledge of men and things. It is not surprising that he may not have always had the ready money wherewith to meet his obligations, for it was a time when skins and peltries were commonly used as a medium of exchange; furthermore the warm heart and open hand of Colonel McNair did not lend themselves readily to an accumulation of "hard money."

The election was held August 28th, 1820. It resulted in a sweeping victory for Colonel McNair, who received seventy-two per cent of the total votes cast.

But the joy of this great victory at the polls was quickly overcast by sorrow and bereavement at the home of Governor McNair, for the shadow of death twice crossed its threshold within a few days. On September 8th, 1820, his seven-year-old son, Benjamin Howard, died and five days later death claimed his eldest child, Stella Ann, a lovely girl of fifteen years, who had just returned from school in Kentucky. They both died of bilious (typhoid) fever, then

¹⁶ Shoemaker. *Missouri's Struggle for Statehood*, P. 264.

prevalent in the country. The weight of this double blow, that fell upon Governor McNair at the hour of his political triumph, could be best appreciated by those who knew the deep affection he had always shown for his children.

The Legislature assembled in St. Louis at its first session in the Missouri Hotel, on the corner of Main and North streets, on September 18th, and Alexander McNair was duly inaugurated as first Governor of the State.

It is unnecessary here to review the official acts of Governor McNair. They are matters of public record that will always stand inscribed to his memory. They have been variously commented upon, but public sentiment of that day may be best interpreted by the words of Shepard, who was in a position to know and appraise its worth. He says: "His administration had been an entire success and had given satisfaction to the people in all parts of the State, and his example was worthy of imitation. Indeed, his official career was always a success in all stations. He had filled many positions, both civil and military, in the Territorial, State and Indian Departments with credit to himself and satisfaction to the people. He owed but little to scientific training or brilliant abilities, but he possessed a sound judgment, an honest heart and patriotic purpose from which no allurements could ever divert him."¹⁷

Not only did he prove most capable and efficient in administering the affairs of the State, but he comported himself in every way with becoming dignity and grace. His residence on the east side of Broadway (then Third street) near the present O'Fallon street, "was the abode of hospitality, and the high school of refinement in St. Louis and Missouri, and people from all parts of the State resorted to it, as to the home of a brother and were received by his accomplished wife with the affection of a sister or a mother and made welcome to all it afforded. Information was sought and given there by politicians of all parties with the utmost freedom and kind feelings."¹⁸

Most of the Legislators of the First Missouri Legislature, as well as the Governor and other high dignitaries, rode to St. Charles on horseback.¹⁹ The Legislators of that day dressed in homespun clothes, buckskin leggings and hunting shirts. Some wore rough shoes of their own manufacture, while others encased their feet in buckskin moccasins. Some had slouched hats, but the greater number wore caps made of the skins of wildcats and raccoons. Governor McNair was the only man who had a fine cloth coat cut in the old "pigeon-tail" style. He also wore a beaver hat, and endeavored to carry himself with the dignity becoming a man holding the highest executive position in the State.²⁰

¹⁷ Shepard. *Early History of St. Louis and Missouri*.

¹⁸ Shepard. *Op. Cit.*

¹⁹ The capital was at St. Louis until Nov. 1, 1821, then at St. Charles until Oct. 1, 1826, when it was removed to Jefferson City.

²⁰ Williams. *History of Northeast Missouri*, Vol. I, P. 9.

His long and varied record of public service did not end with his retirement from the office of Governor. He subsequently received a commission in the Indian Department as Agent for the Osages, which position he held until the time of his death. During the winter of 1826 he contracted a severe cold while visiting his agency, and before recovering from this sickness he was seized with a malignant type of influenza,²¹ then epidemic throughout the country, and died at his home on the morning of March 18th, 1826. He was buried in the old Military Graveyard at St. Louis, but his remains were removed to Calvary when that cemetery was opened.

The Missouri Intelligencer of April 7th, 1826, contained the following editorial, in reference to his death:

"It has become our painful duty to announce the death of our late Governor, Alexander McNair, in doing which we cannot refrain from joining with our fellow citizens and the bereaved family in lamenting his loss. Governor McNair was among the first American settlers, emigrants to this country, and as an active volunteer he took the field when our frontiers were daily visited with the savage tomahawk and scalping-knife, driving from their homes the defenseless settlers. Since then and until the period of his disease, his life has been constantly devoted to his country's service. When not in the field, he has held many respectable and honorable offices in the Civil Government, and filled, at the time of his death, a very important station in the Indian Department. To the fatigues and privation incident to the last may be ascribed his death. He was unremitting in the discharge of his duties, and the distance to his agency, which he has so often visited, was so great that, although blessed with a strong constitution, the labor was more than he could bear. He was seized with the prevailing influenza, which terminated in an affection of the breast and after several days' suffering produced his death.

"As a man, Governor McNair was generally esteemed by his fellow-citizens. He was a good husband, a fond parent and a warm friend. An amiable wife and a numerous family are left to mourn his loss."

Although Governor McNair came from a family of Scotch Presbyterians and had been born and reared in a Protestant community, he died in the Faith which had been so truly exemplified in the home life of his wife and children,²² and received the last sacred rites of the Church at his death.

Governor McNair left a widow and eight children, the eldest eighteen and the youngest an infant two weeks old.

A biographical sketch of Governor McNair would be incomplete without more than a passing reference to his accomplished and amiable

²¹ From all accounts the disease was similar to the "Spanish Influenza" which recently visited this country with such disastrous results. It was called at the time the "great cold." In some parts of the country more than one-half of the population were affected and in many cases death resulted within 24 to 48 hours. Complications of lung fever (pneumonia) and pleurisy were frequent and usually proved fatal. *The Missouri Intelligencer* failed to appear April 20th, 1826, and in the next issue explained, "We have all been extremely ill so as to render it impossible to attend to the duties of the office."

²² "The whole family of our Governor are practical Catholics; and the Governor himself does not miss any of our church celebrations." (Letter of Du Bourg to Bruté, St. Louis, July 6, 1822. Catholic Archives of America. Notre Dame, Indiana. *Bishops and Archbishops of New Orleans*.²¹)

wife. To her, perhaps more than to any other cause, may be attributed his remarkable advancement and success in public affairs at St. Louis. She was the guiding star that encouraged and sustained him along the toilsome path that led him onward and upward to the highest position of honor in his adopted State.

Marguerite Susanne Reilhe was born at St. Louis, January 29th, 1787. Her name appears on the baptismal records of the old Church of St. Louis, May 27th, of the same year. She was the daughter of Antoine and Stella Camp De Reilhe and granddaughter of the Reverend Dr. Ichabod Camp of Amherst Parish and County, Virginia, and who is said to have been the first Episcopal minister to venture as far west as the Mississippi River. He died April 20th, 1786, at Kaskaskia, "In the Illinois." Her father, Antoine De Reilhe, was born in 1735 at Montpellier, France, of a noble family, but came to St. Louis in early life and engaged in mercantile business. He was an educated gentleman of very polished manners. Madame De Reilhe died April 24th, 1793, leaving Marguerite, who was then only six years old, and two younger children, Stella Marie Louise and Antoine Acain, to the care of their father. He devoted himself to the education of the children and under his careful tutorship Marguerite acquired an excellent education and manners of extreme elegance. She was versed in Spanish and English, as well as French, and spoke the three languages fluently. Her father died at St. Louis, February 25th, 1802, leaving her an orphan at the age of fifteen. Three years later she married Alexander McNair. They were married at the home of her maternal aunt, Mrs. Dodge, with whom Marguerite and the other two children lived after the death of their father. Her bridal trip was to accompany her husband on horseback to Pittsburgh, where he went on business and to visit his mother and sister, Mary (Mrs. James Horner), who lived at Wilkinsburgh, Pa. After some months they returned to St. Louis by boats which were taking government supplies to western posts.²³

Mrs. McNair survived her husband thirty-seven years. She died at St. Louis, June 17th, 1863, and is buried in Calvary Cemetery at the side of her husband. She was universally esteemed and beloved for her affability and charitableness. The first female charitable society of St. Louis was organized at her home in the early part of 1824. It was the first charitable society organized in St. Louis and continued its operations, affording great relief to the poor, until the growth of the city rendered a more efficient charitable association indispensable. Mrs. McNair was first vice-president of the society and Mrs. George F. Strother the first president.²⁴

Elihu H. Shepard, who was intimately acquainted with the McNair

²³ McNair family record furnished by Mrs. Stella Cabanne Walsh and other grandchildren of Governor McNair—M. S. in the archives of Missouri Historical Society.

²⁴ Shepard. *Early History of St. Louis and Missouri.*

family, pays the following beautiful tribute to the memory of this remarkable woman:

"Mrs. McNair was first in the rank of female society in St. Louis at that time (1823) and maintained that position during her long residence here. * * * Mrs. Shepard has often said in my presence that Mrs. McNair was the most accomplished lady and most exemplary mother she had ever met with in St. Louis or elsewhere. She assisted in forming the first female charitable society in St. Louis and was one of its first officers, and other acts of her benevolence are still remembered by her old neighbors, while she has doubtless gone to reap the harvest of her labors."²⁵

The surviving children of Governor McNair were:

DUNNING, born January 12, 1808; killed by lightning June 2, 1831, while in the Indian service as sub-agent for the Osages.

ANTOINE DE REILHE, born April 10, 1809; crippled for life in Black Hawk War, 1832; died at St. Louis, 1874. He was married three times: 1st. to Mary McCloskey of New Orleans; 2nd. to Ella Johnson of New Orleans; 3rd. to Cornelia Jarot Tiffin, daughter of Dr. Clayton Tiffin, and grandniece of Governor Tiffin, first Governor of Ohio.

FREDERICK, born December 1, 1810; died at New Orleans of yellow fever, August 20, 1833.

ALEXANDER WASHINGTON, born May 26, 1812; served in Mexican War and died in service in 1849 at Santa Fe, N. M.

MARGUERITE CAROLINE, born March 2, 1816; died at St. Louis, February 9, 1892. Married: 1st. to Chas. DeWard of Chestertown, Md.; 2nd. to John Garrison of Philadelphia.

CATHERINE LOUISE, born October 26th, 1817; died in New Jersey, October 1st, 1889; married Judge Samuel Jones of Pittsburgh, Pa.

LA FAYETTE WASHINGTON, born May 26th, 1824; died 1854. Served in Mexican War. Unmarried.

ANN STELLA, born March 1st, 1826; died at St. Paul, Minn., April 3rd, 1890. Married Jules L. Cabanné of St. Louis.

While the purpose of this brief article does not include a detailed account of all the numerous descendants of Governor McNair, nor permit the narrative to be carried beyond the historical period, it might not be out of place to mention here the grandchildren of Governor McNair now living. They are:

ANTOINE REILHE McNAIR, Commander U. S. Navy (retired), Saratoga, N. Y.; son of Antoine de Reilhe McNair and Ella Johnson.

MRS. STELLA EUGENIE BAKEWELL, wife of PAUL BAKEWELL, St. Louis, Mo.; daughter of Antoine de Reilhe McNair and Cornelia Jarot Tiffin.

²⁵ Elihu H. Shepard. *Autobiography*, P. 106. Shepard was a teacher of languages at the Old St. Louis College, 1823-1826. He and Mrs. Shepard for a time occupied a part of the house on Main and Spruce streets in which the McNairs lived. They had been invited to share the Governor's home in order that the McNair boys might be near their teacher.

LILBURN G. McNAIR, St. Louis, Mo.; son of Antoine de Reilhe McNair and Cornelia Jarot Tiffin.

JOHN G. McNAIR, St. Louis, Mo.; son of Antoine de Reilhe McNair and Cornelia Jarot Tiffin.

MRS. CAROLINE McCHESNEY, wife of ALLEN McCHESNEY, Pittsburgh; daughter of Judge Samuel Jones and Catherine Louise McNair.

JOHN CHARLES CABANNE, Winthrop Harbor, Ills.; son of Jules L. Cabanné and Ann Stella McNair.

JULIUS E. CABANNE, Seattle, Washington; son of Jules L. Cabanné and Ann Stella McNair.

MRS. STELLA CABANNE WALSH, wife of GEORGE W. WALSH, Seattle, Washington; daughter of Jules L. Cabanné and Ann Stella McNair.

In the City of St. Louis there is little to remind us of Governor McNair beyond a weather-beaten tablet on the building at Main and Spruce streets, now occupying the site of his old residence, and an obscure street in South St. Louis that bears his name.²⁶

May we not hope that the Centennial Celebration of Missouri's admission to Statehood will awaken enough interest in this subject to cause the people of the State to honor in some more appropriate way the memory of their first Governor?

There is another memorial of Governor McNair at St. Louis in addition to those above mentioned, but it may not be found without diligent search and inquiry. . . . In the oldest section of Calvary Cemetery, near the Broadway entrance, a small headstone marks the graves of Governor Alexander McNair and his wife, Marguerite Susanne.²⁷ The grass grows greener there than elsewhere in the cemetery and the sunlight falls softly through a tracery of maple leaves. It is fitting that they should rest there side by side, near the scenes of their happy home life and of all the historic events in which they took a prominent part one hundred years ago. *Requiescant in pace.*

EDWARD BROWN.



²⁶ McNair Avenue extending from Geyer Avenue to Arsenal Street.

²⁷ They are buried in Lot 29, Section 1.

THE ARKANSAS MISSION UNDER ROSATI¹

The earliest settlement in Arkansas, in fact, the earliest along the entire river line of the Mississippi, is Arkansas Post, on the Arkansas, now some 20 miles above its mouth. Where the Arkansas unites his waves with those of the Father of Waters, P. Marquette and his men, in 1673, turned their canoes northward, after having learned with certainty from the Indians that the river upon which they were navigating flows into the Gulf of Mexico. Here, a hundred years later, Laclède, the founder of St. Louis, died, on June 20, 1778, and was buried under a large tree near the shore. Here Henri de Tonti, a companion of La Salle, by a patent granted to him by La Salle, in 1686, built a large log house with a palisade. The Quapaw (Kappa) Indians, once so numerous and powerful along the banks of the Red and Arkansas Rivers, after the erection of Tonti's Fort, moved their principal village under its shadow. In July, 1687, after the assassination of La Salle, the party of Joutel, with the Sulpician P. Cavalier and the Franciscan P. Douay, arrived at this fort on their return trip to Canada and stayed some time to recuperate.

On Nov. 26, 1689, Tonti gave a grant of land at Arkansas Post to the Jesuits of Fort St. Louis, Ill., to establish a house and a chapel. He offered to pay for the support of the priest the first three years. From that time on Jesuits from the North visited the Post regularly, and also labored amongst the Kappa Indians. PP. de Montigny, St. Come and Davion of the Quebec Seminary, introduced by Tonti himself, came to the Fort (Jesuit Relations, Letter of Gravier to Laval, Sept. 20, 1698). P. Faucault, S. J., came in 1700; P. Charlevoix, the Jesuit historian, in 1721; P. Du Poisson, 1726-28, established a regular Indian Mission there; he lodged in the Commander's house. P. Cavette was the last of the Jesuit missionaries at the Post; in 1763 all the Jesuits in Louisiana were banished by order of the Superior Council of Louisiana.

¹ The material for this sketch is taken from sources which so far have not been used by any historian because they lay concealed in the archives of the archdiocese of St. Louis. They are the Diary and the official Ephemerides of Bishop Rosati, a rough draught of his correspondence, and a large number of letters, written, mostly to Bishop Rosati by Fathers Edm. Saulnier, Pierre Beauprez, Ennemond Dupuy, Peter Donnelly and Jos. Richard-Bole. A reproduction of all these letters in print would fill a little volume. Printed sources we have used only for the introduction and for the remarks about the Loretine establishments in Arkansas.

Both the Fort and the adjoining settlement suffered heavily by the tremendous flood of 1763, and a new town was founded in 1764. The chapel of the Fort was dedicated to St. Stephen. During the Spanish regime, Arkansas Post may have been a canonical parish; several of the parish priests of St. Louis and Ste. Genevieve, for a time, served also at the Post: the Jesuit Meurin, the Capuchin Valentin, Guignes, and Janin. The latter rebuilt the church of St. Stephen in 1796. The parish registers, a copy of which is at the Jefferson Memorial, St. Louis, in possession of the Historical Society of Missouri, were commenced by the venerable Father Meurin in 1764.

After Father Janin there were no more priests at the Post. Great overflows caused the settlers to gradually move higher up the Arkansas River; the Fort was abandoned and the church of St. Stephen wrecked. Still the Post continued to be the "Capital" of Arkansas Territory, until in 1821, Little Rock became the seat of the Administration. In 1820, Chaudorat, a wandering priest, visited the scattered settlers along the Arkansas. He had been one of Bishop Dubourg's party which in 1817 crossed the ocean from France; ordained in Kentucky, he soon left his charge and crossed the Mississippi into the diocese of Louisiana, where he had no faculties. Still he performed all the functions of a parish priest and caused great scandal by his avarice. He remained here from April, 1820, to the spring, 1821.

In the years 1820-1825, a new village was formed, a few miles from the old fort, higher up the river, by Hewes Scull, Louis Bogy, Robert McKay, Harold Stillwell and Isaac McLane. This town, which then presented a very forlorn and desolate appearance, remains to the present day, but hardly more than a mere shadow, being so far away from the modern highways of commerce.²

On September 8, 1824, Father John Mary Odin, C.M., who had been ordained only some months before, and the subdeacon, John Timon, started from the Barrens, Perry Co., Mo., upon a missionary tour to Texas.³ They traveled on horseback and the journey, as far as New Madrid in Missouri, was performed without more than the ordinary fatigues and hardships of such traveling at that time, in that country. At New Madrid, Father Odin gave a most effective mission. Beyond this place their journey lay over swamps and sparsely settled regions, and every kind of hardship and privation was encountered. Rivers which could only be crossed by swimming, muddy marshes, hunger and thirst, flies and mosquitoes, lack of proper lodging, presented no insuperable impediments to these holy men. The desertion of their guide only aroused their energy. They reached the Arkansas River near Little Rock (*Petit Rocher*); from there they rode down along the river to Pine Bluff, and the ancient settlement of Arkansas Post. Their journey was full of the most com-

² *The Catholic Church in Arkansas*, by Rt. Rev. J. M. Lucey, in *Arkansas Historical Association*, vol. II, p. 424 ss.

³ *Annales de la Propagation de la Foi*, II p. 374 ss. Paris, 1826.



forting results, both amongst Catholics and Protestants. Marriages were revalidated, numbers of children and adults were baptized, confessions heard and many who had not been to the Sacraments for forty years, now approached.⁴

Near the Post of Arkansas they visited the Quapaw Indians, to whom they announced the word of God through an interpreter. A rustic altar was erected in front of the wigwam of the chief Sarrasin, and the Holy Mass offered by Father Odin. It was the intention of the two missionaries to visit also the Catholics along the Red River, the Washita and the Bayou St. Pierre, the Attakapas and Cherokee Indians, and the Osages on the Neosho River, then to return to St. Louis through Missouri. But the miserable condition of their horses, lack of money, and a malignant fever which attacked Mr. Odin caused them to change their plans. From the Post of Arkansas, they retraced their steps to the Barrens. The commission given to Odin and Timon, to visit the southern missions, dates from August 24, 1824 (*Ephemerides* of Bp. Rosati).

Bishop Rosati did not forget the isolated Creoles along the Arkansas. According to two letters (Oct. 8 and 26, 1826), which he wrote to Father Baccari, C.M., Rome, Father Niel of St. Louis, who was then collecting in France, had induced the Holy Father to think of sending to the diocese of St. Louis some priests of the then new Congregation of the Precious Blood. Niel thought they might be employed by giving them the Seminary at the Barrens, transferring the Lazarists to Louisiana, or by giving to four of the Fathers, the parish of New Madrid. Bishop Rosati was not in favor of the plan; he did not want to import a third religious Society into the diocese, as long as the Lazarists and Jesuits were not as yet firmly established. In a letter of Nov. 21, 1826, however, he wrote to Niel that the Fathers could go to Arkansas Post, open a school there, and evangelize the savages. In a letter of Dec. 29, he mentions the same project again. (Correspondence of Bp. Rosati.) But the Precious Blood Fathers never came, either to New Madrid, or to Arkansas Post.

Three years later, June 13, 1829, Bishop Rosati commissioned Father Martin of Avoyelles, La., to undertake a missionary trip to the Arkansas River. He went to the Post, and ascended the river as far as Pine Bluff; but the poor man was of a scrupulous and stubborn disposition, having been ordained when somewhat advanced in years, he did not know how to treat the long neglected and careless Catholics of Arkansas. Disgusted and discouraged, he returned to his parish. (*Ephem.* of Bp. Rosati.)

Bishop Rosati, to whose diocese Arkansas belonged, to provide for the lost sheep on the Arkansas River, on April 14, 1830, commissioned Father Ant. Jos. Lutz, who, since 1826, had endeavored to carry the Gospel to the Indians, to visit the colonies on the Arkansas.

⁴ *Lives of the Deceased Bishops in the U. S.*, by Richard H. Clarke A. M. II, 206.

He wanted another priest to accompany him in the quality of assistant: for obvious reasons Bp. Rosati did not dare to send one missionary alone. But the drain on the small number of priests at St. Louis was such, that the Bishop could not spare another man for the mission in the South. Wherefore, he relinquished the project and gave to Father Lutz faculties for the Northern missions (Galena, etc.), September 3, 1830.

At last, in the fall of 1831, the plan approached realization. Father Edmond Saulnier, pastor of the Cathedral of St. Louis, discontented with his position, entreated Rosati to relieve him and give him some mission outside the city. He expected to be sent to Vide Poche (Carondelet), or Prairie du Rocher or Kahokia. But since the Bishop had at the Barrens five students nearly ready for ordination⁵, he resolved to send Saulnier from the cultured parish of St. Louis to the wilderness of Arkansas. His companion was to be P. Beauprez. On Nov. 20, 1831, Bishop Rosati ordained his candidates at the Barrens and Nov. 28, gave Saulnier his faculties for Arkansas. Saulnier took along a young Irishman, named Patrick, to whom he was very much attached and who then intended to study for the priesthood. At Ste. Genevieve he met Father Beauprez whom he had never seen before. But we must allow Father Saulnier himself to relate the story of his journey and his arrival at the Post.⁶

Post of Arkansas, December 24, 1831.

Monseigneur :

I fear that Your Lordship has but little time to think of my humble self, but I could not write sooner, although I desired to do so long ago. Here You have the itinerary of our journey. November 30, we went, as you know, on board the steamboat *Oregon*. It was nearly two o'clock when we started down the Mississippi. On account of the ice, Captain Newman did not want to go down the river during the night; he seems to be a prudent and very good captain. On Dec. 1, I left the boat at Ste. Genevieve, at 8 o'clock; directly went to Mr. Dahmen, who had just commenced his mass; not to lose time, I called on Mr. Bogy, whom you directed me to visit. As I was leaving Mr. Dahmen's house, my companion, Mr. Beauprez, opened the door to enter. Since we did not know each other, we silently saluted; I went to Mr. Bogy, he entered Dahmen's residence. Arriving at Bogy's I met this gentleman at the door; he received me politely and told me that he had given the letters of recommendation for Arkansas Post to Mr. Beauprez. After some conversation, I again sought Mr. Dahmen, who had not as yet finished his mass. Meanwhile, I made myself at home, took my breakfast, and made the acquaintance of my companion, Mr. Beauprez, whom I had taken for the sexton of the parish of Ste. Genevieve. Since the Captain of the steamboat told me we would stop only an hour and a half, I requested Mr. Beauprez to hurry up, saluted and embraced Mr. Dahmen, whom I may not see again for several years, and after a last farewell, we departed. The same evening, Mr. Van Laughler, who is to rejoin Msgr. De Neckere, came on board. The negro of whom you spoke did not show up. Mr. Van Laughler

⁵ These were P. P. Lefevre (later on Administrator of Detroit diocese). John McMahon (died as pastor of Galena, June 19, 1833), Ennemond Dupuy of the diocese of Lyon, Vital de Cloostere, later on for many years pastor of Prairie du Rocher, and the Fleming Pierre Beauprez.

⁶ The original of nearly all the letters of Father Saulnier and of the other Arkansas Missionaries is in French.

told me that he was on a farm, two miles lower down, but he did not come on board. On Dec. 2, towards 10 o'clock, we landed at Cape Girardeau, where we sayted two hours. We left the boat and I asked in several houses, if there were any Catholics at the place; I received a negative answer. On the 3d, we arrived at New Madrid, but the boat stopped there only long enough to deliver the mail. Towards evening, at sundown, we were at the mouth of the Ohio; there we took in wood. Here they attached to our steamboat another steamboat called *Monticello*, which had been seized for debt by Mr. Morgan, the sheriff of New Orleans. Hampered by this new boat, we went slower. On this trip I made the acquaintance of Mr. Morgan, who speaks both languages. On the morning of the 4th, we arrived at Memphis, a town which is only two years old, situated on Wolf's Creek.

On the 5th, at half past five in the morning, we disembarked at Mr. Montgomery's which seems to be the only place where one may land to ascend the Arkansas River. It was not yet daylight and we could hardly see when we disembarked. We were somewhat terrified, because our steamboat, the *Oregon*, knocked against the snag boat, which was near the shore; everybody on board sprang out of bed, believing that we struck a snag. As it was very cold, we hoped to find a good fire at the house of this Mr. Montgomery; but we found nothing but vacant rooms. The master, the mistress, the children, the slaves, all still in bed, and we, shivering and fearing that our baggage might be stolen at the bank of the river, had to watch it by turns, now Mr. Beauprez, then myself or Patrick. At last we had a fire started, but we did not see the master, just because we wanted to see him so badly. This seems to be a very disorderly house; the slaves act as if they were masters themselves; the time for meals and bedtime is very irregular, everyone does as he pleases. We had to hang around and to suffer for ten days without having the consolation of saying mass all this time. The feast of the Immaculate Conception and its entire Octave passed by without the holy sacrifice, because our room was a sort of passage way and a refuge for all sorts of people who slept there two in one bed; there were four beds in our chamber, a fire place, only a foot and a half high; the cold was as intense as at St. Louis, although we are under the 34th degree. I would never get through, if I wanted to relate to you all our adventures. The reason why we had to wait so long at Montgomery's was that the entire river was clogged with ice and the steamboat could not come. At last, on the 13th, I told Mr. Beauprez and Patrick that we must pray to the Blessed Virgin for an opportunity to depart; we said the litany of the Holy Name of Jesus, of the Blessed Virgin and the Rosary, and the next morning we had the steamboat which took us and our baggage. Towards 9 p. m., we arrived at the Post of Arkansas, but as it was very cold, and the banks were full of snow and ice, and it was so late, we went to bed in our little steamboat berths (we felt very cold under one blanket). Next morning we landed. The first thing we saw was a number of houses scattered about from the spot where we landed to a distance of seven miles lower down, comprising all in all twenty-five houses, two of which are built of brick, the one inhabited by Mr. Notrebene and the other by Mr. Hewes Scull. Since the house of Mr. Frederick Notrebene (he is the one of whom Messrs. Odin and Timon have spoken to us, a rich man and an atheist), was the nearest on our way, we entered, but were told that he was not at home. Then we went to Mr. Scull to whom I held a letter of recommendation from Mr. Th. Hunt; although not a Catholic, he received us quite well. Then we went to the house of Mr. James Lucas, to whom I was also recommended by his brother-in-law, Mr. Th. Hunt. These two gentlemen, Scull and Lucas, had our boxes transferred, but we noticed no eagerness from the part of the inhabitants to assist us. In the afternoon, we went to see Mrs. Bogy who, a month ago, has lost her husband, of whose death his son, who is at Ste. Genevieve, is not yet informed. This lady received us coldly, read the letter of her son, and told us right out that she could not keep us, although you know that she had received before, or rather her husband had received, with much kindness,

the missionaries, who for the last five years had come there. For this visit at this lady's house we had to make six miles in the snow on foot, and we returned quite crestfallen, not knowing what to do. We gave an account of our reception to Mr. Scull, the son-in-law of Mme. Bogy, who told us that he was very much astonished that his mother-in-law gave us such a reception; that she could have given us lodgment if she wanted to do so. Although he had not much room, he would receive us for this night, give us food and bedding. After our supper, we went to bed, myself and Patrick together, Mr. Beauprez in another bed alone, for Mr. Scull has many children and consequently few beds to give; besides he is a widower. I told you before that we first went to see Mr. Notrebene and that we did not find him; we found him when we went the second time, the same day (Dec. 16), after our visit to Messrs. Scull and Lucas. He seemed to receive us somewhat coldly; but after reading your own letter to the inhabitants of Arkansas, he told us that we had been badly informed, that the inhabitants were poor, that the majority of the French were at Pine Bluff, Jefferson Co., 290 (!) miles higher up, near Little Rock, that he was willing to give an arpent more for a church, adjoining the cemetery which he had also given; we told him that we had neither hearth nor home; then we left him. When we awoke next morning and left our room in Mr. Scull's house, during breakfast, a negro brought me a letter from Mr. Notrebene informing us that we could have one of his houses. We went to see him and with many thanks accepted his offer. He had the room made ready, removed the dry goods boxes, gave us a bed and wood, and we installed ourselves. This house consists of two rooms, in one of them is a fireplace, in the other none. We arranged an altar in the room which has no fireplace; there we say mass. In the other one we sleep and prepare the meals ourselves, for after going to a boarding house four days, we saw that our small funds went fast and we resolved to do the cooking ourselves. We have been doing it six days, and I am getting tired of this business. I thought that after having been sacristan, school master, beadle, chanter, steward, etc., at St. Louis, I would be free from all these annoyances here; but now here I am, fallen still deeper, in punishment for my sins.

Besides, we have no consolation whatever from the part of the settlers; after waiting, last Sunday, until half past twelve, to say mass, I had to say it without any other person but the server, Patrick, being present. True, the weather was very bad, and the ground was covered with sleet. I hope that next Sunday, Christmas day, people will show up; they give me hopes, at least, to that effect. The people know we are here. I should have gone up to Pine Bluff or to Little Rock, if the Arkansas River had been higher; as soon as it rises, I shall leave to visit the inhabitants of Pine Bluff; I already saw several of them; they told me that they ardently desire to have a priest and that there are about eighty families. It seems that the rest of the inhabitants of the Post intend to establish themselves near Little Rock. My intention is to leave Mr. Beauprez at the Post for several weeks, to give a mission there, because none of the children at this place know their prayers; I also believe that a priest residing here could do some good, but it will take time and patience. The resources will be small, but, perhaps, sufficient; we must have a little money in advance for several months; but what can we do with the forty dollars you gave us, when we have spent already \$33.66 for the steamboat *Oregon*, \$10.00 at Mr. Montgomery's, and \$10.50 to go to the Post, not to mention the small expenses we had since we started cooking for ourselves? I do not suppose, you thought that I had a sackful of money to take along with me . . .

It would be good to have a priest at Little Rock; there are many ignorant Protestants there and very few Catholics; but the priest would have to know English well and be a good controversialist. Three priests, I believe, would for the moment be sufficient in the territory, but not two together, because the means of support are small: one at the Post, one at Pine Bluff and one at Little Rock. These three would have to teach school; if there were

more priests for the school, so much the better. The Sisters of Charity would also be of great assistance at Pine Bluff, for the education of the girls who are ignorant of everything. There are a good number of Catholics, but they are scattered along the banks of the river, from the Post until just below Little Rock. The two central points are the Post and Pine Bluff. The inhabitants of the Post are very indifferent and ignorant; they have forgotten nearly everything. If you think I am doing wrong by leaving Beauprez at the Post, please let me know; it seems to me that he has seen enough of practical service to be alone for some time. They commence to bring us provisions from various parts, especially the wife of Mr. Notrebene, whom I do not know and who does not know me. Her husband says she is of the same religion as himself (religion of nature); both, however, call themselves Catholics. We need some vestments, a Ritual (which Mr. Beauprez desires with an Old Testament in English), and, for a while, some money remittances. Pardon my scribbling, but if this letter is to be published, have it first corrected and arranged.

My companion, Mr. Beauprez, seems to be a good man who follows the rules of his profession, but appears to be much attached to his own opinions and hates to give them up. Besides, he is not very active; if the house would fall on his back, he would hardly move. Although he is only a novice, he wants to be my equal. . . .

Your very humble and obedient servant,

EDM. SAULNIER.

P. S. (Dec. 26.) Yesterday, on the feast of Christmas, about 50 people came to hear mass, which was a high mass. About ten families came on horseback, six miles, in spite of the awful roads. I read to them the prayers and the Acts (probably the Acts of Faith, Hope and Charity), then Your pastoral letter, in English and in French, then I gave a short instruction. I told them that they would have to subscribe for the construction of a chapel and a house for the priest, and for the support of the priest, and that Mr. Notrebene would give them another arpent of land in addition to the arpent he had given for a cemetery. As soon as the roads are more dry, I shall go with Mr. Lucas to visit the inhabitants of the Post and take their subscriptions according to their means.

The second letter, written January 7, 1832, continues the cheerless story:

Monseigneur:

The first letter which I sent you from the Post did not leave before Dec. 27, and I am told it needs twelve days to reach its destination. You must have received four good pages of all sorts of things. As You know, I am not a great talker; I did not give You as much as some other chatter-box might have done, although I feel there is much to say. Since my last letter nothing worthy of mention has happened. We are like birds on the wing, not knowing whither to fly. I am still cook and Patrick is scullion (*marmiton*). Mr. Beauprez teaches catechism to three children who come regularly twice a day. I commence to notice that, in the course of time, something can be done with the settlers of this place; they have a pretty good fund of religion, which, by and by can be revived. I could not help admiring them, when I saw them come to mass these last two Sundays, from six to seven miles, in spite of the cold and the frightful mud; I also notice their desire to have a priest, either here, or at Jefferson County, or at Pine Bluff. We have performed eight baptisms; some have the custom of the inhabitants of New Orleans. At baptism they give us horns of sugar plums (*Cornets de dragées*) with two or three dollars on top.

Yesterday I made nearly three miles on foot with Mr. Lucas. We found about a dozen persons assembled; we had expected more, but the weather was bad. First Mr. Lucas made a short address, telling them that it was a good fortune for them to have a priest in their midst, who would enable them to practice their religious duties, omitted and forgotten for such a

long time; that, being Catholics, they must, therefore, all give a good example and show to their separated brethren that they love their religion and that they should subscribe generously for a chapel and the support of the priest. After this, he produced the form of subscription which I had prepared. Here is a transcript of it:

"We, the inhabitants of the Post of Arkansas, in order to have the good fortune and advantage to possess amongst us a Roman Catholic Priest, who will instruct us and our children and administer to us all the Sacraments, promise to subscribe for the building of a chapel, according to the plan which shall be given to us, and also to subscribe for the support of a priest who shall serve us.

Post of Arkansas, January 4, 1832.

<i>Names of the Subscribers.</i>	<i>Subscriptions for the Chapel.</i>	<i>Subscription for the support of one priest for three months.</i>
Frederic Notrebene: A piece of land adjoining the cemetery for the building of a chapel, valued at 2 to 300 livres.		
James H. Lucas.....	\$25.00	\$3.00
Manuel Pertuis	25.00	3.00
Louis Placy	25.00	3.00
Rene Michel	15.00	3.00
Augustin Pinot	5.00	3.00
Antoine Pinot	5.00	3.00
Antoine Brinsback	5.00	3.00
Francois Daigle	6.00	3.00
Etienne Vasseur	5.00	3.00
Robert Brooks	8.00	4.00
Charles Bogy	8.00	8.00
John Pertuis	5.00	3.00

Besides the subscription list in French, there is also one in English, written nearly in the same manner, and two Protestants have subscribed, one, Mr. Cummins, five dollars for the chapel, but because he is not from this place, he put down only this sum; the other is Mr. Hewes Scull: \$25.00 for the chapel and \$5.00 a quarter for the priest. All the names of this subscription list do not go to one-fourth of the people who will subscribe; this is only a beginning. Several Protestants have also promised to subscribe. I prepared another subscription list for Jefferson Co., which shall be presented by one who is from that place and has already signed \$25.00 for the chapel and \$5.00 for the priest; his brother did the same. The name of this gentleman is Nuisement de Vaugine; when he has taken the subscriptions, he will bring the list to me and we shall start a station there. The distance between the two places is not very great; in a day or two we can visit each other.

I do not know yet, what I shall do, after these two subscriptions, because the settlers of the Post, as well as those of Jefferson Co., want to have me. They, themselves, have told me so or sent me word to that effect. I am very much embarrassed to bring Mr. Beauprez to reason, for he will hardly listen to reason, when I tell him, that we two cannot stay together at the same place; because there is just as much need in one place as in the other, and the inhabitants cannot raise enough money to support two priests in one place. Besides, for nearly six days there has been an altercation between us, and on New Year's we were both in ill humor; I even feared at one time that he was going to leave me, as he threatened to do so about the 2d or 3d of January."

Father Saulnier, however, changed his original plans (Letter, Jan. 13, 1832). He decided to stay at the Post, because the settlers wanted him to stay; from "his face and manners, they saw that he was a genuine Frenchman" (*Gascon*), more active, whilst his confrere was from another country (*Flanders*) and less alert; also because he thought a man of experience was needed at the Post. He conceived

the plan to send Beauprez to Pine Bluff, where Mr. Nuisement de Vangine, Jr., wished to build a chapel on his own lands. At the Post they intended to erect a small church near the cemetery on a deserted plot which belonged to the late Mr. Nuisement Vangine Sr. Until this could be accomplished, he proposed to rent an old store and house for \$6.00 a month.

He continues the story in his next letter :

Post of Arkansas, Feb. 8, 1832.

Monseigneur :

I am waiting with great impatience for news from You and from my confreres; I hope to get some tomorrow morning. This is the fourth letter I write and still no answer. I told You in the first of my letters, that I intend to go up to Pine Bluff or to Little Rock; but so far I have stayed, for I see that it is better to be here for several reasons: (1) because this is the first post which was established in these parts; here were the beginnings of Catholicity; this place has been served by as many priests as St. Louis and here there are still many Catholics, scattered, it is true, but not as widely as elsewhere in the territory: (2) because, being amongst the French, a priest may have more resources to live; (3) because it is nearer to the Mississippi; there are several other reasons which I omit. Without going up the river, I sounded the territory by letters. I already have sent you a letter from Mr. Ant. Barraqué, and I wrote to the Governor who answered as follows:

Little Rock, Jan. 12th, 1832.

Dear Sir:

I have this moment received yours of the 29th last month and hasten to answer you that I will make some inquiry about the land described in your memorandum. I am gratified to learn that you are about to establish a church in this remote region. Many of my Catholic friends in Nelson and Washington Counties in Kentucky, would remove here immediately if a church was established at this place. Permit me to say that you may expect from me kindness and liberality, for you know that the *Pope* and the priests have ever worked in harmony. I have the honor to be,

Most Rev. Sir, your obdt. servant,

JOHN POPE.

You will notice his word-play on his name. I wrote to him again, telling him that I would communicate to You his desire and ask You if You wish to send another priest or send me. I do not think that it would be well for me to go there, because I do not speak English well enough; neither will Mr. Beauprez do, for he preaches and speaks hardly loud enough to be heard. Since Little Rock is a place where all are English, where there are several lawyers, where the legislature always convenes, and where there are several Protestant ministers, an Englishman or an Irishman is needed, e. g., Mr. McMahan; perhaps also Mr. Lutz would do.

I sent Mr. Beauprez to the mission at Barraqué, but especially to Pine Bluff. I am glad to be rid of him, for there hardly passed a week without some misunderstanding; he contradicted all I said or did; his character hardly agrees with mine. For the rest, all he does he does well, and he scrupulously observes all the rules of the Church. He went up on the 2d of this month and will return shortly. Here is one of his letters:

Barraqué Landing, Feb. 4, 1832.

My Dear Confrere:

I have arrived at Mr. Barraqué's, who received me with much kindness. The first evening after my arrival, from 3 p. m. was spent in singing; tomorrow morning, Feb. 5, I shall say mass at 10 o'clock at the old school on the river bank, opposite Mr. Barraqué's, because the Catholics live on that side; thus I may have them all together at the mass. Perhaps

you will tell me: Why did you not go up to Pine Bluff? Because Mr. Paul de Vangine advised me first to go down to Barraqué's and then to Pine Bluff. And because I arrived here just in time to say mass on Sunday, I would like to stay ten days and then go up to Pine Bluff. Mr. Barraqué told me that people here have not sufficient means to build a chapel; some want one, others not. Mr. Vangine says that at Pine Bluff they desire to have a church.

Remember me.

I have the honor to be yours,

P. F. BEAUPREZ.

I have made some investigations as to the history of religion in this country. But I can hardly get any information from anywhere except from the church registers. These registers have passed through the hands of many persons and are nearly half torn, because the Post has been without a priest for twenty years; in later times, the priests often gave to the people scraps of paper on which the baptism or marriage was recorded, consequently I cannot have them all. Furthermore, as the priests came and went without a fixed abode, the settlers who wanted to marry, poor and rich, went to New Orleans for this purpose. It seems that the Post was established in 1720, not exactly at the place where it is now, but a little more towards the Mississippi; because the current of the Mississippi slowly ate away the land, the inhabitants of the Post moved up a little higher. Some years ago, it was more flourishing than at present and better populated, but it can regain its strength, if a church and house for education are built. Forty years ago there was a Spanish fort here; six commanders of this fort are known: (1) de Villiers, (2) J. Dubreuil, (3) de Valière, (4) Ignace de Lino, (5) Carlos de Villemont and (6) Casile Loingue. Nearly the same priests who labored at St. Louis also served at the Post of Arkansas; some came down here from there; others went up the river from here. Here is what I find on the registers:

At Arkansas, in the chapel of the fort, March 11 and 12, 1764, the missionary priest, P. Louis Sebastian Meurin, baptized seven children; April 19, 1772, P. Valentin O. Cap, of St. Louis des Illinois baptized three children; July 19, 1786, Father Louis Guignes, pastor of Ste. Genevieve, assisted at one marriage and baptized sixteen infants and adults. From the 12 to 26 of Jan., 1789, the same P. Guignes assisted at four marriages and baptized thirty-four children and adults. Sept. 15, 1792, Sept. 15, 1793, Father Gibault (Priest—so he writes himself), Pastor of New Madrid, Missionary in Arkansas, had twenty marriages, baptized fifty-nine children and adults, and buried five persons (some other persons had been buried during the absence of the priests). I saw from the register that on Sept. 5, 1793, Mr. Gibault received the abjuration of Mr. Jacob Dartz and Mrs. Ann Schesser, married them and baptized their six children.⁷ On April 21, 1794, I read in the register that P. Flavien, O. M. Cap., serving the Post of Arkansas, assisted at a marriage, he says, by express commission of D. Patrick Walsh, Vicar General in the Province of Louisiana. After this marriage, this Father remained until July 13, and performed three funerals. Mr. Janin, curé of Arkansas, stayed from August 5, 1796, to December 28, 1799, and assisted at twenty-one marriages, performed seventy-two baptisms (infants and adults), and twenty-six funerals. The register shows, under date of February 18, 1798, that Mr. Janin assisted at a wedding, and he put these words after the dispensation from the three bans: "granted by Msgr. the Bishop in favor of them, after they had been married before Mr. the Commandant of this Post, May 4, 1797." After Dec. 28, 1799, for a while there was no priest. In 1820, Mr. Chaudorat came from Kentucky, stayed here more than a year, married, baptized,

⁷ This German family of Arkansas Post was probably a remnant of the few German *engagés* of John Law who remained on the lower Arkansas, when in 1722, the Germans on the concession of John Law, abandoned the settlement to go down to New Orleans (v. Hanno Deiler, *The Settlement of the German Coast of Louisiana*, p. 37 and 38).

and gave the first Holy Communion to eleven men; all certificates were given on loose sheets of paper which the settlers have in their possession; I shall demand these papers from them in order to register them with the certificates from the other priests.

Then Mr. Odin came in October, 1824; Mr. Martin, pastor of Avoyelles, towards the end of February, 1830; the latter stayed a week and baptized a hundred persons. At last, M.M. Saulnier and Beauprez arrived, Dec. 16, 1831; they have now baptized eighteen children. Several of the settlers give me hopes that they will go to confession and make their first Holy Communion as soon as the weather is fine and they know that I am firmly settled. I told You that scarcely any of the married women and grown up young persons have made their first communion; the same is the case with the men. This is why I would wish that two or three Sisters of Charity could come and settle here; good example is needed; moreover, these Sisters of Charity would be a thousand times more able than I am to teach catechism to the women, because in order to do good, the vanity of these women must be taken into consideration. It is impossible to teach all the virtues at the same time. Perhaps You say that I am going too fast; but some time will pass before I get an answer to this and I hope that before it does come, I shall have a house and several acres of land. Then there are several houses for rent, very cheap, even for sale; there would hardly be any difficulty. As, however, the roads are still bad and we are not yet well established, and the subscriptions for the chapel cannot go higher than between 300 and 400 dollars, I am determined to make a little journey to New Orleans, to take up a collection amongst my former pupils; I hope to get several hundred dollars or, at least, enough to get some provisions, like sugar, coffee, altar wine, clothes, etc. I propose to stay only two weeks, this will not keep You from writing.

I have the honor to be with profoundest respect,

Your very humble and obedient servant,

EDM. SAULNIER.

His next letter is dated from New Orleans, Febr. 27, 1827. He succeeded in raising there about \$400.00. A great drawback to the efficiency of the two missionaries' work was, that Saulnier and Beauprez were not at peace with each other. The letters of both are full of complaints, and Saulnier several times asked the Bishop to remove Beauprez. Fleming and Gascon would not fraternize. He also wanted a third priest: himself for the Post, another for Pine Bluff, and an "Anglais" for Little Rock.

On March 9, he still is at New Orleans; he intends to embark March 10, but fears that he will find the Post in a turmoil, caused by the imprudence of Beauprez.

But we shall now permit Father Beauprez to defend himself:

Pine Bluff, Jeff. Co., March 15, 1832.

Monseigneur in Our Lord:

Since You are our common Father, I thought it right to let You know what is going on between us. This will not be quite agreeable to You, Monseigneur, and I am very sorry for it. I wrote to You about the disputes and quarrels between us; here are now the details. Mr. Saulnier insisted that I should start a Mission further up the river, 50 miles from the Post. I accepted this offer with great pleasure, on condition that he should pay my way. On Feb. 2, I went up on the steamboat, *Laurel*; I stopped with Mr. Barraqué thirteen miles below Pine Bluff. In this place there are about eighteen Catholic families. I baptized many children who had been presented to Mr. Martin for baptism, but he demanded money for baptizing them. I

did not ask anything, knowing that it is prohibited, but they gave me several dollars. From there I started for Pine Bluff, on Feb. 24; there I stayed with a Catholic widow and with three other persons, for about three weeks. During this time, I visited the settlers, to learn their dispositions. Some are cold and indifferent, others would be willing to support a priest and build a chapel, if it were in their power. From there I returned to the Post.

Let us take up our subject again. Mr. Saulnier is a good man, but singular in his actions. If I crack a joke, he does not understand it; if I say something serious, it is a phantom to him. If I try to engage him in conversation on the duties of our ministry, I can hardly get a word out of him. He can chat well enough with Patrick. At the least difficulty, he accuses me that I do not want to obey and that I want to be boss. We quarrel principally about the ceremonies, and he gets angry when I say that Mr. Tornatore has taught them to me. Mr. Saulnier encouraged me greatly in a letter which he wrote to me before my ordination saying that I would soon be his *confrère*. But I now see that the word 'confrère' is only an illusion."

And thus he goes on complaining of the harshness of Saulnier "who treats me worse than a dog," and of the arrogance of Patrick for a page and a half of a letter written in very diminutive and compact characters. Then he continues:

"As I told You in the beginning of my letter, regarding the congregation of Jefferson Co., 50 or 60 miles above the Post, there are about thirty-eight or forty families who live so far scattered that that sixteen of them are located eighteen miles below Pine Bluff and twenty-two at Pine Bluff. Thus, if all would co-operate in building a church and supporting a priest, they could easily do so. But the minds are so divided that they cannot agree. Those from below want to have the church with them; those from above want it at Pine Bluff, whilst the contending parties have not means sufficient to build a chapel at each place. You see, Monseigneur, the difficulties which surround me now; what still sustains me, are the promises of both parties.

Two months and a half ago, Mr. Saulnier has sent a subscription-list with Mr. Vangine; but the latter did not succeed in inducing the others to sign; they refused to subscribe before they knew where the church would be built. When I was at Pine Bluff, I circulated a list myself; about two hundred dollars were signed to build a church; this sum, however, is not sufficient. We need at least four hundred dollars for the chapel and one hundred and eighty dollars a year for the priest. This sum would suffice: so, if those from below would do their part, we could proceed.

There is another great difficulty: confession. We are fifty miles apart. It takes two days to reach the next priest, except perhaps in summer. In winter and spring, the road is simply frightful. . . . A week ago, I heard the news of the departure of Mr. Saulnier for New Orleans, in company of the young man. I expect to go down to the Post and wait for his arrival."

When Mr. Saulnier came back to the Post from New Orleans, he found a check from the Bishop for a hundred dollars which, together with the \$400.00 he had collected at New Orleans, raised his building fund to about \$800.00, sufficient to erect a frame chapel (Letter of March 19, 1832).

Saulnier wrote to the Bishop that he saw at New Orleans a St. Louis Church Register, written by P. Didier, O.S.B. a. 1796, and another Register of the same year written at New Madrid by Father Gibault.

As soon as Father Beuprez heard of Saulnier's return, he hurried to the Post and had a conference with his brother priest.

Beauprez would have preferred to remain at the Post, where Saulnier had rented a house which he used as a chapel, but Saulnier insisted that he should return to Pine Bluff (April 5, 1832).

Now that he had \$800.00, Saulnier's fanciful mind grew enthusiastic (letter of April 10, 1832); he conceived great plans; a church and residence for \$1,200.00; two or three Sisters of Charity to teach catechism, etc.

"It is a great privation for me," he wrote, "not to be able to assist at the ceremonies of Holy Week. Oh! for wings to fly and transport myself to St. Louis this week! But I must be patient; perhaps, after a little while, we can have all these things here also." "But" (April 27, 1832) "how sad it is to be here after having been so busy in St. Louis, especially about Easter. How sad, to have only two miserable huts to serve as chapel and dwelling! And how shall I raise the money to build a chapel for \$1,200.00? Beauprez is still here. We performed the ceremonies of Holy Week as well as we could. Easter Sunday we had High Mass, Vespers and Benediction of the Blessed Sacrament."

According to his next letter, of May 7, 1832, he has made no contract for a chapel, but he has a chance to buy a plot of ten arpents, with a two-story house, a kitchen, stable and smoke house, for 1,000 or 1,300 dollars.

But on June 28, an unexpected, tragi-comic event robbed the sensitive Gascon of all his courage, destroyed his hopes and plans and cut short his career on the Arkansas River. We shall permit Saulnier to tell the story himself:

Post of Ark., June 4, 1832.

. . . My soul is so agitated and troubled, that I have a mind to send for Mr. Beauprez, to make him stay here, so as to enable me to return to St. Louis. And what for? I am entirely displeased and disgusted with this place, where the settlers, with very few exceptions, are supine to the extreme with regard to religion. The cause which would impel me to leave, did I not fear to act against the will of God and that of my Superior, is an affair which happened to me Saturday after dinner. I pray you to keep secret what I am going to tell You, because I have forgiven and have promised not to tell, but to You alone.

Last Saturday afternoon, the son-in-law of the gentleman with whom I board arrived from a place six hundred miles up the Arkansas River, and passing in front of me, whilst I was saying my breviary, saluted me and bid me, "bonjour," calling me by my name; I thought to myself: This can only be the son-in-law of the gentleman with whom I board, especially when I saw him take the direction of his wife's room and noticed that trunks were being unladen. When I finished my office, I went to see the father-in-law and asked him, if the man who arrived was not his son-in-law. He answered, "Yes," and told me that he could not get along with his wife, that his wife had locked herself up and would not speak to him. We were talking about this affair, the father-in-law and myself, when the young man entered, holding in his hand a cocked revolver which the father-in-law tried to seize, thinking that he intended to shoot himself. Meanwhile the daughter arrived with her baby in her arms; but, how astonished was I, when the son-in-law pointed his pistol at me and said: "Speak out, Sir, is it not you who gave bad advice to my wife? I am going to shoot you for it." "What do you mean, Sir," I answered; "I have no knowledge of the difficulties between you and your wife; how could I have given her bad advice? I have not the

honor to know you; I arrived only recently and have no knowledge of what happens in the families. If you see me faint and trembling, it is because I thought you were about to kill yourself; on the contrary, instead of wanting to give bad advice, I am trying to reconcile you." Then I fell on my knees before the woman and her husband, and making them take each other's hand and ask pardon, I reconciled them. Then the husband apologized. I answered that I not only pardoned him, but that I would have forgiven him even if he had killed me. On hearing this he wanted to shoot himself in order not to survive the shame of having cast suspicion on me. I fell on my knees once more imploring him not to commit suicide and asking him to promise me, that he would not make another attempt. He did promise, but said: "To promise is one thing, and to keep is another." For several hours he went about muttering, and threatening to shoot himself; until I told the father-in-law, for the love of God, to take the revolver from him and keep it. This was done. The affair is now settled, the reconciliation between him, his wife and myself; but I still feel nervous and trembling at the thought that I was so near death, although I think, had I been killed, I should have been saved. I may possibly get sick over it. I cannot compose myself, so much the less, because I still take my meals at the same house. . . ."

Most men would have considered this affair a trifle. Not so Saulnier: the excitement of that Saturday afternoon worked up his nerves to such a pitch that he surrendered to his feelings and, five weeks later, left his mission to his confrere. Beauprez was disconsolate. He wrote to Rosati, June 12, 1832:

" . . . The departure of my confrere, Mr. Saulnier, afflicts and discourages me much. I do not think I shall see him again. Here I am, in this wretched country, abandoned, alone! With tears in my eyes, I have wished a hundred times that I never had heard mention of America, never had seen it. In Europe, in my own country, I could have saved my soul; but here, there is much to fear. But, Father, for the love of my salvation, have pity on me! Take me from this suburb of hell!

Your obedient and faithful servant,

P. F. BEAUPREZ.

Unworthy priest.

P. S. Mr. Saulnier expects the boat every moment."

On board of the steamboat *Telegraph* Saulnier wrote these lines to the Bishop (July 24, 1832):

Monseigneur:

You may be surprised to see me coming up the river (pardon, the steamboat trembles so much that I can hardly write): Your last letter, although trying to encourage me greatly, has discouraged me, and I am coming up, totally suspending my will; but I must see You and speak to You; my books, if necessary, must pay for the expense of my journey. Tomorrow I go to the seminary, to let Patrick study and make a seminarian of him, according to his desire. . . . I shall stay a day or two at the Seminary; then I shall come to see You, talk to You and arrange matters.

As soon as he received this letter, Bishop Rosati wrote to Father Lefevre at New Madrid, Aug. 2, 1832: "I have asked Mr. Paillason to go to Arkansas to see what could be done . . . Mr. Saulnier has returned from there. I ask you to stay at New Madrid, until Father Paillason comes back. Then you may go down and join Beauprez at the Post. I shall give a hundred and fifty dollars a year for the support of the two priests who stay there." But Lefevre never received the definitive commission to start for Ar-

kansas, and on Dec. 3, 1832, he was appointed for the missions on Salt River, Ralls Co., Mo.

When Saulnier arrived at St. Louis, on August 3, the Bishop saw at once that he could not send him back to Arkansas, and on August 17, he appointed him Pastor of the church of Our Lady of Mt. Carmel at Vide Poche (Carondelet). To Beauprez he wrote:

I am grieved to see that Mr. Saulnier has left Arkansas. Do not lose courage. I shall do all in my power to sustain this mission. Mr. Paillasson shall come to see you; together you will select the spot where the residence of the priests must be established. You shall accept a plot in my name and build a large loghouse, half of which will serve for church, the other half for a residence. I shall send you another priest and I shall give you \$150.00 a year for your subsistence, until the country itself can support you. (Aug. 7, 1832; from the private correspondence of Rosati.)

But Beauprez became ill. He had written to Rosati from the Post, July: 23

Greetings, Monseigneur, in Our Lord:

It is now nine days since Mr. Saulnier left for St. Louis, a departure which I greatly regret, especially as I fell sick, in a new country where diseases are so frequent, particularly for strangers. Here is what happened. Yesterday, Seventh Sunday after Pentecost, during mass, I felt ill and had to leave the altar at the *Memento* of the Canon. It was a weakness of the stomach, caused by the excessive and stifling heat. This illness attacked me the preceding night and left me in such a state of weakness that I could hardly stand on my feet. It was my unjudicious zeal which caused this attack during mass, for I catechized and preached too long. . . ."

And in another very long and very tearful letter, decipherable only with a magnifying glass, he explained all his difficulties to his Bishop (July 23), and told him that if Paillasson was coming to stay, it was all well; but if he came only to return to New Madrid, there was no need to undergo such a heavy expense. On Oct. 1, he wrote again:

Monseigneur:

Yesterday I received Your letter, dated Sept. 12; I learned from it that Mr. Paillasson, whom I expected with so much impatience, shall not come to see me, because he is too much occupied at New Madrid. You must have received a letter from me, dated Aug. 31, from which You must have realized all the difficulties which militate against building a log house in this jungle and establishing here a permanent residence, on account of the hardness and ingratitude of the settlers, and also because of the little good that can be done here. This is why I am not disposed to stay in the Post permanently, because in nearly the whole place I have found only six families who consent to approach the Sacraments, and these are the poorest in the land.

I do not wish to say that, for this reason, the entire country ought to be abandoned and that no chapel should be built. It will always be necessary to have a station here for the missionaries who attend to these missions. . . . At last You say: "If you do not want to stay, come home. In March, no sooner, I shall send another priest." But where will he live, where will he eat? He will have to go to a boarding house, for they have robbed me of everything. I myself was forced to leave the Post and take up my quarters three miles away. I go to the Post every Sunday to say Mass; but I have to say it for the bare walls (a sad spectacle)! . . ."

At last, Oct. 7, the Bishop wrote to Beauprez :

"You may go down to Donaldsonville and then come up to the Seminary. I appoint you to Apple Creek."⁸

Having received the Bishop's letter, Father Beauprez took the boat for Louisiana, October 25. Thus the apostolate of Saulnier and Beauprez on the Arkansas River ended in dismal failure.⁹

Bishop Rosati was determined to maintain the Mission in Arkansas in spite of this misadventure. He sent for Father Ennemond Dupuy, who had been ordained with Father Beauprez, but had remained at the Seminary, probably to study English. He had attended Kaskaskia twice a month from the Barrens (Diary of Bp. Rosati). Dupuy arrived at St. Louis, Oct. 4, 1832, and the Bishop handed him his papers for the Arkansas Mission the same day, together with the four hundred dollars which Saulnier had collected in New Orleans and fifty dollars for his personal support. Dupuy returned to the Barrens and after waiting at Davis' Landing, in Perry Co. a whole week, succeeded in catching a boat; he arrived at the Post, October 29. But we shall let him tell his own story of how he was received there :

Post of Arkansas, Oct. 29, 1832.

Monseigneur :

I arrived at my destination a few hours ago. I made the journey without mishap, except to my purse, which, it seems, caught the cholera. After spending a whole week with Mr. Davis, waiting for that steamboat called *The Wanderer*, which seems to be forever at anchor at St. Louis, the steamboat *Otto* at last came to take me. I had to pay what is demanded everywhere at St. Louis, that is, 25 dollars for myself and my horse. . . . On the 27 of this month the steamboat cast me and my belongings on the shore of the Mississippi and my horse into the water; the stupid boathands tried to make it walk over a board which was so narrow that even a bird could hardly walk over it without slipping. Besides it was 12:50 a. m. Next morning I started, but my horse was so stiff in consequence of the boat ride and the fall into the water, and the road was so bad, that I could make only eighteen miles. The road is so dreadful that, without exaggeration, you have to make twelve miles in the mud up to your knees. I thought several times that my horse got stuck in it. I had to pay half a dollar to cross the White River and several lakes or creeks, in water up to the girth. At last I found a miserable hut, in which a Creole lives, who made me pay only a dollar and a quarter to keep me and my horse over night. Next morning (it was Sunday), I left and arrived at the Post about noon. Of the inhabitants some were out hunting, others were busy at the gin mill, others trying or selling their horses, others playing billiards. Not knowing where

⁸ Apple Creek was a mission in Perry Co., Mo., where the knowledge of German was needed; Father Beauprez spoke some German.

⁹ In December, 1832, we find Beauprez in St. Louis, in obedience to the Bishop's request. Instead of being sent to Apple Creek, he was appointed assistant to Father Bouillier, C.M., at Old Mines, but never went there. He returned South. On Aug. 6th, the Bishop wrote to him. "As soon as Mgr. De Neckere sends Mr. Brassac to Donaldson, please come back to St. Louis." But Beauprez did not return to St. Louis, and shortly after Bishop Rosati transferred him to New Orleans. On Feb. 2, 1833, Rosati had written to Bishop De Neckere: "I consent to Mr. Beauprez staying in Louisiana, if You send me Mr. Rosti back to the Seminary." But also Mr. Rosti never came back north. (Corresp. of Bp. Rosati.)

to begin, I went directly to a certain Fred Notrebene. I asked him for news about Mr. Beauprez: "Six days ago he came to settle up," he told me; "I do not know where he is at present. Go to Mr. Lorquier; he will give you reliable information." Mr. Lorquier (the owner of the billiard hall), told me: "He left for New Orleans two days ago. An hour ago I sold his belongings. They were disposed of for hardly anything. I myself bought part of them; if you want them, you can have them."

At the first report that a new priest had come to take the place of those who had left, a crowd gathered around me, asking me a thousand questions: who I was, what had become of Mr. Saulhier, etc.; then they turned around laughing outright and saying: "This one won't stay long." At last, after having talked to them a long time, I felt hungry and looked out for a place where I could take my meals. I found a widow, called Victor, in whose house Beauprez had lived. From her house I am writing to you at this moment. She wants ten dollars a month for my room, bed, and table, which is good enough; two cents (*un escalin*) for each piece of laundry and three dollars a week for my horse, which is poorly kept. This runs up to about twenty dollars a month. I do not know yet what I am going to do. A miserable hut would cost me three dollars per month. What shall I do? I have now talked to a great number of the inhabitants; it seems they are not particularly anxious to have a church and a priest. They never stop ridiculing Mr. Beauprez. Most of them would be willing to build a church, if they could own the church as well as the land on which it is built. You see, Monseigneur, that this is not very encouraging. Do not give credence to the report, that Saulnier and Beauprez have exaggerated; No, what they said is but too true. Everything here is excessively dear. I have already spent fifty dollars and suffered much. I see but too well that all I shall have to endure surpasses my strength; but no matter; I left my country with the firm resolution to lay down my life, if necessary. I went away from St. Louis, convinced that I was going to death; so I shall carry out my resolutions; I shall conquer or die for the Name of Jesus and of the Blessed Virgin Mary, from whom I expect all, my help and my reward. Tomorrow I shall start for Pine Bluff, seventy miles from here. Pardon, if You please, Monseigneur, the carelessness of my letter, I am awfully tired. But I shall never weary to ask Your blessing and to call myself,

Your very humble and devoted servant,

DUPUY.

P. S. I was told that You own land in the neighborhood of Little Rock; perhaps it will be more advantageous to build a church there. Another thing: since I believe I cannot say mass, if nobody assists, I shall say it only rarely even on Sundays. I beg You to explain these two things in Your answer."¹⁰

On November 12, he wrote another letter:

Post of Arkansas, November 12, 1832.

Monseigneur:

I have made the journey to Pine Bluff; I found there much better dispositions than at the Post. The people are much more simple, more religious and less arrogant. Conditions for a religious center are better there. There is no Congress land, neither at the Post nor at Pine Bluff, fit for a settlement. At the Post there is none even for sale, except at an exorbitant price, ten dollars an acre and poor soil at that. The people of Pine Bluff, which is a village of about fifty families, Catholic and Protestant, scattered over the space of twelve miles, are less prejudiced against religion and its ministers; although a certain individual has raked me over the coals for all the various occurrences in connection with Father Beauprez. He passed in review all the missionaries who ever came to this country, and every single one got his share: and he finished by belching forth all sorts of insults against all

¹⁰ To this query the Bishop answered on Feb. 4, 1833: "Necessity knows no law. You can say mass alone if there be nobody to assist." (Corresp. of Bp. Rosati.)

the priests in general, saying that he would not permit one of them to put his foot in his back-yard, and mark well, Monseigneur, that I was right then in the accursed back-yard. Of the other inhabitants, none insulted me; several received me with kindness and politeness. I even saw grown-up people and little ones shed tears, when I left, for fear that I would not return. But at the Post, with a few exceptions, everybody looks at me with an evil eye, on account of those who were here before me. I had not gone to two or three houses, before I got bitter reproaches and atrocious insults. Pocket that, poor missionary, for your trouble!

There is another affair. What I foresaw and foretold has happened. I could not take along the least of my things when I left the steamboat, and now, for the last entire month, since my arrival, I could not say mass, because I do not have the requisites. Mr. Beauprez left two days before my arrival, as I told You in the first letter, which I had the honor of writing to You when I first came here. He sold all the belongings of Mr. Saulnier almost for nothing. Nothing is left, but some miserable altar linen and they even refused to let me have that. They hold the money for what was sold and will not give it to me. Perhaps You will tell me, Monseigneur, that this is hardly worth while. Yes, Monseigneur, for me it is worth while, because these are articles not to be found within five hundred miles from this place and which, indeed, are indispensable to me. Is not Mr. Beauprez a peculiar man? He has given away many things for nothing; others he sold at any price, forbidding the people to make payment to anybody else but himself. The same order he left with regard to the altar linen and a little bell which are still here. He took away all the church vestments, the chalice and the missal and I am here with one vestment, and no chalice. What shall I do, Monseigneur? If I knew where to find Mr. Beauprez, I would start to seek him directly. But where shall I seek him? To some he said he was going to New Orleans; to others, to La Fourche or to Pointe Coupée to pass the winter there. To some he promised he would return in March; to others he said that he knew not when he would return; but from the altar he published that he intended to come back directly. So everybody is convinced that he is their lawful priest, and I have the honor to be regarded by these people as an intruder, or, as they put it, a false priest. With all that, I spend my money for nothing; I do not find anybody who wants to receive me for less than twenty dollars a month. I have already spent nearly half of my four hundred dollars, although we have suffered privations, I myself and my horse. I cannot expect a cent from the people here; in the beginning, I have to stand all the expenses myself; I have never seen people more attached to the things of this world. So you see, Monseigneur, that I can succeed only with the help that You promised me. But I shall not lose courage. I willingly sacrifice myself, if necessary, to plant the first seeds of the holy Faith, for I assure You, there is none here. If, therefore, for a year or two, You could interest somebody in the necessities of these people, I shall first try to build a log house and to teach school; this is the only thing they ask for, and that they expect to be done almost gratis; no matter, I shall do it! I said a log house, for there is no carpenter in the country; no tools can be bought, and things are sold here at twice the price you pay at St. Louis. I shall build my hut, I think, at Pine Bluff, because only there can I find some land. A Frenchman there lets me have sixty acres of cleared land, for seventy-five dollars; I shall have to pay to Congress eighty-four dollars. This is the best bargain I can make; and this man thinks he is doing me a great favor by letting me have the land for the same price he paid himself. So I will bring my belongings there. I shall start for this place. In conclusion, Monseigneur, please, see that I get the articles which Mr. Beauprez has taken away from here, all the vestments, the chalice, the missal and the cupboard. Above all, please write to the inhabitants to undeceive them as to Beauprez's alleged return; otherwise there will be no end of disorder. At the least proposition I made to them, they either say, that they cannot trust me, that I deceive them, or that Mr. Beauprez has deceived

them, that all priests are liars; for, they say, every single one coming here promises to stay; then they accumulate money and off they go. There You see, Monseigneur, how they receive me, and how I have to suffer for the faults of others. In fact, I do not understand all this gossip. Please, address my letters to Pine Bluff (by Little Rock), Jefferson Co. Would You also please to send to me the *Shepherd*, because I paid before I left and never received it. I am expecting an answer from Your paternal goodness, as also Your episcopal blessing.

Monseigneur, for the most unworthy of Your subjects,
ENN. DUPUY, P.M.

Dupuy, however, was made of other stuff than Saulnier and Beauprez. He swallowed these bitter pills and held out. Of Mr. Vangine, he bought ten arpents of ground, three miles below Pine Bluff, near a cemetery which eight years before had been blessed by P. Odin. But his condition was really alarming. He again speaks of it in a letter of January 7:

I believe, Monseigneur, that it will take ten years of work, of patience, of bodily sufferings and heartache, before we may look for any spiritual improvement amongst these people. This is the idea I have gained of them—I hope to God that I am wrong; if, so far, I have found people who received me (not indeed hospitably and free of charge, or from a desire to be instructed in the Christian religion, but only after exacting full payment), it is only because they hope I shall give to their children a careful education and that for almost nothing. I had to promise them that I would teach school in order to be permitted to buy this plot of ground. As far as the sacred ministry is concerned, I have no work, except a few baptisms, some, but very little catechism and preaching, which they once or twice come to hear through curiosity. Still I trust in God's mercy. It is useless to speak to them of abstinence, fasting or confession, or of the duty to marry before a priest or of the Real Presence. Some sometimes assist at mass; this is all their religion. Wheresoever I go, they speak ill of Fathers Saulnier and Beauprez, of another named Jeanderas (Chaudorat) and of yet another, Mr. Martin. These last they say, were still worse than Saulnier and Beauprez. One, they say, was so avaricious, that after having charged them enormous sums for baptizing, he stole the public mail and left laden with money; this was Jeanderas (Chaudorat, the priest without faculties mentioned before). The other, Mr. Martin, was not so avaricious, but was a libertine. This is what I hear continually and everywhere when I speak of religion.

Whatever truth there may have been in the report about the misdeeds of Rev. Chaudorat, the slur cast by the people on the reputation of Father Martin, was sheer calumny. Negligent and fallen away Catholics, to ease their consciences, will always cast the blame for their apostasy on some priest.

As soon as Father Dupuy had established his center three miles below Pine Bluff, the prospects became brighter. In a letter of April 12, 1833, he was of good heart, although, he said, during winter, nearly half of the population of Arkansas Post died without asking for the assistance of a priest. During his entire stay in Arkansas, since the 5th of October, when he left St. Louis, his income amounted to three dollars, whilst he had expended over \$300.00. But he must have an assistant priest, "a man, stouthearted, disinterested, gentle." Rosati had promised that Father Bouillier of Old Mines, on his way to New Orleans (May, 1833), would visit him, but Bouillier never came.

At last, to better put forth his hopes and needs, he went up the Mississippi River and, July 22, wrote a letter to the Bishop from the Seminary. A great flood had destroyed the harvest in the villages along the Red and Arkansas Rivers, he and his flock needed help. From August 20, to 22, he was in St. Louis, then he descended to New Orleans (letter Dec. 26, 1833), where the Yellow Fever had broken out. Two months and a half he spent with Father Mina at St. John the Baptist (German Coast),¹⁰ on December 16, he was back to his Mission below Pine Bluffs, Jefferson Co., Ark. He found his house nearly wrecked by the flood. At first he thought he would relinquish the place and move to the hills of Little Rock; but he gave up this plan because he could show no title to those half fabulous lands which Bishop Rosati was said to possess at or near *Le Petit Rocher* (Little Rock).

According to a letter of Dupuy (April 29, 1834), there seemed to be an improvement at the mission St. Mary's, at Easter, in church attendance and reception of the Sacraments, in spite of the "vociferations" of three Protestant preachers who went about calumniating the Church. Even Protestants came to the little mission and everybody said it was "shameful" not to have a larger church which could contain the congregation. When, however, he visited Arkansas Post, nobody came to fulfill the Easter duty, so that Dupuy did not even celebrate Mass there.

In his next letter (July 9, 1834), he relates that the projected chapel at St. Mary's has not been commenced as yet. The overflow of 1833 was a great drawback to the good work; his present chapel-house, however, is filled every Sunday. The land which the Bishop owns near Little Rock has been discovered; it is situated thirty-six miles from the town in a sparsely settled district. Little Rock itself is growing rapidly, there are also three hundred "Dutch" families.¹¹

In September, 1834, Father Dupuy fell sick of bilious fever; to recuperate and make a retreat at the Seminary, he took the steamboat *Revenue* (letter written on board, Oct. 2, 1834); then he visited the city to see the new Cathedral, and, with new courage, returned to his forlorn mission on the Arkansas. The Bishop had promised that he would send him an assistant.

Half a year later, April 13, 1835, Bishop Rosati ordained Charles Rolle a native of the diocese of Nancy, and, on April 21, appointed

¹⁰ It is quite significant that Dupuy, in Louisiana, made his headquarters with Father Mina, the pastor of St. John the Baptist on the German Coast. In 1720, many Germans had been settled on the concession of the adventurer John Law, on the Lower Arkansas; these Germans, one or two years later after the bankruptcy of John Law, descended the Mississippi and obtained land on the German Coast, where for them the parishes of St. Charles and St. John the Baptist were established. There may still have been some correlation between Arkansas Post and the German Coast, dating from 1722.

¹¹ What the letters have to say about the beginnings of Catholicity in the city of Little Rock will be treated in a special article; therefore we do not go into details in this direction.

him assistant to Father Dupuy. According to a letter written by Dupuy in Latin (all his other letters were written in French), June 18, 1835, Father Rolle first descended to New Orleans, then, on the eve of the Ascension, he came up to Pine Bluff, in utter poverty, "without money, without a chalice, without a horse, without saddle"; but Dupuy welcomed him heartily; for to be debarred from the company or at least proximity of a brother priest to him was the greatest of all privations. And Dupuy (July 2, again in Latin), wrote to his Bishop about Father Rolle: "I love him, it is sweet to me to live with him" (*illum amo, vivere cum eo mihi est dulce*).

But the peaceful cohabitation of the two priests lasted hardly two months. After a sick call under the noonday sun, Father Rolle fell sick and died, July 22, 1835 (letter, July 24). Dupuy himself again suffered an attack of bilious fever, and was so ill that, for a while, his recovery was despaired of (Aug. 31, 1835).

Improved in health, at last, Dec. 7, 1835, Dupuy let the contract for the erection of a small chapel at his mission; he also intended to establish a school; even at the Post the settlers became interested in religion and talked of building a chapel, if the priest would promise to say mass there now and then (letter of December 8, 1835). He even had visited some place on the distant Washita River, to refute certain preachers who "tormented" the Catholics. On Christmas, he had twenty communions (letter of December 28).

In another letter of May 4, 1836, Dupuy relates that at the end of April, he was called two hundred and sixty-seven miles up the Arkansas River to marry an officer of the U. S. troops, stationed amongst the Indians; he was enchanted with the beautiful scenery along the river; it took him over seven days to make the trip. The people at Pine Bluff are losing patience, since they get no school, no church, no division of missions. The chapel is commenced, but cannot be finished, because nobody wants to contribute, unless they get also a school; he feels disheartened—nothing worth the while can be done if he must remain alone.

But months passed and no assistant came. Now Dupuy decided to throw the weight of his personal presence into the scales: on November 5, 1836, he suddenly appeared at the Bishop's house in St. Louis. What could the prelate do? Indeed, he had four deacons at the Barrens; Guilbride, Heim, Kenny and Donnelly. To satisfy Dupuy, he sent for Donnelly and ordained him priest at St. Louis, November 20. Four days later he handed him his papers for Arkansas. Both Dupuy and his Irish assistant, Peter Donnelly, at once set out for the South. After their arrival, Dupuy, in the joy of his heart, wrote a letter in English to Mr. Timon of the Seminary. We reprint it as it is:

Pine Bluffs, Jefferson Co., Jan. 9, 1837.

Rev. Sir:

I just seize the chance to write you a few words. Our travelling was lucky enough coming down, with the exception that Mr. Donnelly had to stay some eight days at the mouth of the Arkansas River. Our labors look

to be fruitful till now, and everything is growing better and better. Mr. Donnelly looks to be satisfied with the place, and the people like him well enough too. I hope firmly that our hardships will be in the advancing of the knowledge of Christ and his glory in these remote countries. We are both in good health though we have been in a pretty long and muddy riding for a week. Great motions have been made among the folks, even the dissentents, to convert our church into a school house, being too small for a church and agreeing to build a large one. As my subscription in St. Louis was a little more than nothing, I am going to New Orleans to try again. For we can do nothing if we have no servant. Our Rt. Rev. Bishop told me the last moment I enjoyed his presence and received his benediction, that I had to write to you for all the cases of the ministry. Therefore I shall trouble You many a time. Rev. Sir, but recollect that my situation is a difficult one . . ."

On the sixth of March, 1837, he went to New Orleans to raise some funds, since his efforts at St. Louis in this direction had proven futile. Father Donnelly wrote his first letter to his Bishop, March 23:¹²

Pine Bluff, March 23, 1837.

Rt. Rev. Bishop Rosati, etc., etc.,

My Lord:

Four months being now elapsed since my departure from You, it is now time I should give You some account of the time spent. As for the Mission, I can say but little respecting it, as I have not gone beyond the limits of the township in which we reside since my arrival, except once that I went with Mr. Dupuy, when called to perform a marriage; neither did Mr. Dupuy in the way of a Mission, he married two couples and baptized three children since my arrival. If there has been any other station or any other place visited previous to my arrival, I cannot say, but there has been none since nor changements made to that effect. As yet I spoke to Mr. Dupuy on the subject; he said the Post of Arkansas was the only place that has not been visited yet.

The Rev. Mr. Dupuy departed for New Orleans on the sixth of March; he has not told me when he would return, nor have I heard from him since. Before his departure, he had his four usual communicants; thanks be to God, I have been more fortunate: I had five communicants, and three others at confession; two of my communicants were *men*, which was quite a novelty. My Lord, I have spent the Holy Week with great pleasure and consolation; I gave mass at eight in the morning; every day from nine to fourteen persons assisted. At night, after quitting work I made prayer and gave a short exhortation, from a quarter to twenty minutes. I had every night from 30 to 40 persons, between parents, children and slaves. On Easter Sunday, the church could not contain more than one-half of the people.

I expect, God willing, to go to the College next October, that I may be there again the time the retreat commences; again that time I will be able to give you a more particular and at the same time, a more general account of this Mission; no more at present.

(Your prayers and blessing requested.) I have the honor to be,

Your humble and obedient servant,

P. R. DONNELLY.

The next letter of Father Dupuy, written April 6, 1837, is interesting, because it contains some statistical items:

"The number of Catholics, nominal and others, does not go beyond six hundred; they are scattered in the four corners of the state. Most of them are in Jefferson Co.: then follows the Post in Arkansas Co., then Little Rock

¹² Father Donnelly wrote English according to the phonetics of the Irish brogue; in copying his letter, we have chosen the correct spelling.

and surroundings. In the third place there are some ten families on the Washita River. Besides, there are some, here and there, scattered throughout the State. Of others I do not know.

There are four places, where mass might be said, if we had the money to travel, by using the cabins in which the settlers live. (1) Three miles below Pine Bluffs, which is the seat of justice of Jefferson Co.; on the left river bank is the chapel and the priest's house which I built. (2) At New Gascony, fifteen miles lower down and in the same county, fifteen families could be gathered, if mass was celebrated there. (3) At Arkansas Post, sixty miles from my chapel; but there is no chapel and it is so difficult to build one, because the people do not pull together; I tried it more than ten times, but did not succeed. (4) At *Petit Rocher* (Little Rock); but first a chapel must be built there, so that mass can be celebrated with pomp and with a forceful sermon. Wherefore I asked you to be permitted to build a school house and then go there. . . . As far as the school goes (in his own mission), I am afraid I cannot have it, because neither at St. Louis, nor at New Orleans, could I raise enough to pay a teacher. Mr. Donnelly is not capable to teach what is required, because he cannot write his own language correctly; besides his health is poor."

Since everybody is crying for a school which cannot be had, Father Dupuy asks Bishop Rosati to be relieved of his charge as soon as possible; perhaps, he thinks, the Bishop of New Orleans might adopt him in his diocese, or he might retire to Lyons, his home city.

A few days later (April 13, 1837), Mr. Antoine Barraqué, from New Gascony, an apostate, but an educated man who even knew some Latin, in the name of the sixteen families of his district sent a petition to St. Louis (it is still in the archives), asking Bishop Rosati to appoint Father Donnelly pastor of the mission of New Gascony. And now something happened that Father Dupuy certainly never expected. When Donnelly saw that radical changes were required and that he could not work in harmony with Dupuy, he abruptly, August 15, 1837, took a boat for St. Louis, promising to return at the end of September (letters of Dupuy, Aug. 28 and Sept. 2.). The result of this journey was that, on September 2, Donnelly was appointed pastor of Arkansas, whilst Dupuy was transferred to New Orleans. Dupuy was hurt to the quick. The touching letter which he wrote to Rosati, when the new pastor arrived at St. Mary's Mission, is in the archives of the Archdiocese. He concluded to go to St. John the Baptist's, La. (letter, Oct. 5, 1837).

His last letter from Pine Bluff he wrote on October 16. He was irritated at the heartlessness with which Donnelly had pushed him aside. Before he left, Donnelly, in a letter to Rosati, accused him of trying to get up a petition in his favor, but that the people refused to sign. (Oct. 31, 1837.)

Donnelly, no doubt, was successful in his missionary work, although he could not write correct English. On October 31, he claimed to have a subscription of \$900.00 for a school at the Mission below Pine Bluff, of the establishment of which Dupuy had despaired. At New Gascony, Barraqué furnished a house for the priest's residence and another house for church purposes (letter of Barraqué,

Nov. 9, 1837). On November 26, Mass was to be said there for the first time by Father Donnelly. On January 6, 1838, he ever went down to the ill-omened Post of Arkansas and, on the 8th, commenced to take up subscriptions for a church and house; he collected \$630.00 in one week, but he did not see more than one-half of the inhabitants. A Mr. Farrelly was to donate the lots (letter of Jan. 20.). At St. Mary's the carpenters commenced to work, November 17; they finished it in February (Letter of Feb. 19, 1838); it had cost \$960.00 (carpenter work); in the fall, October 11, Sister Agnes Hart, with two other Sisters of Loretto, from Ste. Genevieve, Mo., opened the school. Their principal benefactor was Mr. Creed Taylor, a convert who had been baptized by Father Dupuy. (A. Minogue, *Loretto*, p. 113.)

In March, Donnelly traveled to Little Rock, to see what could be done to give to the Catholics there a small place of worship. He arrived on March 23rd, and collected in subscriptions \$650.00 in one day. He stayed in the house of Mr. Dugan (Duggan?). In this house, on the second floor over the store, he said the first mass, ever celebrated at Little Rock.

From New Gascony Ant. Barraqué wrote, on August 5, that the chapel was ready for services, and that it was dedicated to St. Irenaeus of Lyons; also for a school a house was ready. As Donnelly was going to St. Louis, Barraqué sent a statement of what had been done. In the excess of zeal, he even proposed to have a seminary built at New Gascony and offered forty acres of land for that purpose.

But Father Donnelly's health was not good. In a letter of Nov. 27, he says that his weakness kept him from pushing the work in Little Rock. The money he collected was in Mr. Dugan's hands. It seems that Rosati intended to give the missions of Arkansas, at least Pine Bluff, into the hands of the Congregation of the Mission ("let me know," Donnelly writes). After Christmas, Donnelly intended to go to New Orleans, probably to collect.

On December 12, he writes that the school promises well; it killed the rival Methodist school at Pine Bluff. He now also has a lot for a chapel at Napoleon. He did not go to New Orleans, because his health was declining fast. He desires to return to Ireland. (Jan. 2, 1839.)

On May 26, Donnelly wrote his last letter to Rosati from Arkansas. He brought him a happy message: the conversion of Frederick Notrebene of Arkansas Post and of Antoine Barraqué of New Gascony. "They were the champions of this State in infidelity; but they now seem to be quite the reverse. It is said that repentance never comes too 'lait.' I hope and pray that Almighty God may 'inable' you in 'meaking' a good selection or appointment for Little Rock, who will 'complaint' *St. Peter's* church on the Rock."

On May 21, a few days before Father Donnelly's last letter was written, Bishop Rosati, considering the feeble health of Father

Donnelly, had appointed Father Joseph Richard-Bole,¹³ pastor of the Arkansas Mission, with Father A. Simon Paris as assistant. On the same day he sent a letter to Father Peter Donnelly, permitting him to return to Ireland. The two Frenchmen, on their way south, first gave a mission at Prairie du Rocher, Ill., and another at Kaskaskia, in March, 1839. Their first mass in Arkansas they celebrated at Napoleon, about the middle of May; the first letter was addressed by Richard-Bole to Bishop Rosati from St. Mary's, June 26, 1839.

Richard-Bole was to be Pastor of St. Mary's, and Paris to reside at New Gascony; but both fell ill at once of chills and fever, not being used to the heat and the sultry air of the southern lowlands. Donnelly did not return to Ireland; probably he never suspected that the Bishop would take him by his word as quick as he had done in the case of Dupuy. He remained at St. Mary's, and there were difficulties and misunderstandings between the two men, principally about financial matters. (Letters of Richard-Bole of Oct. 29, and Nov. 19). At last, Donnelly left, went to St. Louis, and was appointed pastor of Gravois, St. Louis Co. (now Kirkwood), Dec. 5, 1839, and Jan. 31, 1840.

At Little Rock, in beginning of March, 1840 (letter, March 14, 1840), Richard-Bole sold the lots bought by Donnelly and acquired an entire block (twelve lots) for the new church. On April 21, 1840, he directed his last letter to Rosati to Baltimore, wishing him a happy voyage across the ocean. This document closes our long series of letters about the Arkansas Mission.¹⁴

F. G. HOLWECK.



¹³ Jos. Richard-Bole, a native of the Department of Doubs, France, born Dec. 24, 1805, ordained, Sept. 19, 1829, at Besancon, and for eight years pastor of Provenchère near Montbéliard, had arrived at St. Louis, Nov. 16, 1838, with Father Aug. Simon Paris and F. Jos. Renaud. Richard-Bole, returning to France in 1844, was lost at sea.

¹⁴ The establishments of the Sisters of Loretto in Arkansas were not lasting. In 1842, the community of St. Mary's moved to St. Ambrose, Arkansas Post; also at Little Rock a convent of Loretines was founded by Sister Alodia Vessels, but in 1845, both the Sisters from the Post and those from Little Rock returned to Ste. Genevieve and Kentucky. (A. Minogue, *Loretto*, p. 113.)

AN APPEAL

HISTORICAL MATTER DESIRED

by the Catholic Historical Society of St. Louis



Books and pamphlets on American History and Biography, particularly those relating to Church institutions, ecclesiastical persons and Catholic lay people within the limits of the Louisiana Purchase;

Old newspapers; Catholic modern papers; Parish papers, whether old or recent:

We will highly appreciate the courtesy of the Reverend Pastors who send us regularly their Parish publications;

Manuscripts; narratives of early Catholic settlers or relating to early Catholic settlements; letters:

In the case of family papers which the actual owners wish to keep in their possession, we shall be grateful for the privilege of taking copies of these papers;

Engravings, portraits, Medals. etc;

In a word, every object whatsoever which, by the most liberal construction, may be regarded as an aid to, or illustration of the history of the Catholic Church in the Middle West.

Contributions will be credited to the donors and preserved in the Library or Archives of the Society, for the use and benefit of the members and other duly authorized persons.

Communications may be addressed either to the Secretary, or to the Librarians of the

Catholic Historical Society of St. Louis,

209 Walnut Street, St. Louis, Mo.

NOTES



Several mishaps have gradually so delayed the printing of the past issues of the REVIEW, that the July number could not even come forth in October. The Editors, regretting deeply this accident and the inconveniences it causes to our readers, decided to remedy the situation by making the present a double number. This expedient, while having the advantage of imposing no material loss upon our subscribers, affords, moreover, to the Editors the long and coveted opportunity of "catching up" with the fast-fleeting time, and to our Business Manager the chance of harmonizing his fiscal year with the calendar; furthermore, each new volume of the REVIEW will thus conveniently begin with the January number.

To maintain the high standard which, we are glad to state, has at once won for the REVIEW a flattering recognition from discriminating students of American Catholic history, is the unswerving determination of the Editors. They know they can count on the loyal sympathy and support of every reader of the REVIEW, and they do count on that sympathy and support.

ANNUAL REPORT OF EXECUTIVE COMMITTEE
CATHOLIC HISTORICAL SOCIETY OF ST. LOUIS
FOR THE YEAR ENDING MAY, 1919.

The committee met regularly each month next preceding the general meetings of the Society during the year.

It was deemed of first importance that a secure and convenient place be provided for keeping the Archives of the Society, and for that purpose an iron, fireproof safe was purchased at a cost of \$408.25, and placed at the Chancery, 209 Walnut street. The more valuable documents and records of the Society have been classified and placed therein.

It was arranged that the books and all articles contributed to the Society, and forming the nucleus of its Library and Museum, should be delivered to Reverend F. G. Holweck, who kindly offered to provide for their safekeeping at his residence, 2653 Ohio avenue, until a more convenient and suitable place can be provided for their keeping.

As a means of promoting the objects of the Society, a quarterly publication, the "St. Louis Catholic Historical Review," was authorized to be published under the direction of the Committee on Library and Publications.

The first number was issued October, 1918. Seventy-five subscribers to the publication have since been secured, and it is hoped

that additional subscriptions will eventually make the publication self-supporting.

Two hundred copies of each issue have been retained by the Society for future use and reference.

The committee authorized the printing of four hundred copies of the Constitution and By-Laws of the Society for the use of its members and prospective members.

The regular meetings of the Society were not well attended; the lay members especially showing an apparent lack of interest in the meetings and work of the Society.

The Society increased its membership about 20 per cent during the year. It has now fifty-four members enrolled. One member, Reverend Patrick Dooley, died.

A financial statement of the Treasurer is submitted herewith as a part of this report:

		FINANCIAL REPORT.	
<i>Receipts</i>		<i>Expenditures</i>	
1917		June 8—Ledger	\$ 0.40
May—Dues	\$180.00	Printer	6.75
June—Dues	20.00	Stamps	7.32
Sept.—Dues	25.00	Envelopes53
Nov.—Dues	25.00	Sept. 25—J. Rothensteiner.....	5.45
	<hr/>	Nov. 21—J. Rothensteiner.....	4.75
	\$250.00	Dec. 31—Balance.....	224.80
1918		<hr/>	
Jan. 1—Balance	\$224.80	1918	\$250.00
Dues	25.00	Apr. 30—J. Rothensteiner.....	\$ 1.66
Feb.—Dues	110.00	May 14—J. Rothensteiner.....	5.85
May—Dues	25.00	Sept. 11—Buxton & Skinner	
June—Dues	90.00	(Safe)	408.25
July—Dues	15.00	18—Miss Smith	2.36
Aug.—Dues	20.00	Dec. 9—Miss Smith.....	1.65
Sept.—Dues	20.00	31—Amerika Prtg. Rev.,	
18—Hist. Review	14.00	etc.	141.50
Oct. 10—Hist. Review	8.00	Balance	<hr/> 5.53
Nov. 18—Hist. Review	10.00		
Dec. 9—Dues	5.00		
	<hr/>		
	\$566.80	1919	
Jan. 1—Balance	\$ 5.53	Jan. 15—Miss Smith (Stat'y)....	\$ 1.85
Dues	30.00	Mar. 27—Miss Smith (Stat'y)..	2.09
Hist. Review	22.00	Apr. 11—Miss. Val. His. Ass'n..	4.00
Feb 7—Dues	5.00	Prtg. Jan. "Rev.".....	132.50
26—Hist. Review	35.00	30—Balance	<hr/> 11.34
Mar.—Dues	10.00		
26—Hist. Rev. (Exch. 25c)..	21.75		
Apr. 11—Dues	10.00		
Hist. Review	7.50		
19—Dues	5.00		
	<hr/>		
	\$151.78		
1919			
May 1—Balance	\$ 11.34		

JOHN J. TANNRATH,
Treasurer.

In order to promote more effectually the objects of the Society, it is suggested that some action be taken to create, especially among the laity, a deeper interest in the work.

The support and stability of the Society is dependent almost entirely upon the dues of its members. It is, therefore, of vital importance to the Society that its membership be maintained and increased from year to year.

To this end the following recommendations are made:

First. That a wider publicity be given to the Society, its objects and activities. The newspapers should be furnished from time to time with information as to the Society's meeting dates, papers to be read at the meetings, etc. If we would succeed, we must keep ourselves constantly before the public.

Second. Some action should be taken to make the work of the Society more attractive and popular; prominent men outside of the Society should be invited at times to address the meetings or read papers on some appropriate subject; an occasional excursion or outing might be arranged for the members of the Society and their friends to visit some near-by place of historic interest.

Third. It is suggested that the present members of the Society act individually to create a wider interest in the Society and to increase its membership. Our growth—if we grow at all—must come from within. We must reach out and secure members—they will not seek us.

There are in St. Louis several hundred prominent, educated Catholic laymen. They are men of affairs. They are the builders of today on a foundation that was prepared and laid by the toil and patience and the sturdy faith of their fathers in the early days of St. Louis.

Why are these men not with us today?

If they have not been invited, we should see that they are, at least, acquainted with the objects and the work of our Society and given an opportunity to share with us in a work that concerns every intelligent Catholic resident of St. Louis and vicinity.

If we may hope to grow and attain the objects that suggested our organization, our immediate care should be to increase our membership, create a popular interest in our work and keep ourselves constantly in the public eye.

Respectfully submitted,

Executive Committee,

Catholic Historical Society of St. Louis,

JOHN J. TANNRATH,

Acting Chairman.

Something in the way of a mild controversy was going on a few months since in some of our Ecclesiastical contemporaries, as to who should be given the credit of inaugurating in this country the great devotion of the *Quarant' Ore*. We have no new light to offer on the subject, and, therefore, do not wish to go on record for or against

anyone of the contestants: *Amicus Plato, amicus Aristoteles*. Our only purpose, in recording this little historical tilt, is to call attention upon another, now wide-spread, devotion, on the date and place of whose introduction in America there can be neither doubt nor quibbling—we mean the Good Friday devotion known as the *Tre Ore*, in honor of the Agony of our Lord. A letter of Father De Andreis, written from Bordeaux in the spring of 1816, incidentally traces back the origin of the *Tre Ore* to a Jesuit, the fragrance of whose virtue perfumed the Church of South America during the eighteenth century; through this saintly missionary, or some of his brethren, the devotion became known in Rome, and had grown very popular at the time that Father De Andreis resided in the Eternal City. One day, at Bordeaux, the Lazarist Missionary, speaking in the hearing of the Archbishop Msgr. d'Aviau du Bois de Sanzay, of Catholic life in Italy, mentioned the new devotion. As holy week was not far off, the pious prelate, eager to leave untried no means to bring back faith too long slumbering in the heart of his people, decided to attempt the experiment. He was not, however, without some misgivings regarding the success of the venture; and, for this reason it was thought better to hold the function, not in one of the large churches of the city, but in the relative privacy of a Community chapel. Father De Andreis was to be the preacher. The success surpassed the most sanguine expectations, the chapel proving by far too small for the crowd who turned out in unexpected numbers. From these modest beginnings, the devotion of the *Tre Ore* gradually spread to other places in France.

There is no record that the Louisiana band of missionaries attempted to introduce the *Tre Ore* in Kentucky during their sojourn at Bardstown; they felt as yet, even the best two of them, De Andreis and Rosati, too much hampered by their lack of familiarity with the English language, to do justice to the subject. Circumstances proved much more favorable for Father De Andreis at St. Louis, where the majority of the church-going population spoke French. The Holy Week, in 1818, was accordingly celebrated, in the old tumble-down church, in the most elaborate manner, one of the features of the functions on Good Friday being the *Tre Ore*. Father De Andreis' description of the ceremonies of the day is worth quoting here, as it affords unimpeachable evidence of the justice of St. Louis' claim to priority in the holding of the *Tre Ore*:¹

We held the best we could the functions of the Holy Week, with the help of Father Prior², and of Father Savine³, making great use of the stuff brought from Europe. The Bishop made the design, and the Brother⁴, with the carpenter, built up a Sepulchre which, without exaggeration, would not have been out of place in Rome, so magnificent were the draperies, so many the lights, and so majestic the appearance of the whole. Two Civic Guards, changing every hour, kept faction day and night before the Sepulchre; on the evening⁵, there was

¹ Letter to Father Rosati, St. Louis, Apr. 2, 1818. A copy of this letter is in the Archives of the Chancery of the Archdiocese of St. Louis.

² Father Marie Joseph Durrand, Trappist, formerly of the Monastery on Monks' Mound; he was, in 1818, Pastor of Florissant.

³ Pastor of Cahokia.

⁴ Martin Blanka, C. M., a lay brother.

⁵ Holy Thursday.

vocal and instrumental music for the *Stabat*, and the Hymn: *Au Sang qu' un Dieu va répandre*⁶ On Good Friday evening we had the function called the *Tre Ore* carried out in every detail; the setting was magnificent beyond belief.

Spring is naturally the season of rejoicing. Nature's renewed youth invites men's hearts to gladness. At no time of this country's history, though, was the spring atmosphere more redolent with the fragrance of wholesome joy, than during these months which brought back from the war-wasted, blood-soaked and fire-charred fields overseas to this peaceful land of their loved ones our young warriors crowned with the wreath of glory. April 30, May 9 and 30, and June 6, 1919, will be days yet remembered when the sturdy "boys" of today will be white-haired veterans of the great world war.

But there is another kind of heroism than that of the battlefield; there are other ways to evidence—we must not say here: to display—that unparalleled love, greater than which no man hath, prompting one to give one's life for the neighbor; there is, indeed, the obscure, silent, unheralded, life-long heroism of charity. Most timely and fitting, therefore, was the recurrence on Saturday, May 3, amidst the glorious home-coming celebrations just mentioned, of the fiftieth anniversary of the arrival in St. Louis of the Little Sisters of the Poor. Philanthropy, academic, scientific or otherwise, descants charity as uselessly humbling its beneficiaries; as if a glass of water given with a sweet smile in the Lord's name to a brother were not as refreshing as a glass of water handed scientifically in the name of humanity. But we are not here concerned with Philanthropy's opinions, whether well-founded or not; we are only trying to be one of History's mouthpieces. History would be untrue to her exalted office, did she withhold her meed of praise from the heroes and heroines who enrich her crown. Of course, a panegyric of the humble and self-sacrificing Little Sisters cannot be attempted here; let only their works sing their praise. St. Louis deems it an honor to be one of the first cities in the United States to witness, and be benefited by, their devotedness and unremitting labors. Scarcely indeed had a few months elapsed since the landing of the first Sisters on the American shores, when a colony of them came here, and opened a home, early in 1869, in four small houses near Ninth and Morgan streets. A year later their work had outgrown these accommodations, and the location at Twenty-second and Hebert streets was purchased; there the home was established without delay. For more than thirty years this was the only establishment of the Little Sisters in the city, until, in 1906, the South Side home was opened on Grand avenue and Cherokee street. The eyes of men may see the relief work done for the aged, and history, leaning on statistics, may recount the number of the old men and women cared for, and with what solicitude, in these homes; but the spiritual work accomplished under the benign and unobtrusive influence of the simple Little Sisters, nay, the wonders of grace which have been wrought in the innermost recesses of the hearts, who can guess? Who, save God alone, can record?

⁶ A popular French hymn on the Passion, written by Fénelon.

October 26, 1919, the parish of Our Lady of Victories in the City of St. Louis, Mo., celebrated its Diamond Jubilee. St. Mary's Church is the second Catholic Church built at St. Louis, and the first Church of the diocese erected for the care of the German immigrants. The first sermon in German was preached at St. Louis by Rev. Jos. Ant. Lutz in St. Mary's chapel, which stood on Second street, between Market and Walnut, on Septuagesima Sunday, January 24, 1834; this chapel was the first religious center of the German Catholics of the city. The second center was inaugurated at St. Aloysius chapel on Ninth street and Washington avenue, in connection with St. Louis University, by Rev. P. Helias de Huddeghem, S. J., in September, 1835. From the first center originated St. Mary's Parish on Third street. The property was bought in February, 1843; the cornerstone laid June 25, 1843. The dedication was performed by Bishop Blanc of New Orleans, September 15, 1844. From the second center at the Jesuit College proceeded St. Joseph's Church on Biddle street. Also for St. Joseph's the property was acquired in 1843. The laying of the cornerstone took place April 21, 1844; the church was dedicated August 2, 1846. A third center for the Germans originated in 1842, when P. F. X. Dahmen, C. M., commenced to preach in German in the Seminary chapel in Souldard Addition. The services at the Seminary were later on transferred to St. Vincent's Church.

The St. Louis Cathedral—A Sketch, by Rev. John P. Spencer, S. T. L., is a neat pamphlet of forty-two pages, brimful of information and interest. For the visitors of our city's fourth Cathedral—the *new* Cathedral, as it is commonly styled—is this "Sketch" primarily intended; but it deserves to reach a much wider circle of readers. Call it a *Guide*, if you like, for it is *that* indeed, and if you follow it as you pace leisurely through the majestic monument it describes, you are sure to learn all that your curiosity craves to know; yet nothing is further from the style and make-up of the guidebooks in vogue, than this unpretentious looking booklet. It gives much more than it promises—which is always a pleasant surprise; then, as you go along, new and unexpected vistas of Art, Christian faith and Catholic life unfold before your wondering gaze; and ere you realize it, you search every line, every moulding, every column; you scrutinize anxiously every detail of the structure and of the ornamentation, in your newborn eagerness not to lose a jot of the symbolism which it was designed to express. What appeals to you is no longer the Cathedral's "massive grandeur, its awesome bulk, its inspiring climb to giddy heights"; you see no longer the mighty mass of brick and mortar, or of marble; but in every particle you come to *feel* the warm and palpitating soul of the edifice. Father Spencer has mastered all the secrets of the monument's symbolism. To obtain this mastery the soul must be attuned to the most subtle and delicate impressions of art and faith; but there

is more in the present case; for years the author of the Sketch has lived in the shadow of the Cathedral; his eyes have revelled in "the harmonious proportions of its lines"; he has visited it "under many conditions of light and shade"; the holy mysteries he has celebrated under its mystic arches; under its majestic dome his voice has often resounded: in this close intimacy he has found it "a thing of moods" and changes, living and feeling, of which he is enamored—*his* cathedral, in a word, just as Chartres was Huysmans'. No wonder, then, he understands it so well. He knows its past, too, or rather its ancestry; and the pages in which he recounts this past are excellent pages of history. There are some people who said that this "bit of history" is incomplete, and they are willing enough to fill the gap. Be it so. Far from blaming the author of the Sketch, we think he should rather be congratulated on the score of his perfect historical taste; for since when, and on what grounds should gossip be tolerated in history's exclusive society?

No two publications stand outwardly in more glowing contrast than the thin, small-sized, unadorned, insignificant looking, paper-covered brochure of Father Spencer and the infolio, abundantly and beautifully illustrated and richly printed volume containing the first installment of the *History of the Diocese of Belleville*, by the Rev. Frederic Beuckman. This large tome came forth as the *St. John's Orphanage Edition of THE MESSENGER*. This explains the large space given to biographical data concerning a number of Catholic people, whether they be the offspring of early settlers in Illinois or immigrants of a more recent date. We understand that such biographical items, worthy of record though many of them are, will not enter into the fabric of the *History of the Diocese of Belleville*. Meanwhile, it is good they should have been preserved in an edition such as that to which we are referring.

Father F. Beuckman has, in this edition, limited his scope to only two of the counties which form the Diocese of Belleville. It must be noticed, however, that in the history of the Catholic Church in the State of Illinois, these two counties—St. Clair and Randolph—occupy the very first rank, as within their actual limits were established the first churches: Kaskaskia, Cahokia, Fort de Chartres, Prairie du Rocher are names around which centered all the Catholicity of the Middle West in the first part of the eighteenth century. To us, on the west side of the Mississippi, the Catholic history of St. Clair and Randolph Counties affords a special interest, for from the time when Bishop Du Bourg landed on our shores (1818) until the erection of the See of Chicago (1843) these territories were, by mutual agreement of the Bishops of Bardstown and Vincennes, on the one hand, and the Bishops of St. Louis on the other, ruled from the latter place.

Kaskaskia, Cahokia, Prairie du Rocher recur in our annals of

that time as often as Ste. Genevieve, St. Charles or Old Mines; and the names of Fathers Meurin, Gibault, de Saint Pierre, Lusson, Didier, Ollivier, Savine, Lutz, Doutreluingne, Loisel, de Neckere, Timon, Vergani, Cellini, Dahmen, Van Cloostere, Lefevere, which bespangle the pages of the Parish Records of these old places are all names familiar and dear of good pioneer priests of St. Louis. Every Catholic of Missouri, had he only a faint spark of pride in the past of his Church, owes, therefore, a debt of gratitude to Father F. Beuckman, and must wish earnestly for the completion of a work, the first fruits of which are so full of promise. We cannot but repeat to him the kind words of the late Bishop Janssen, wishing him Godspeed on his laborious task: they are just as much in season now as they were eight years ago: "You, dear Father, have shown a most intelligent interest in the history of the Church in your Diocese. . . . We wish you God's blessing in the undertaking."

During the year which has elapsed since the appearance of the first number of the REVIEW, the Archives of the *Catholic Historical Society of St. Louis* have received a notable increase, by means of copies of documents secured from various places, mostly from the Archives of Propaganda in Rome. We submit here a list of these additions, expressing, in the name of the *Historical Society*, our heartfelt thanks to the persons whose generosity (the copyist is worthy of his hire, even in Rome, let it be remembered!) has made possible this growth of our Archival treasure.

ARCHIVES OF PROPAGANDA.

Atti, 1814.

Ff. 153 ss. September 14. On the election of Msgr. Du Bourg, as Bishop of New Orleans, and on the boundaries, revenues and condition of that Diocese (five or six pages bear on the conduct of Father Anthony de Sedella until 1815).

Ff. 195 ss. December 14. On the new Diocese to be created in Louisiana (the disagreement of Sedella with Walsh and Oliver is rehearsed at length).

Congregazioni Particolari

Vol. 137. Ff. 1-7. March, 1764. On the spiritual government of the French colonies in America.

LETTERS.

Armstrong, minister plenipotentiary of the United States in France, 1815 or 1816. On religious toleration in America (Archives of Propaganda. *Scrittura riferite nei congressi*. America Centrale, del Canada all' Istmo de Panama, IV, No. 7).

Carbry, Thomas, Rev. O. P. Summary, made by a Secretary of Prop., of a long letter of Rev. T. Carbry to the Card. Prefect, New York, July 30, 1817, on the evil state of the diocese of Baltimore (A. P., *ScRnC*. IV, f. 469).

Carroll, John, Archbishop. To Cardinal Litta, n. d., but authenticated by the Archbp. of Bordeaux, July 18, 1815. Recommends Du Bourg,¹ who is going to Rome (*Ibid.*, f. 337).

—To the same. Baltimore, July 17, 1815. On the choice of bishops for vacant Sees (*Ibid.*, ff. 338-359).

—To the same. Baltimore, Oct. 10, 1815. Summary of letters written in previous years about episcopal appointments; would regret the appointment of W. V. Harold, O. P., to Philadelphia. Recommends Father Nerinckx, who goes to Rome (*Ibid.*, ff. 349-350).

Cheverus, John Bishop. To Cardinal Litta, Georgetown, November 24, 1817. On the news that he has been made Coadjutor of the Archbishop of Baltimore (*Ibid.*, ff. 389-390).

—Same letter, with variants. (*Ibid.*, ff. 391-392).

—Same letter, with variants (*Ibid.*, ff. 429-430).

—To Cardinal Litta. Boston, February 7, 1817. Begs to be allowed to remain in his diocese; reports the state of the diocese (*Ibid.*, ff. 416-417).

—To Cardinal Litta. Boston, June 18, 1872.² Asks certain faculties concerning matrimonial cases; expresses his satisfaction about the appointment of Maréchal to the Coadjutorship of Baltimore, and beseeches not to be transferred (*Ibid.*, ff. 455-457).

De Andreis, Felix, Rev., C. M., to his brother, Vincenzo De Andreis, Rome, July 27, 1812. Intended journey home; dissuades his brother to undertake the trip to Rome. (Recently discovered—Archives of C. M., Rome.)

—To the same. Rome, July 6, 1814. Thanks for money sent; regrets that his father did not get back his former office; about his brother's intended trip to Rome; complains of ill health. (Recently discovered—Archives of C. M., Rome.)

—To Rev. De Petris, C. M., Superior of Piacenza, Bordeaux, February 12, 1816. Reception in Bordeaux; religious conditions in France. (Recently discovered. *Ibid.*)

—To his brother, Vincenzo De Andreis, Bordeaux, March 18, 1816. Reception in Bordeaux. (Recently discovered. *Ibid.*)

—To the same. Bordeaux, June 5, 1816. How he has been treated in Bordeaux. Affection for his family. (Recently discovered. *Ibid.*)

—To the same. Baltimore, September 3, 1816. Explains why he did not go home to Cuneo when he passed through Turin. The voyage; Baltimore. Love of family must yield to love of God and zeal for souls. (Recently discovered. *Ibid.*)

—To Father Sicardi, Vic. Gen. C. M., Pittsburgh, September 22, 1816. Voyage to America. (A. P. *ScRnC.* III, ff. 382-383.)

—To the same. Bardstown, January 5, 1817. How received by Bishop Flaget; Bardstown; news of his campaigns; his desire to evangelize the Indians.

—To the same. Bardstown, May 20, 1817. Complains of ill health. Rosati's mission to Vincennes. Missionary life and experiences in Kentucky; wishes to be discharged of Superiorship. (Archives of C. M., Rome.)

—To Father Baccari, Vic. Gen. C. M., St. Louis, September 3, 1818. His work in St. Louis; Father Acquaroni sent to Portage de Sioux; expectations. St. Vincent de Paul made secondary patron of the Diocese (A. P., *ScRnC.*, IV, 36).

—To the same. St. Louis, December 7, 1818. Transfer of the Seminary from Bardstown to the Barrrens; death and burial of Father Joseph Carretti; opening of the Novitiate in St. Louis; worries over the band on their way; religious condition in Upper Louisiana (A. P., *Ibid.*, 46).

—Itinerario Italo-Gallo-Americano (A. P., *Ibid.*, 57).

¹ We do not see by what kind of reading Mr. Carl Russell Fish (*Guide to the Materials for American History in Roman and other Italian Archives*, p. 176), has made out the name Brurius

² Carl Russell Fish here again prevaricates attributing this letter to the Archbishop of Baltimore (*Guide*, p. 178).

—To Father Bartolomeo Colucci, C. M., St. Louis, February 9, 1819. Has not seen Rosati and Acquaroni for months. Thanks for subjects sent to America; his work; Indians of the neighborhood; consolations and trials (A. P., *Ibid.*, 66).

—To the priests of Monte Citorio, St. Louis, June 21, 1819. Work in Louisiana; races, languages; progress of Catholicity; condition of the slaves; his first preaching to a party of Indians. Men's Sodality erected in St. Louis (A. P., *Ibid.*, 92).

—To Father Baccari. St. Louis, July 7, 1819. Father Ferrari gone to Vincennes, Bishop Du Bourg to the Barrens; the latter has petitioned Propaganda for a Coadjutor, begs Father Baccari to oppose his appointment. First communion in St. Louis. Refusal of Christian burial. Question as to the length of Father Cellini's novitiate. Need of lay Brothers (A. P. *Ibid.*, 102).

—To the same. St. Louis, September 23, 1819. Father Rosati went to St. Louis. Work in St. Louis. Purposes to go in October to give a Mission at Portage de Sioux Relic of St. Vincent. The Barrens. Consolations (A. P., *Ibid.*, 122).

De Neckere, Leo, C. M., Bishop. To P. Doutreluingne. Ghysseghem, July 16, 1827. Appointment of Father De Wailly as Superior General C. M. Asks for copies of Niel's Notice of the Louisiana Mission (Catholic Archives of America. Notre Dame. *Bishops and Archbishops of New Orleans*).

—To the same, Amiens, September 19, 1827. Feels much better. Has received money for Father Badin. Asks again for copies of. Notice of the Louisiana Mission (*Ibid.*).

—To Rev. John Timon. New Orleans, November 30, 1832. Sends intentions. Cholera; devotedness of the Sisters of Charity; all the priests spared (*Ibid.*).

Doutreluingne, Peter, C. M., Rev., to Bishop Blanc, Baton Rouge, October 16, 1841. Catholic Congregation of Norfolk; reports that the American bishops wish to be independent from Propaganda (A. P., *ScRnC.* III, 487-489).

Dautreluingue, Peter, C. M., Rev., to Bishop Blanc. Baton Rouge, October 16, 1841. Thanks for intentions. Father Jourdan settled at West Baton Rouge. Mission a Monchak (Catholic Archives of America, Notre Dame, *Ibid.*).

—To the same. Baton Rouge, November 20, 1841. Acknowledges receipts of intentions. A storm at the West Baton Rouge Rectory, caused by Father Jourdan's housekeeper (*Ibid.*).

Du Bourg, Louis William, Bishop, to Father Bruté, Cape Henry, December 5, 1810. Trusts that Bruté will run the house well in his (D. B.'s) absence. (Catholic Archives of America, Notre Dame, *Bishops and Archbishops of New Orleans*, 14).

—To Father Tessier. Conewago, August 28, 1812. Why he does not stay for the Provincial Council (C. A. of A., N. D., *Ibid.*, 9).

—To Father Bruté. Conewago, August 28, 1812. His affection has not diminished; begs that Bruté speak always candidly (*Ibid.*, 10).

—To the same. Baltimore, October 13, 1812. Asks him to obtain speedily from Bishop Carroll the letters he needs for New Orleans (*Ibid.*, 12).

—To the same. New Orleans, September 1, 1813. Difficulties and consolations. Tries to have Trappists in Louisiana. About Ward, of whom he has accepted the guardianship (*Ibid.*, 11).

—To the same. Pointe Coupée, September 13, 1814. The true story of his approval of the Biblical Society Testament (*Ibid.*, 8).

—To Father Anthony de Sedalla, O. M. C. New Orleans, April 29, 1815. Announces the appointment of Father Sibourd as Vicar General (A. P., *ScRnC.*, III, f. 330).

—To the same. New Orleans, May 2, 1815. Vindicates his right to appoint a Vicar General (A. P., *Ibid.*).

- To the same. New Orleans, May 3, 1815. States he is not Father Olivier's, but the Archbishop's successor. Has the right to go to Rome, and is sole judge of his reasons therefor; has the Archbishop's sanction. His last resort, if Sedella remains coutumacious, is to report the matter to Rome (A. P., *Ibid.*).
- To the Cardinal Prefect of Propaganda, Bordeaux, July 12, 1815. Is coming to Rome to lay the condition of the Church in New Orleans before the Holy See. Sedella refuses to acknowledge Vicar General's authority. Necessity to uphold authority (A. P., *Ibid.*, f. 333).
- To Father Bruté. Rome, September 5, 1815. Expects to see the Pope next day; saw William Seton and the Filicchis at Leghorn. Will work to have Maréchal appointed at Philadelphia. Is "monsioned" by everybody. Pious walks in Rome (Catholic Archives of America, Notre Dame, l. c., 25).
- To Cardinal Prefect of Propaganda.³ Rome, December 30, 1815. Anent accusations spread by malcontent ecclesiastics against De Andreis and Monte Citorio. A certain text-book suspected of heresy has been submitted to the Master of the S. Palaces (A. P., *Ibid.*, f. 351).
- To the Ambassador of France in Rome. Rome, January 5 or 6, 1816. Asks him to use his influence to obtain from Propaganda 600 *scudi* (A. P., *Ibid.*, f. 315).
- To Cardinal Litta.⁴ Rome, January 6, 1816. Recommends the Rev. Edmund Burke (A. P., *Ibid.*, f. 353).
- To Cardinal Doria Pamphili.⁵ Rome, January 7, 1816. Recommends the bearer, and asks that he be admitted among the "Propagandists" at Monte Citorio (A. P., *Ibid.*, f. 354).
- To Cardinal Doria Pamphili.⁶ Florence, January 9, 1816. Reminds him of the promise of a subsidy from Propaganda. Announces the death of Archbishop Carroll (A. P., *Ibid.*, f. 352).
- To Cardinal Litta.⁷ Bologna, February 9, 1816. Removes the Cardinal's misgivings with regard to promised subsidy. Anent a Cathedral Chapter for New Orleans. Urges the speeding of Maréchal's Bulls. Death of Archbishop Carroll; it would be expedient to give a Coadjutor to Archbishop Neale and to send him the *Pallium* (A. P., *Ibid.*, f. 358).
- To Cardinal A. Dugnani.⁸ Lyons, December 28, 1816. Thanks for favors received. Why he went to Paris instead of reporting at once to his Diocese. Explains he received no such orders, even received approval of the course followed (A. P., *Ibid.*, f. 387).
- To Father Bruté. Paris, April 22, 1817 (only part is extant). Has done well to delay starting for America (Catholic Archives of America, Notre Dame, *Ibid.*, 24).
- To the same. Baltimore, October, 1817. Asks for some money (*Ibid.*, 23).
- To the same. Pittsburgh, November 13, 1817. Journey from Baltimore to Pittsburgh (*Ibid.*, 22).
- To the same. St. Louis, July 4, 1818. Anent a Mrs. Ridgely (*Ibid.*, 7).
- To Father Moni. St. Louis, September 15, 1818. Has no faculty to grant matrimonial dispensation to brother and sister-in-law. Might apply to Rome (A. P., *Ibid.*, 38).
- To Cardinal Litta. St. Louis, June 7, 1819. Asks the permission for Father Cellini to practice medicine, and for himself faculty to grant dispensation *super impedimento disparitatis cultus, etiam pro matrimonii ineundis* (A. P., *Ibid.*, IV, 88).

³ Published in the ST. LOUIS CATHOLIC HISTORICAL REVIEW, October, 1918, p. 75 ff.

⁴ Published in the ST. LOUIS CATHOLIC HISTORICAL REVIEW, January, 1919, p. 127 ff.

⁵ Published in the ST. LOUIS CATHOLIC HISTORICAL REVIEW, l. c., p. 128 foll.

⁶ Published *ibid.*, p. 129 foll.

⁷ Published *ibid.*, p. 132 foll.

⁸ Published *ibid.*, April 1919, p. 184 foll.

- To Father Bruté. St. Louis, October 4, 1819. About one Rodgers, a workman sent by Bruté. Complains of the latter's reserve; protests that his own friendly sentiments are undiminished. St. Sulpice and Emmitsburg. Inglesi: "Prodigies of our wonder-worker of Bardstown" (Catholic Archives of America, *Ibid.*, 19).
- To Cardinal Fontana. St. Louis, February 2, 1820. Father Erolani, whose coming had been announced, has not arrived. Why he cannot send an English-speaking priest to New York (A. P., *Ibid.*, IV, 141).
- To Father Bruté. St. Louis, July 22, 1820. A misunderstanding cleared up about \$200. Inglesi: *neminem habeo tam unanimum*. Mrs. Charles Smith is building a convent at Opelousas; he asks for Sisters of Charity. Lamennais (Catholic Archives of America, *Ibid.*, 20).
- Limits of the Parish of St. Charles du Grand Coteau des Opelousas. March 10, 1821 (Catholic Archives of America, *Ibid.*).
- To the inhabitants of Vincennes. St. Louis, January 22, 1822. Was pleased at their petition to keep Father Blanc; sorry he cannot satisfy them. They have Father Ferrari; he will send soon Father Dahmen (Catholic Archives of America, *Ibid.*, 1).
- New limits assigned to the Parish of St. Charles du Grand Coteau, May 15, 1822 (Catholic Archives of America, *Ibid.*).
- To Father Bruté. St. Louis, July 6, 1822. There has been a misunderstanding between them. Beginnings of the Indian Missions; wishes to see Bruté applied to this work. Will go East in the fall. Consoling progress of Catholicity in St. Louis (Catholic Archives of America, *Ibid.*, 21).
- To the same. December 8, 1822. Has written about Bruté's affair. Will go back shortly to Washington (*Ibid.*, 13).
- To Bishop Edward Fenwick. Near New Orleans, July 6, 1823. Father Borgna and Louis Du Bourg will help the Bishop of Cincinnati in Europe. Du Bourg wants a Coadjutor, "and none but the Rev. Joseph Rosati." Would prefer Rev. Enoch Fenwick to Power for the new Diocese contemplated; would also prefer Badin to Richard for Detroit, and Hill as Coadjutor of Cincinnati (Catholic Archives of America, *Ibid.*, 5).
- To Father Anduze. New Orleans, September 11, 1824. Bishop's concern for Anduze, who just escaped being victim of a grave accident. Will go later to Grand Coteau. Is afraid De Neckere may refuse to take charge (Catholic Archives of America, *Ibid.*, *Ms. Anduze*).
- To Father Bruté. New Orleans, February 16, 1825. Congratulates him about his return. Affairs of France; good and evil. Concern about Father Blanc's delayed return. Great expense to fit up the Ursuline Convent as Episcopal residence. The late Empress of Mexico, Mrs. Iturbide, asks that her four daughters might be received for awhile at St. Joseph's, Emmitsburg and her boy at "the Mountain" (Catholic Archives of America, *Ibid.*, 15).
- To Bishop Edward Fenwick. New Orleans, March 9, 1825. Asks him to try in the Diocese of Cincinnati one Mr. Chignard, who cannot be accepted in that of New Orleans (Catholic Archives of America, *Ibid.*, 3).
- To the same. New Orleans, January 10, 1826. He thinks Bishop Fenwick too strict in matters where his former vow of poverty is concerned (disposal of some property in favor of the Dominicans of Ohio). Agreement with the Jesuits in the Louisiana Diocese (Catholic Archives of America, *Ibid.*, 2).
- To Father Bruté. Cincinnati, May 18, 1826. Is on his way to Europe; offers his services to Bruté and Dubois; requests prayers (Catholic Archives of America, *Ibid.*, 6).
- To the same. Montauban, October 10, 1829. Is sending two seminarians to America. Council of Baltimore. Sends a lithograph of himself (Catholic Archives of America, *Ibid.*, 17).

—To the same. Paris, May 5, 1830. Thanks God for progress of religion in America. Council of Baltimore. In Paris, translation of the relics of St. Vincent de Paul. Dubois still in Rome. Nuncio assures that Rome is very much interested in affairs of America. Glad that Sisters from St. Joseph's are at St. Louis and New Orleans (Catholic Archives of America, *Ibid.*, 16).

—To the same. Paris, October 2, 1831. Recommends the bearer, Mr. Arnold Bodin, a young man of New Orleans, who has just completed his college course in France and wishes to spend some time at Mt. St. Mary's (Catholic Archives of America, *Ibid.*, 18).

Duclaux, P. S. S. To Cardinal Dugnani Paris, June 28, 1816. Respectfully represents that choosing Sulpicians for Bishops in America weakens the Seminary. Difficulty of sending others to Baltimore (A. P., *ScRnC.*, III, f. 374).

Fiaget, Benedict Joseph, Bishop. To Cardinal ?. St. Thomas' Seminary, April 11, 1815. Recalls their first interview in Paris. Begg, 1, that the Pope send Father Nerinckx back to Kentucky; 2, that Father David, proposed for the See of Philadelphia, be left at Bardstown; 3, faculties to receive Catholics into certain Confraternities, and power to delegate (A. P., *Ibid.*, III, f. 327).

Gerbaud, Brother. To Bishop Du Bourg. Lyons, April 21, 1816. Will send some Christian Brothers to Louisiana (A. P., *Ibid.*, f. 366).

Harold, James Rev. (parish priest near Dublin). To His Holiness. Bordeaux, October 7, 1814. Exiled from Ireland in 1798; after 12 years, going to Rio Janeiro, heard that Wm. Vincent Harold, his nephew, was in the United States; went to see him. Three years later was permitted to go back to Ireland. Begg that nothing be settled about the appointment at Philadelphia, until the Holy See hears from the Bishop of Dublin; pleads for the appointment of an Irishman (A. P., *Ibid.*, f. 308).

Invito Sacro, to solicit donations on behalf of the Louisiana Mission, Rome, 1815 (A. P., *Ibid.*, f. 309).

Maréchal, Ambrose, Archbishop. To Cardinal Litta. Baltimore, December 1, 1816. Since the Cardinal does not command him to accept the See of Philadelphia, he refuses. Archbishop Neale approves his refusal, but wants him for Coadjutor. Du Bourg should return *quam primum* to his Diocese; David ought to be appointed at Philadelphia; it would be well to appoint Cheverus eventual successor of Carroll (A. P., *Ibid.*, III, f. 393).

—Same letter, with variants (*Ibid.*, f. 395).

—To Cardinal Litta. Baltimore, March 15, 1817. Much depends in America on the choice of a Coadjutor for Baltimore. Has seen Cheverus lately, and repeats his petition in the latter's favor (A. P., *Ibid.*, f. 419).

—Same letter, with variants (*Ibid.*, f. 421).

—Same letter with other variants (*Ibid.*, 423).

—To Cardinal Litta. Baltimore, June 25, 1817. Archbishop Neale died May 18, at Georgetown. His (Maréchal's) appointment will sound the death knell of St. Mary's Seminary; urges the appointment of Cheverus for Baltimore and of David for Philadelphia. Critical condition of the Churches of Charleston and Norfolk (A. P., *Ibid.*, f. 459).

—Same letter, with variants (*Ibid.*, f. 461).

—To Cardinal ?. Baltimore, June 27, 1817. Recalls their meeting at Lyons: "A friend in need." Glad his appointment at Philadelphia is cancelled; David is the logical man. To make him Archbishop of Baltimore is to ruin the Seminary; Cheverus is the man for that See. About Miss Jefferson, of Richmond (A. P., *Ibid.*, f. 463).

—Testimonial of his Consecration given on December 16, 1817, and signed by Bishops John Cheverus, of Boston and John Connolly, of New York (A. P., *Ibid.*, f. 495).

—To Cardinal Litta. Baltimore, December 26, 1817. Received Bulls on November 10; obedience alone made him to submit; was consecrated on December 14. Cannot send now a report of the Diocese. Asks for the *Pallium*. Sent the Rev. Bonav. McGuire, O. F. M., to Philadelphia; begs that the Island of Santa Cruz be placed under the spiritual jurisdiction of some Irish Bishop; asks for matrimonial dispensations. The affair of Norfolk has been misrepresented to the Holy See; the erection of an Episcopal See at Norfolk is simply preposterous; that of a new See, including both Carolinas and Georgia, would be advisable, but it cannot be done just now. Gallagher's contumaciousness and double-dealing (A. P., *Ibid.*, f. 496).

Marliani, Charles. To Countess Caroline Durini. New Orleans, November 23, 1818. Found at Philadelphia the Vicar General of New Orleans; arrived in the latter city on November 15. Religious conditions there (A. P., *Ibid.*, IV, 44).

Neale, Leonard, Archbishop. To Cardinal Litta, Georgetown, April 11, 1817. Difficulties prompting to reserve for better times the publication of the Decrees of the Council of Trent on Matrimony (A. P., *Ibid.*, III, f. 427).

Same letter, with slight variants (*Ibid.*, f. 428).

Odin, John Mary, Archbishop. To Rev. John Timon, C. M. Barrens, November 20, 1826. Glad he has begun to preach in St. Louis;⁹ ought not to be afraid. News of the Seminary. Rome has appointed Mr. De Wailly Superior General C.M.; the Congregation has been introduced in Brazil. Sundry items of information (Catholic Archives of America. Notre Dame. *Bishops and Archbishops of New Orleans*, L, 21).

—To the same. St. Genevieve, April 10, 1828. Vergani going South; De Neckere is appointed Rosati's Coadjutor (*Ibid.*, 20).

—To the same. Paris, late 1833 or early 1834.¹⁰ Apparition of the Miraculous Medal, and wonderful cure of a priest by it. Dismal condition of Europe (*Ibid.*, 19).

—To the same. Florence, August 19, 1834. About the Baroness de Milange, who has a land claim in Arkansas. Brother Capaldo. Asks information concerning one Mr. Dumarest, gunsmith in the Attakapas (*Ibid.*, 18).

—To the same. Genoa, December 24, 1834. Has promises of priests and clerics, and has already the money for the trip. Recommends the transfer of the novitiate to Cape Girardeau. The Pope desires something should be done for the Indians. About physical apparatus for the Barrens. Sisters of Charity established in Piedmont. What a great thing if the American Sisters would unite! Results of his collection (*Ibid.*, 31).

—To the same. Cape Girardeau, May 14, 1836. Father Paillason goes to Florissant to make his Novitiate. Offers of real estate at the Cape (*Ibid.*, 30).

—To the same. Cape Girardeau, May 21, 1836. About some pieces of property for sale at the Cape (*Ibid.*, 29).

—To the same. Cape Girardeau, June 14, 1836. Contract for the house ought to be given soon. Various subscriptions for the church (*Ibid.*, 28).

—To the same. Cape Girardeau, July 3, 1836. Loaned some money to Mr. Bernard Layton. Some property good to buy. The well (*Ibid.*, 10).

—To the same. Cape Girardeau, July 23, 1836. Offers of property (*Ibid.*, 27).

—To the same. Cape Girardeau, August 24, 1836. Some good property obtainable. The well finished; its cost. Clearing the farm. Simonin improving. Bargains in mills (*Ibid.*, 26).

—To the same. St. Mary's Seminary, September 18, 1837. Bishop Rosati at the Seminary; will consecrate the Church on October 29. News of the Seminary. Death of Father Van Quickenborne, August 17, at Portage de Sioux. Statistics of the parish. Building of a church opposite Chester (*Ibid.*, 1).

⁹ Timon had gone to St. Louis to preach the Jubilee.

¹⁰ About two-fifths of the double sheet on which this letter was written are lost (upper portion).

- To the same. St. Genevieve, March 22, 1838. News of the Mission (*Ibid.*, 2).
- To the same. St. Mary's Seminary, May 1, 1839. Three college boys ran away in his absence (*Ibid.*, 3).
- To the same. New Orleans, May 14, 1840. Little success in collecting bills. Several boys going to College (*Ibid.*, 4).
- To the same. New Orleans, Ascension Day, 1840. Went to the Seminary; got some money there and from Donaldsonville. Difficulty to fit up the Texas Mission. Needs at Natchitoches (*Ibid.*, 5).
- To the same. New Orleans, June 1, 1840. Difficulties to fit the Texas Mission; business very dull in New Orleans (*Ibid.*, 6).
- To the same, New Orleans, June 26, 1840. Leaves the next day for Texas. Kindness of Father Moni. Money received from various quarters (*Ibid.*, 22).
- To the same. Lynnville, July 14, 1840. Arrived yesterday. Shameful conduct of two Mexican priests of San Antonio. Church of Victoria; Estany remained there (*Ibid.*, 9).
- To the same. Houston, July 16, 1841. There is depression all over the country. Necessity to have priest's house at every station. Stehle left for the States; was unpopular. Difficulties for finishing the church at Galveston. No money; crops have failed. Church at La Baca progressing. Rumors of war (*Ibid.*, 34).
- To the same. Galveston, June 20, 1842. Good Catholic prospects in Galveston. Church at Houston nearly completed; will cost about \$1,150. Damage done by the Texas militia in and around San Antonio, at Corpus Christi, at Galveston. Congress to meet at Houston, June 27, and discuss war with Mexico. Emigration (*Ibid.*, 32).
- To the same. Galveston, August 20, 1842. General Houston vetoed war bill of Congress. Volunteers starving; to be disbanded and go back to the States, quite disgusted. Trouble ahead. Fair news from Catholics at Houston. Will build a chapel on the Brazos, below Richmond. News from Calvo and Estany dispiriting; San Antonio is ruined and being abandoned. Great tide of emigration from Europe. Priests needed. About a French nun who wished to go to Texas (*Ibid.*, 25).
- To the same. Houston, February 1, 1843. About one Father Uquhart, who wished to go to Texas. Casting bells for Houston and Galveston. Better Catholic prospects at Galveston. Should he go to the next Council of Baltimore (*Ibid.*, 24)?
- To the same. Galveston, December 31, 1843. Glad to have a home. About Brother Vicari. Fathers Schneider and Ogé. Condition of Catholicity in Galveston fair. Emigration (*Ibid.*, 17).
- To the same. Galveston, January 26, 1844. Brother Vicari again. His own health poor (*Ibid.*, 16).
- To the same. Galveston, April 16, 1844. Brother Vicari gone. Galveston increasing rapidly, and so are Catholic needs: a larger church, a convent; hence necessity to go to Europe. Catholic increase in Texas; need of more priests. Treaty between Texas and the Indians; might mean starting Indian missions. One of the German priests has left—not regretted (*Ibid.*, 8).
- To Father Rousselon. New Orleans. San Antonio, September 22, 1844. Death of Father Paquin (*Ibid.*, 23).
- To Father Timon, Galveston, December 11, 1844. Death of Father Paquin and illness of Father Brands. Fruits of his journey to the West. Laid cornerstone of new church at Castroville on September 12. The other German priest gone, too; had a forged *Exeat*. Fell very sick on the La Baca river. Asks Timon's opinion about his going to Europe (*Ibid.*, 15).

—To the same. Paris, May 30, 1845. Saw Mrs. Delaney. Some uneasiness felt in Paris about American houses; 24,000 francs have been sent to Timon. Has presented a memorandum on the Texas Missions to the Propagation of the Faith. Saw the Queen; expects something from her. Good prospects for establishments in Mexico. Superior General opposed to the erection of a Bishopric in Texas. Saw Mr. Castro (*Ibid.*, 14).

—To the same. Turin, August 1, 1845. Surprised to hear that Timon is in Paris. Asked Sisters of Charity for Galveston and San Antonio; found a few recruits in Lyons. Little success in collecting. Intends to go to Vienna on leaving Rome. Might get a few Sisters of St. Charles (Lyons); or, should he not rather ask for Sisters from Kentucky (*Ibid.*, 13)?

—To the same. Turin, August 2, 1845. Some clerics here are anxious to go to America. Providing for the deaf and dumb. About Sister Foutbonne's departure from Missouri. No hope of getting anything (*Ibid.*, 12).

—To the same. Turin, August 8, 1845. Cannot see the king. Father Durando advises opening a college at San Antonio. Feasibility of the plan (*Ibid.*, 11).

—To Father ? San Antonio, August 21, 1857. Grants dispensation. Would like to see him, but circumstances are unfavorable; better postpone trip to next year. Blessed the new Church at San Antonio last Sunday (*Ibid.*, 33).

—To Father Sorin, C. S. S. C. New Orleans, December 18, 1865. Had been unable to visit certain parts of the Diocese during the war; has just made a complete tour. Expresses satisfaction about the *Ave Maria*; sends subscription (*Ibid.*).

—To T. Fitzwilliams, Esq., Secretary of the Cath. Pub. Co., New Orleans. New Orleans, December 29, 1868. Ill health prevents his being present at the meeting. Rev. J. B. Duffy cannot act as Director of the company, nor can Rev. Thos. Smith. Suggests Rev. Cornelius Moynihan for Vice-President. Very Reverend N. J. Perché will continue as President. (Lately discovered.)

Quarantotti, John B., Cardinal. To Msgr. Pedicini, Secretary of Propaganda. Rome, February 25, 1819. Recommends Father Augustine Ereolani for the American Missions; the same shall be presented on the morrow to Card. Fontana (A. P., *l. c.*, IV. 107).

Rosati, Joseph, C. M., Bishop. To Father Colucci, St. Mary's Seminary, March 2, 1819. Apostolic poverty; the house worse than the worst in the Sabine mountains; the church of the same kind. Lots of things wanting that are cheap in Rome; books will be especially welcome (A. P., *Ibid.*, 69).

—To Father Thomas ? St. Mary's Seminary March 6, 1819. Situation of the Seminary. Rapid increase of the population; the climate; the food; produce of the land. Benefits brought to the country by the coming of the Bishop. News of the personnel. Hope of conversions. The Seminary prospects; books are greatly wanted (A. P., *Ibid.*, 70).

—To Father Anduze. New Orleans, April 12, 1827. Does not want him to leave the country for good (Catholic Archives of America, *Bishops and Archbishops of New Orleans*, Ms. Anduze).

Rossetti, John Mary. To Cardinal Prefect of Propaganda. Milan, April 11, 1818. Three missionaries wish to go with him to America (A. P., *Ibid.*, IV, 23).

—To the same. Genoa, May 2, 1818. Nine of his companions joined him at Genoa; two did not show up. No means of sailing from there (A. P., *Ibid.*, 28).

—To the same. Leghorn, June 17, 1818. Could not sail from Genoa. The whole band (fifteen) is to sail from Leghorn on the 25th for Philadelphia. Asks a letter of recommendation for the Bishop of Philadelphia (A. P., *Ibid.*, 26).

—To the same. Leghorn, July 1, 1818. Thanks for the letter of recommendation received. Hope to sail the next day (A. P., *Ibid.*, 27).

—To the same. Philadelphia, November 5, 1818. Landed on October 1; reported at once to the Bishop; the C. M.'s of the band started at once for Missouri; other two for New Orleans. Waiting (A. P., *Ibid.*, 125).

—To his brother, Antonio Rossetti. Philadelphia, April 10, 1819. Expects to start in two months for St. Louis. The Indians well disposed (A. P., *Ibid.*, 78).

—To the Cardinal Prefect of Propaganda. Philadelphia, June 21, 1819. Difficulties met on landing; no need of them. Bishop Du Bourg wrote they should have gone straight to Missouri. Cannot now before the fall (ill health). Divisions in the Church of Philadelphia; lack of zeal of priests and of fervor of Catholics great obstacles to conversion of Protestants; deplors the fact that the Bishop is "stipendiato" by the people (A. P., *Ibid.*, 93).

—To the same. Philadelphia, Nov. 5, 1819. Will start on the 7th for Missouri. Dissatisfied that Bishop Du Bourg wished him to set out during the summer. Misgivings (A. P., *Ibid.*, 126).

—To Cardinal Fontana. Freedonia (?), near the Barrens, November 22, 1820. Hardships experienced on the journey to Missouri. Arrived at the Barrens on January 4. Went to St. Louis after a few days, and returned to the Barrens. Visit of the Bishop to the spring. Wants them to join the C. M.'s. Personally is willing; two of his companions still hesitating. Death of Father De Andreis. Begs the approval of the Cardinal (A. P., *Ibid.*, 169).

Rotelli, Settimio, Vicar General of the Augustinians. To Msgr. Pedicini, Secretary of Propaganda. Rome, March 12, 1819. Father Ercolani had not stated he wanted to go to America. Judgment on his character (A. P., *Ibid.*, 106).

Sedella, Anthony de, O. M. C. To Bishop Du Bourg. New Orleans, May 1, 1815. Asks by virtue of what faculties Du Bourg has appointed a Vicar General (A. P., *Ibid.*, f. 331).

—To the same. New Orleans, May 3, 1815. Has only the faculties possessed by his predecessor, Father Olivier, therefore has no right to appoint a Vicar General. Cannot absent himself except for very grave reasons and with permission of the Pope, or, at least, the Archbishop (A. P., *Ibid.*, f. 333).

Tessier, John P., P. S. S. To Cardinal Litta. Baltimore, June 18, 1817. Announces the death of Archbishop Neale (A. P., *Ibid.*, f. 458).

A propos of Archives, we cannot but regret most deeply the destruction of the Church of French Village, Mo., struck by lightning on September 11; in the conflagration were engulfed the Church registers, going back to 1828. Here is a loss which can never be repaired. It is easy to understand that fire-proof places of safety cannot always be had easily in country districts. Having copies made of all old records, and kept in different places seems to be the best insurance policy against total loss. For such a purpose was our *Historical Society* founded. It is waiting only for the MEANS to have such copies made. *Intelligenti pauca!*

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ABBREVIATIONS.

- AD *Acta et Dicta*, published by the Catholic Historical Society of St. Paul, St. Paul, Minn.
- CHR *The Catholic Historical Review*, published quarterly by the Catholic University of America, Washington, D. C.
- CP *The Church Progress*, St. Louis, Mo.
- FR *The Fortnightly Review*, St. Louis, Mo.
- ICHR *Illinois Catholic Historical Review*, published quarterly by the Illinois Catholic Historical Society, Chicago, Ill.
- JISHS *Journal of the Illinois State Historical Society*, published quarterly by the Illinois State Historical Society, Springfield, Ill.
- MinnHB *Minnesota History Bulletin*, published quarterly by the Minnesota Historical Society, St. Paul, Minn.
- MoHR *The Missouri Historical Review*, published quarterly by the State Historical Society of Missouri, Columbia, Mo.
- MVHR *The Mississippi Valley Historical Review*, published quarterly by the Mississippi Valley Historical Association, Lincoln, Neb.
- Past Bl *Pastoral-Blatt*, St. Louis, Mo.
- RACHS *Records of the American Catholic Historical Society of Philadelphia*, published quarterly by the Society, Philadelphia, Pa.
- TISHS *Transactions of the Illinois State Historical Society*, published by the Illinois State Historical Society, Springfield, Ill.
- WW *The Western Watchman*, St. Louis, Mo.

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DOCUMENTS FROM OUR ARCHIVES

XIII

BISHOP DU BOURG TO CARDINAL LITTA,

*Prefect of Propaganda.*¹

(Confidentielle, pour Votre Eminence seule.)
Eminence.

L'embarras extrême de la position ou la Providence m'a placé, m'a entraîné dans une erreur, que je m'empresse de rétracter, pour en détourner les fâcheuses suites. C'est à vous que je m'adresse avec la confiance d'un enfant envers son Père, et vous conjure, Eminence, de me tirer de ce mauvais pas avec toute la prudence et la charité qui vous caractérisent. J'ai eu l'honneur de vous communiquer le succès des efforts d'un de mes vertueux collaborateurs pour ramener l'ordre et la régularité dans l'Eglise principale de ce Diocèse. Un des Prêtres scandaleux qui y déshonorait le sacerdoce, a enfin été renvoyé par mes ordres. J'ai placé trois excellents vicaires qui se concilient l'estime générale. Et j'avois pensé avec plusieurs de mes Vén. frères que le moyen de consolider l'oeuvre étoit d'accorder une dignité éminente au chef de cette paroisse. Tel a été l'objet de plusieurs lettres que j'ai eu l'honneur de vous adresser. — Mais un paquet important que je reçois aujourd'hui de ce quartier me *convainc que je me suis trompé* et que cette promotion pourroit entraîner les conséquences les plus désastreuses. Cependant on sait que j'ai fait à Rome des démarches pour cet objet; et l'on s'attend à une réponse favorable. Voici le seul moyen que je puis imaginer pour raccomoder les choses. C'est que Votre Em. dans la S. Congrégation s'oppose à cette nomination, à cause de l'âge du sujet, et me fasse écrire une lettre officielle portant que quel que soit le mérite de ce Religx., son âge avancé ne permettant pas d'espérer qu'il me survive, et d'attendre qu'il puisse me soulager dans mes courses, il seroit contre l'esprit de l'Eglise de me l'accorder pour Coadjuteur, et que la division du Diocèse seroit une mesure prématurée.

Votre Em. comprendra qu'il est important que le secret de ma demande actuelle me soit inviolablement gardé. Je la prie même de brûler cette lettre, après s'en être bien pénétré. Il est également important que la réponse soit conçue en termes flatteurs pour le sujet. V. Em. pourroit m'y conseiller de proposer un autre prêtre d'un âge compétent. Cette lettre devroit ne contenir rien autre chose, afin que

¹ Archiv. S. C. de Prop. Fide. Scrittura Referite nei Congressi. America Centrale. Dal Canada all'Istmo di Panama. Codice No. 4. Dal 1818 atto. il 1820.

je puisse au besoin la communiquer en original, lequel devoit être en latin. Il conviendra en conséquence de surseoir quelque tems à la nomination du Rev. Mr. Joseph Rosati, que j'ai déjà proposé pour la Coadjutorerie, et de n'en faire, *surtout*, aucune mention dans la lettre susdite. Je demande pardon à V. E. pour mes inconséquences, et ma précipitation dans une affaire si grave. Mais je la supplie pour l'amour de la Religion de se prêter à mes vues, si elle s'intéresse et au progrès de la foi dans ce pauvre pays, et à la consolation de ce pauvre Evêque, que ses chagrins auroient déjà conduit au tombeau si Dieu ne l'y eût soutenu.

Pent-être que ma précédente n'arrivera qu'après celle-ci; alors celle-ci pourroit vous paraître une énigme. Mais il vous sera facile d'en deviner le mot. Dans ce cas, je prie V. E. de supprimer absolument cette lettre antérieure; afin que la S. Congrégation ne soit fatiguée par mes contradictions; mais de n'en répondre pas moins à celle-ci, dans le sens et avec les précautions que je prens la liberté de lui suggérer. *Incedo per ignes suppositos cineri doloso.*

J'expose dans la feuille ci-jointe deux demandes à la Sacrée Congrégation, et je prie V. E. d'agrèer &c.

✦ L. Guil. Ev. de la Louisne.

St. Louis de 7 Juin 1819.

Je prie Votre Eminence d'adresser la réponse à l'archevêché de Bordeaux.

Si l'institution demandée pour ce Religieux étoit déjà partie, je préviens V. E. qu'elle restera dans mes mains jusqu'à sa réponse à celle-ci. En pareil cas, je la prie de m'adresser une lettre confidentielle, séparée de la lettre officielle. Ce seroit une chose très fâcheuse, que je prie Dieu détourner. Si au contraire ma précédente s'étoit perdue, je prie toujours V. E. de répondre à celle-ci ostensiblement dans les termes susdits.

✦ L. Guil. Ev. de la Louisne.

TRANSLATION.

Confidential: For Your Eminence alone.

(St. Louis) June 7, 1819.

Your Eminence,

The extreme embarrassment of the position in which Providence placed me, has drawn me into an error which I hasten to retract, in order to prevent the most serious consequences. I turn to you with the confidence of a child towards its Father, and I conjure Your Eminence to save me from the consequences of this false step. I have had the honor of communicating to you² the success of one of my virtuous collaborators,³ in restoring order and regularity in the principal church of this diocese. One of the scandalous priests who disgraced the

² Letters of February 16 and May 12, 1819. See *St. Louis Cath. Hist. Review*, Vol. I, No. 3, pp. 189-196.

³ Father Martial. See Letter of May 12, 1819; *St. Louis Cath. Hist. Review*, Vol. I, No. 3, pp. 191 and 194.

priesthood, has at last been dismissed by my orders. I placed there three excellent curates, who gained for themselves the universal esteem, and I, having consulted several of my Venerable Brethren, came to the conclusion that to consolidate the good work, it was advisable to grant to the head of that Parish an eminent dignity.⁴ This has been the purpose of several letters, which I had the honor to address to you. But an important dispatch just received from that quarter, convinces me that I was deluding myself, and that this promotion would entail the most disastrous consequences. It is known, however, that I have taken steps in this matter in Rome,⁵ and a favorable answer is expected. The only means I can think of to settle matters, is that Your Eminence oppose in the Sacred Congregation this appointment on account of the age of the person and have an official letter sent me with the remark that, no matter how great the merit of this religious might be, his advanced age would preclude the hope of his surviving me, and the expectation of his being of assistance to me in my travels; that, therefore, it would be against the spirit of the Church to appoint him as my coadjutor; furthermore, that the partition of my diocese would be a premature measure.

Your Eminence will understand how important it is that the secret of my present demand be inviolably kept. I even beseech that you burn my letter, after you have fully digested its contents.⁶ It is equally important that the answer be couched in terms complimentary to the subject. Your Eminence might advise to propose another priest of more suitable age. This letter should not contain anything else, so that I might, in case of necessity, communicate the original, which must be in Latin. In consequence it will be advisable to postpone, for a time, the appointment of Rev. Mr. Rosati, whom I have already proposed for the Coadjutorship and, *above all*, not to mention it in the aforesaid letter. I ask Your Eminence's pardon for my inconsistency, and my precipitation in such an important affair. But I beseech you by the love of religion to support my views, if you take any interest in the progress of the faith in this poor country, and in the consolation of

⁴ See *Ibid.*, pp. 192 and 194-195.

⁵ That, indeed, the fact was known, and how it was appreciated by the very friends and supporters of the Bishop, we have from the pen of Father Martial himself, in a letter to a friend at the French Embassy in Rome; this letter, dated July 13, 1822, is preserved in the *Archives of Prop. Scrittura Referite nei Congressi, Codice No. 7. America Centrale 1*. Father Martial said in part: "It is likewise necessary that they should know in Rome that the wish of all the Missionaries in Louisiana is that Fr. Rosati be made Coadjutor: his wisdom, enlightenment, virtues and prudence fit him preeminently for that office. What a disregard of all proprieties, not to say more, in presenting at one time Fr. Anthony, a Capuchin Monk, Rector of the Church in New Orleans, and a man who caused so much disturbance, and whose wily polity succeeded in keeping away the lawful Ecclesiastical Superior! I did then strenuously and formally oppose the sending of his name, and I have learned since that a duplicate of the correspondence, which is now in my hands, was passed by the way of the East, *i. e.*, of Philadelphia."

⁶ Despite his four months' sojourn in Rome, Bp. Du Bourg had not learned there all the ways of the Roman Administration: he had not, in particular, learned the *Scripta manent*.

this poor bishop, whom his sorrows would long since have brought to the grave, had not God sustained him.

Perhaps my preceding letter will not have arrived before this. Then this one might seem a puzzle to you, but I trust you will easily understand it. In this case, I would ask Your Eminence that you suppress the former letter, so as not to tire the Sacred Congregation by my contradictions, but nevertheless to answer this one in the sense and with the precautions which I took the liberty to suggest to you. I am walking upon fire, hidden under deceitful ashes.

I submit in the accompanying enclosure two petitions⁷ to the S. Congregation and ask Your Eminence to accept &c.

✠Louis William, Bishop of Louisiana.

I ask Your Eminence to address your answer to the Archiepiscopal Residence at Bordeaux.

If the nomination asked for that Religious has already been sent, I promise Your Eminence that it will remain in my hand, until I receive an answer to this letter. In this case I would ask you to send me a confidential letter separate from the official one. This would be a very annoying affair, which I beg God to avert. If, on the contrary, my preceding letter was lost, I would ask your Eminence to answer this one ostensibly in the above-mentioned terms.

XIV

BISHOP DU BOURG TO CARDINAL LITTA.

*Prefect of Propaganda.*⁸

S. Em. Card. Litta. Pref. de la Prop.
(Confidentielle et secrète)

Eminence.

Voici la troisième lettre que j'ai l'honneur de vous adresser depuis quelques semaines sur le même sujet. V. Em. comprénda facilement l'embarras extrême de ma situation, et elle daignera pardonner, soit les aberrations qui en sont le résultat, soit l'ennui que doit lui causer une correspondance si multipliée et cependant si décousue. Dans mon avant-dernière, et quelques autres qui l'avaient précédée, je sollicitois la dignité Episcopale pour le P. Antoine de Sedella, persuadé par beaucoup de personnes respectables et d'argumens plausibles, que cette concession contribueroit efficacement à consolider la réunion, déjà opérée, Dieu sait avec quelle sincérité de sa part. Des communications désolantes arrivées dernièrement de ce quartier me convainquirent, un peu tard, mais j'espère assez tôt pour prévenir le mal, que cette nomination ne pourroit avoir que des conséquences fatales. Je me hâtai, dans le profond accablement où celles me plongèrent, d'épan-

⁷ These two petitions were: 1, that Fr. Cellini be allowed to practice medicine; and, 2, that the faculties obtained with regard to matrimonial impediments should be so extended as to cover also the cases of mixed marriages. See below letter XVI.

⁸ Archiv. S. C. de Prop. Fide. Scrittura Referite nei Congressi. America Centrale. Dal Canada all'Istmo di Panama. Codice No. 4. Dal 1818 atto. il 1820.

cher ma douleur et mes regrets dans le cœur paternel de V. E. et de la supplier de détourner de dessus ce Diocèse les nouveaux malheurs que ma confiance étoit sur le point d'y attirer, en vous opposant *comme de vous-même*, à cette nomination à raison du grand âge du sujet (72 ans) lequel ne permet pas d'espérer d'après les calculs ordinaires, ni qu'il me survive, ni qu'il puisse partager les poids de mes pénibles fonctions. Je priais V. E. dans cette lettre de renfermer toute cette affaire dans son sein, de ne laisser subodorer à personne ni loin ni près, que j'eusse rétracté ma demande, et de m'ordonner de désigner un autre sujet plus jeune et plus agissant. J'en avais déjà cependant proposé un dans la personne de Mr. Joseph Rosati pour mon véritable Coadjuteur, n'ayant jamais pensé qu'il convint d'en donner le titre au P. Antoine. Mais je viens d'apprendre une nouvelle qui change encore une fois toutes mes batteries et m'offre enfin une porte pour sortir de ce labyrinthe en assurant le bien du Diocèse. J'avois depuis 5 ans, dans la personne de Mr. l'Abbé Sibourd à la Nouvelle Orléans un Grand Vicaire, qui par sa prudence et ses grandes vertus s'étoit concilié l'estime universelle, même celle de mes ennemis; sa constance à se dévouer dans un poste aussi périlleux et aussi désagréable, jointe à tant de qualités pour le bien remplir, m'avoit fait jeter de bonne heure les yeux sur lui pour mon Coadjuteur, lorsque Dieu qui, pour nous éprouver, semble se jouer des projets en apparence les mieux concertés, lui envoya un mal, qui le força à quitter le pays, sans espoir de retour. Or ce digne homme, voilà que Dieu tout bon l'a guéri, et contre toute attente, même la sienne, nous l'a ramené dans ces pénibles circonstances, ne me laissant pas douter, par cette conduite, que c'est lui sur lequel il veut faire tomber cette dignité. Elle lui convient mieux en effet qu'à tout autre, soit par son âge, également éloigné des deux extrêmes, soit par son expérience et ses longs services dans l'administration, soit enfin par estime et considération general dont il est entouré. J'écris donc une lettre latine à la S. Congr. (dont je prie V. E. de prendre lecture particulière), dans laquelle, gardant un silence absolu sur le P. Antoine, je la prie de substituer Mr. Sibourd à Mr. Rosati. Mais je vous supplie, Eminence, conformément à ma dernière, de m'adresser une *réponse ostensible*, rédigée par vous-même, dans laquelle il paraisse *que j'ai fait une demande pour ce Religieux, mais que Sa Sainteté, à raison du grand âge du sujet, n'a pas jugé convenable de l'accorder, et que pour éviter tout retard, ayant été instruite par la S. Congr. des mérites de mon Vicaire Général, Mr. Sibourd, Elle a daigné, de son propre mouvement, conférer à celui-ci la dignité que j'avois sollicitée pour le P. Antoine.*

Il est extrêmement essentiel que les termes de cette réponse soient pesés de manière à ne compromettre ni Mr. Sibourd ni moi avec un parti qui s'agite toujours sourdement dans les ténèbres. V. E. pourra, si elle le juge convenable, m'écrire sur une feuille séparée tout ce qui n'entreroit pas dans ce plan; car je serai obligé de montrer sa lettre au sujet de cete nomination, qui avec quelque ménagement qu'elle soit présentée, ne peut encore qu'exciter quelques fermentations.

J'ai l'honneur de répéter à V. E. que, si contre mon attente l'insti-

tution pour le P. Antoine était déjà partie, je n'en ferai aucun usage jusqu'à nouveaux ordres de votre part, bien persuadé que vous ne me donnerez jamais celui d'imposer les mains à un homme si dangereux. Je vous supplie dans le cas contraire de m'adresser la nomination de Mr. Sibourd à l'Archevêché de Bordeaux.

Je prie Votre E. de détruire cette lettre, après en avoir fait l'usage demandé, et d'agréer &c.

✠ L. Guil. Du Bourg.
Evêque de la Louisiane.

St. Louis. Territoire du Missouri
Etats Unis d'Amérique

25 Juin 1819.

S. Emce. le Cardl. Litta, Préfet de la S. Congn. de la Propagande.
Ill^{mo} e R^{mo} Sig.re

Avendo ricevuto una lettera di Monsig.e Du Bourg Vescovo della Luigiana mi affretto di trasmetterla a V. S. Ill^{ma} perchè sollicitamente la comunicassi al R^{mo} Prefetto di Propaganda. Ella vedrà ch'è troppo necessario che il contento della lettera non si sappia da altri che dal Sig.e Card. Prefetto, e da Lei, se la precedente Lettera, che accenna il Prelato non fosse ancor giunta, tanto meglio per l'affare. Convieni che la S. Congr.e renda le risoluzioni oportune senza compromettere il Vescovo che si raccomanda che l'affare rimanga secreto, ed anzi che si abbrucci la lettera di lui. Le altre grazie che domanda lo stesso Vescovo non son diffati ad ottenersi. Io risponderò semplicemente al Vescovo di aver comunicate le sue lettere alla S. Congregazione. Sebben mi trovo occupato nella visita della Diocesi non ho voluto tralasciar di mandar questa lettera a V. S. Ill^{ma} alla quale con piena stima mi rassegno

Di V. S. Ill^{ma}.

Cantalupo 23 Settembre 1819.

Servitor vero
L. Card. Litta.

Monsigr. Pedicini
Segretario della Proaganda
con lettera.
Roma.

The two above "Confidential" letters are contained in a separate covering sheet of paper whereon are written the following lines:

TRANSLATION.

(Confidential and secret)

Your Eminence:

This is the third letter which I have the honor to address to you these last weeks on the same subject. Your Eminence will easily understand the embarrassment of my situation and will deign to pardon as well the blunders, which result from it, as the disgust which the reiterated and yet disconnected correspondence must cause you. In my second last letter and some others which preceded it, I asked

for the episcopal dignity for the Rev. F. Ant. Sedella, because I had been persuaded by many respectable persons and plausible arguments, that this concession would efficaciously contribute to consolidate the reunion already effected, God knows with what sincerity on his part. Sad communications which lately have come to me from that quarter, have convinced me—somewhat late, but, I hope, early enough to prevent evil,—that this appointment could only have fatal consequences. In the deep dejection into which I was plunged, I hastened to pour my sorrow and my regrets into the paternal heart of Your Eminence, and to beseech you to avert from this diocese the new misfortunes which my confidence was on the point to bring upon it, by opposing, as coming from yourself, the appointment by reason of the great age of the subject (72 years) which does not, according to ordinary calculation, permit the hope, that he could survive me or that he could share the weight of my weary functions. I asked Your Eminence in this letter, to lock up this whole affair in your bosom, to let no one near or far suspect that I withdrew my petition, and to command me to designate another subject who would be younger and more active. I had, however, already proposed one in the person of Mr. Rosati to be my veritable Coadjutor, not imagining that I would ever think of giving that title to Father Anthony. But I have just received news which changes once more all my batteries and at last opens to me a door of escape from this labyrinth whilst securing the welfare of the diocese. For five years I had at New Orleans, in the person of Mr. Sibourd, a vicar general who by his prudence and great virtues won the esteem of all, even of my enemies. The fortitude with which he devoted himself to his dangerous and disagreeable post, his many qualities which enabled him to fill it well, induced me at an early date to take him in consideration as my Coadjutor, when God who, to try us, seems to play with our apparently best concerted plans, sent him an illness which forced him to leave the country without hope of return. Now since the Good God has made the worthy man well and, against all expectations, even his own, has led him back to us under these painful circumstances, I have no doubt, but that he is the person upon whom He wants this dignity to fall. He is more fit for it than anyone else, by his age, which is equally distant from the two extremes, as well as by his experience and his long services in the administration, as also by the general esteem and consideration by which he is surrounded; I therefore write to the S. Congregation a Latin letter (which I ask Your Eminence to read with particular attention)⁹ in which whilst keeping absolute silence about Father Anthony, I ask to substitute Mr. Sibourd for Mr. Rosati. I beg Your Eminence, in conformity with my last letter, to address to me a communication which I may show, written by Yourself, from which it appears that I have made a petition for this Religious; but that His Holiness, on account of the great age of the subject, has not thought proper to grant it, and that, to avoid delay, having heard from the Sacred Congregation of the merits of my Vicar

⁹ This is the letter given below under No. XV.

General Mr. Sibourd, He has deigned, *motu proprio*, to confer upon him the dignity which I had solicited for Father Anthony.

It is extremely essential that the terms of this answer be weighed so as not to compromise either myself or Mr. Sibourd with a party which always silently busies itself in the dark. Your Eminence could, if you judge it convenient, write to me on a separate paper all that would not enter into this plan; for I would be bound to show his letter on the subject of this appointment which no matter how it is presented, will excite some disturbance.

I have the honor to repeat to Your Eminence that, if against my expectations the appointment of F. Anthony has been sent, I shall not make any use of it, before I receive new orders from you, because I am convinced you will never give me the order to impose hands on such a dangerous man. I would ask you, in the contrary case, to address the document appointing Mr. Sibourd to the Archbishopal residence of Bordeaux.

I beg Your Eminence to destroy this letter after perusing it, and to accept etc.

✠ L. Guil. Du Bourg,
Bishop of Louisiana.

St. Louis, Terr. of Mo.

U. S. A., 25 June 1919.

To His Eminence Card. Litta, Prefect of the S. C. of the Propaganda.

Note of Card. Litta.

Most Illustrious and Reverend Sir:

Having received a letter from Monsig. Du Bourg, Bishop of Louisiana, I hasten to send it to You, in order that you may carefully communicate it to the Cardinal Prefect of Propaganda. You will see that it is very necessary that the contents of the letter should not be made known to others, except to the Cardinal Prefect and to you; if the foregoing letter of which the Prelate speaks, has not yet arrived, so much the better for the affair. The Congregation should pass the opportune resolutions without compromising the Bishop who recommends that the affair remain secret and that his letter be burned. The other favors which the same Bishop asks for can not be obtained. I shall simply answer the Bishop, that I have communicated his letters to the S. Congregation.¹⁰ Although I am busy visiting the diocese, I would not neglect to send this letter to You of whom with full esteem I sign myself

The devoted Servant
L. Card. Litta.

Cantalupo, 23 Sept. 1819,
To Monsigr. Pedicini
Secretary of the Propaganda
with enclosure.
Rome.

¹⁰ The Letter of Card. Litta here alluded to has not been preserved.

XV

BISHOP DU BOURG TO CARDINAL LITTA,

*Prefect of Propaganda.*¹¹

Eminentissime Praeses.

In anterioribus litteris, quas ad Sacram istam Congregationem dedi, multus fui in demonstranda necessitate Coadjutorem mihi assignandi, tum propter immensam meae Dioeceseos extensionem, frequentesque meas infirmitates, tum propter summum schismatis periculum, quod vacante per immaturam meam mortem sede, Dioecesi impenderet. Quibus rationibus non modicum sane ponderis adjecit infesta in me plurimorum ex Novae Aureliae proceribus et plebe dispositio, quae ea est, ut, salva dignitate, civitatem illam, Dioeceseos praecipuam, nec adire, nec propius accedere possim. Lugenda profecto Episcopi conditio, qua ita penitus afficior, ut, quamquam nullum tanto odio locum dedisse me putem, licet etiam per me, etsi indignum, Deus Opt. magnas jam misericordias toti Dioecesi ostenderit, ultro tamen et lubentissimus Sedis meae abdicationem Sacrae Congregationi proferam; ut, si propter tempestatem hanc ortam judicaverit, in mare me projiciat; et digniorem alium meo loco sufficiat;—sin minus, votis meis de Coadjutore eligendo benigne annuere dignetur. Et quidem in praefatis litteris unum designare praesumpsi, Revdum. Josephum Rosati, Congiis. Missionis sacerdotem, cui, ut dicebam, praeter forsam aetatem, nihil deest ad formidandum hoc onus digne tractandum. Hunc tamen nunquam protulisset, si spes aliqua mihi affulsisset, fore ut Vicarius meus Generalis, Rev. D. Ludov. Sibourd, qui propter accidentalem infirmitatem Nova Aurelia in exteris regiones discedere, pluribus jam abhinc mensibus, coactus fuerat, illuc umquam reverteretur. Nullum enim habeo sacerdotem, cui potiori titulo devinctus sim; nullum novi qui in altiori apud omnes, tum laicos, tum ecclesiasticos, prudentiae et sanctitatis fama sit, et qui plenioris Dioeceseos cognitionem fuerit adeptus.

Cum igitur nuper, citra omnium opinionem, incolumis vegetiorque redierit, cum animo Novae Aureliae usque ad finem vitae pedem figendi, revocata priori designatione, dictum Rev. Ludovicum Sibourd, sacerdotem Ebrodunensem, alias in Insula Sti. Dominici Parochum, et per quinque postremos annos hujus Dioeceseos Vicarium Generalem, virum etsi annorum numero graviorem, nondum tamen aetate provecum, nec infirmitatibus fractum, mihi in Coadjutorem, cum jure successionis, assignari humillime postulo. Caeteris qui pro eo faciunt momentis, istud accedit, plurimum profecto in praesenti statu Dioeceseos optabilis, quod rebus fortunae satis abundet, ut suis stipendiis militare prope modum valeat. — Demum, quod Revdus Dnus Rosati, nondum firmiter stabilita sua in hac Dioecesi Congregatione, cujus ipse praecipuum fere fundamentum est, ab ea sine gravi ejusdem detrimento vix possit tam cito separari.

Deum Opt. precor &c

✠ Lud. Guil. Du Bourg.

Episc. Ludovicensis.

¹¹ Archiv. S. C. de Prop. Fide. Scritture Referite nei Congressi. America Centrale. Dal Canada all'Istmo di Panama. Codice No. 4. Dal 1818 atto. il 1820.

Sti. Ludovici, in agro Missouriiano
 Sept.lis Americae
 die Junii 25a 1819.

Em. Card.li Litta S. C. de Prop.
 Fide Praefecto.

TRANSLATION.

Most Eminent Prefect.

In my foregoing letters which I sent to the Sacred Congregation I took great pains in demonstrating the necessity of a Coadjutor being assigned to me, partly on account of the immense extent of my diocese and my increasing infirmities, partly on account of the danger of schism, which might break out in my diocese, in case it should become vacant by my premature death. These reasons receive even greater weight by the unfriendly disposition of many of the prominent men and of the people of New Orleans, which is such that I cannot, without compromising my dignity, visit or even come near to that city, the principal one of the diocese. A most deplorable condition for a bishop, indeed; by which I am so deeply affected that, although I feel I have given no occasion for such great hatred, and although the good God has shown through me, however unworthy, great mercies to the entire diocese, I would nevertheless freely and gladly offer my resignation of the See to the Sacred Congregation, so that, if it should think it proper, on account of the storm that has arisen, it might cast me into the sea, and might supply another more worthy in my place; but if you should judge otherwise, then be pleased to grant my request concerning the election of a Coadjutor. In the above-mentioned letters I presumed to designate the Reverend Joseph Rosati, a priest of the Congregation of the Missions, in whom I said nothing is wanting, except, possibly the proper age, to bear worthily this formidable burden. However, I should not have brought him forth, if I had had the least hope, that my vicar general, Rev. Louis Sibourd who, suffering from some illness a few months since was forced to leave New Orleans for foreign parts, should ever return. For I have no priest to whom I am bound by a stronger claim; I know none, who enjoys among all, the laity as well as the clergy, a higher esteem for prudence and holiness of life, and who has acquired a fuller knowledge of the diocese.

As he now, against the expectation of all, has returned well and strong, with the intention of remaining in New Orleans until his end, I would recall the former designation, and ask most humbly, that the above-mentioned Rev. Louis Sibourd, a priest of the diocese of Embrun, later parish priest in the Island of San Domingo, and during the last five years Vicar General of this diocese, a man, though burdened with a number of years, yet not too far advanced in age, nor broken by infirmities, be given to me as Coadjutor, with the right of succession. To the other things that speak for him, this fact may be added, a fact making his appointment so desirable in the present state of the diocese, namely that he enjoys sufficient income, to serve almost at his own expense. Lastly, that the Rev. Joseph Rosati, whose Congregation is

not yet firmly established in the diocese, cannot without grave detriment be separated from it so soon, as he is the main-stay thereof.

✠ Louis William Du Bourg,
Bishop of St. Louis.

St. Louis, in the Territory of Missouri,
North America.

June 25, 1819.

To His Eminence Cardinal Litta,
Prefect, S. C. de Propaganda Fide.

XVI

CARD. FONTANA TO BISHOP DU BOURG¹²

Num. 10.

Ill^me. ac. R^me. D^me.

Binas accepi litteras, Ampl. Tuæ datas die 7., et 25. Junii proxime elapsi, quorum prima petebas D. Francisco Cellini facultatem exercendi medicinam, atque insuper ut, Ampl. Tuæ liceret uti facultatibus circa matrimonialia impedimenta Tibi jam traditis, in mixtis etiam Matrimoniiis ut aliis Americae Episcopis concessum est. Utriusque voti compos a SSmo. Domino Dño factus benigne es, iis tamen conditionibus, ac limitationibus, quas in adjunctis documentis perspicias. Altera vero epistola postulabas, ut placeat S. Sedi Coadjutorem Tibi cum futura successione designare, non amplius D. Josephum Rosati, quem antea postulaveras, sed D. Ludovicum Sibourd, Vicarium tuum Generalem, rationes afferens, quibus in novam hanc abiisti sententiam. Sed quoniam perspectum mihi est, Eñum D. Card. Litta hac de re Tibi scripsisse, responsum expectabitur tuum, ut sublatis difficultatibus ad hanc electionem tuto procedi possit. Interim rogo Ampl. Tuam, ut quoniam vicarius Tuus gen. lis haud ita dudum in Insula Scti Dominici animarum curam exercuit, diligenter ab eodem inquirere, ac docere me velis de statu, in quo nunc ibi res Catholica versatur, et quomodo illius necessitatibus occurri possit. Quod dum sedulo Te praestitutum confido, Deum O. M. precor, ut Ampl. Tuam dignissime servet, ac sospitet.

Ampl's Tuæ

Romæ ex Aedibus S. Congñis de Propgd.a Fide

11 Xbris 1819

Frater studiosissimus

F. Card. Fontana Praefectus.

R^mo. D. Ludovico Guillelmo Du Bourg Epo.

Neo-Aurelianensi in America

S. Ludovicum in Agro Missouriiano

Americae Septentrionalis

C. M. Pedicini Secrius.

¹² Original in Archives of St. Louis Diocesan Chancery.

TRANSLATION.

Right Reverend Bishop :

Your Lordship's two letters dated June 7 and 25 respectively at hand.¹³ In the former you asked for Father Francis Cellini¹⁴ the permission to practise medicine, and for yourself the extension to Mixed Marriages, as is granted to the other American Bishops, of the faculties already communicated to you about Matrimonial Impediments. Both petitions are granted you by the Holy Father, yet on the conditions, and with the limitations mentioned in the documents herewith enclosed.¹⁵ In your second letter you begged that it be the good pleasure of the Holy See to designate as your Coadjutor with right to succession, not the Rev. Joseph Rosati, whom you had asked before, but the Rev. Louis Sibourd, your Vicar General, and you explained the reasons which made you change your mind on this subject. Now, as I am aware that His Eminence Card. Litta has written to you about this very matter,¹⁶ we shall wait for your answer, so that, when the difficulties in the way are removed, the choice may be made with due care. Meanwhile, as your Vicar General was not long since having care of souls in the Island of San Domingo, I ask Your Lordship to get from him information, and to be pleased to communicate the same to me, concerning the present state of Catholicity in the Island and the proper means to provide for its spiritual needs. Trusting that you will do this carefully, I pray Almighty God to vouchsafe to keep and maintain you in good health.

Your Lordship's

Most devoted Brother

F. Card. Fontana, Prefect

Rome, Palace of S. C. of Propaganda,
December 11, 1819.



¹³ These letters are given above, under No. XIII and XV.

¹⁴ On Father Cellini, see Rev. John Rothensteiner, *Chronicles of an Old Missouri Parish. Historical Sketches of St. Michael's Church, Fredericktown, Madison Co., Mo.*, pp. 16 and foll.

¹⁵ The documents here mentioned are apparently lost.

¹⁶ This letter of Card. Litta has not been found.

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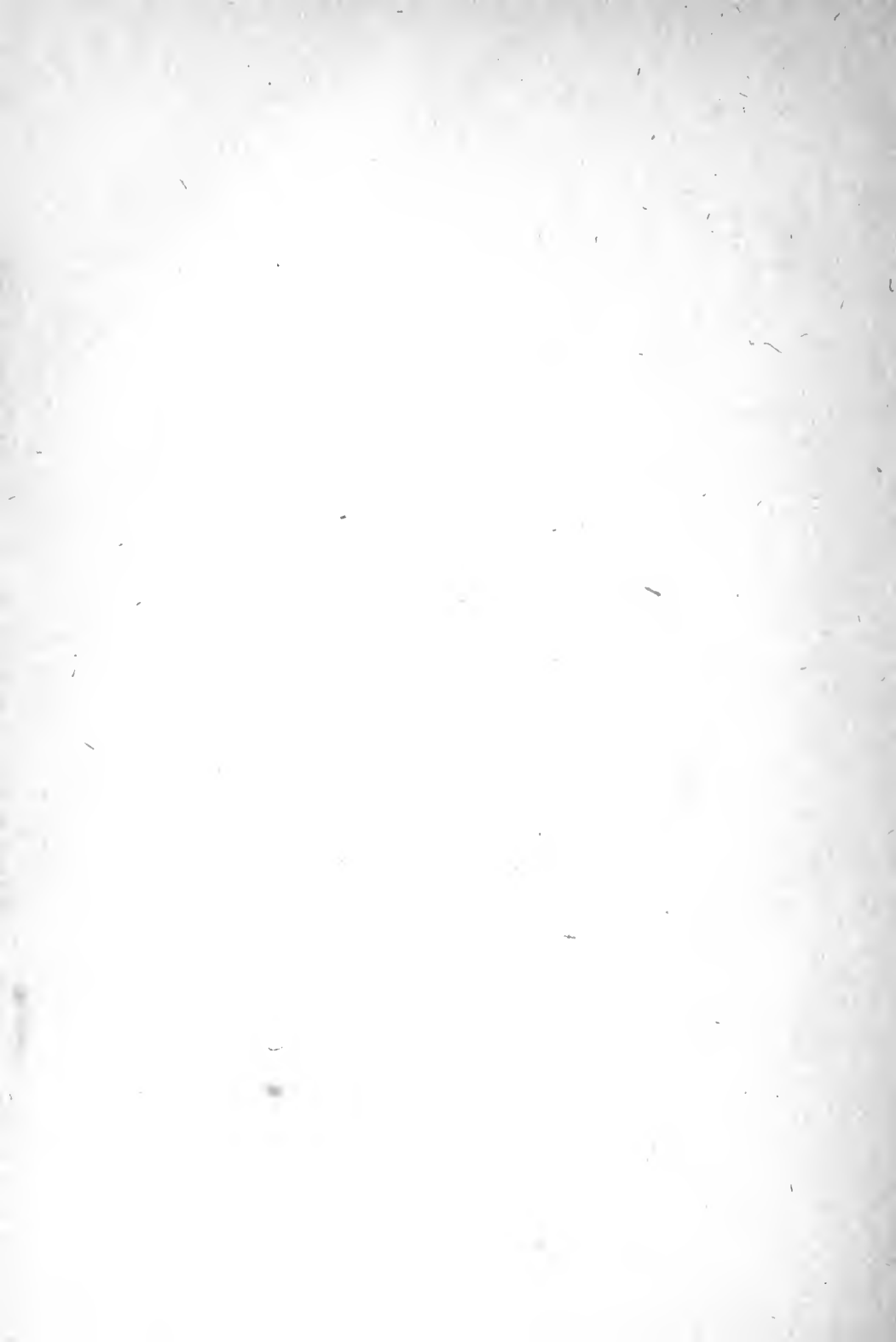
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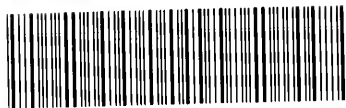
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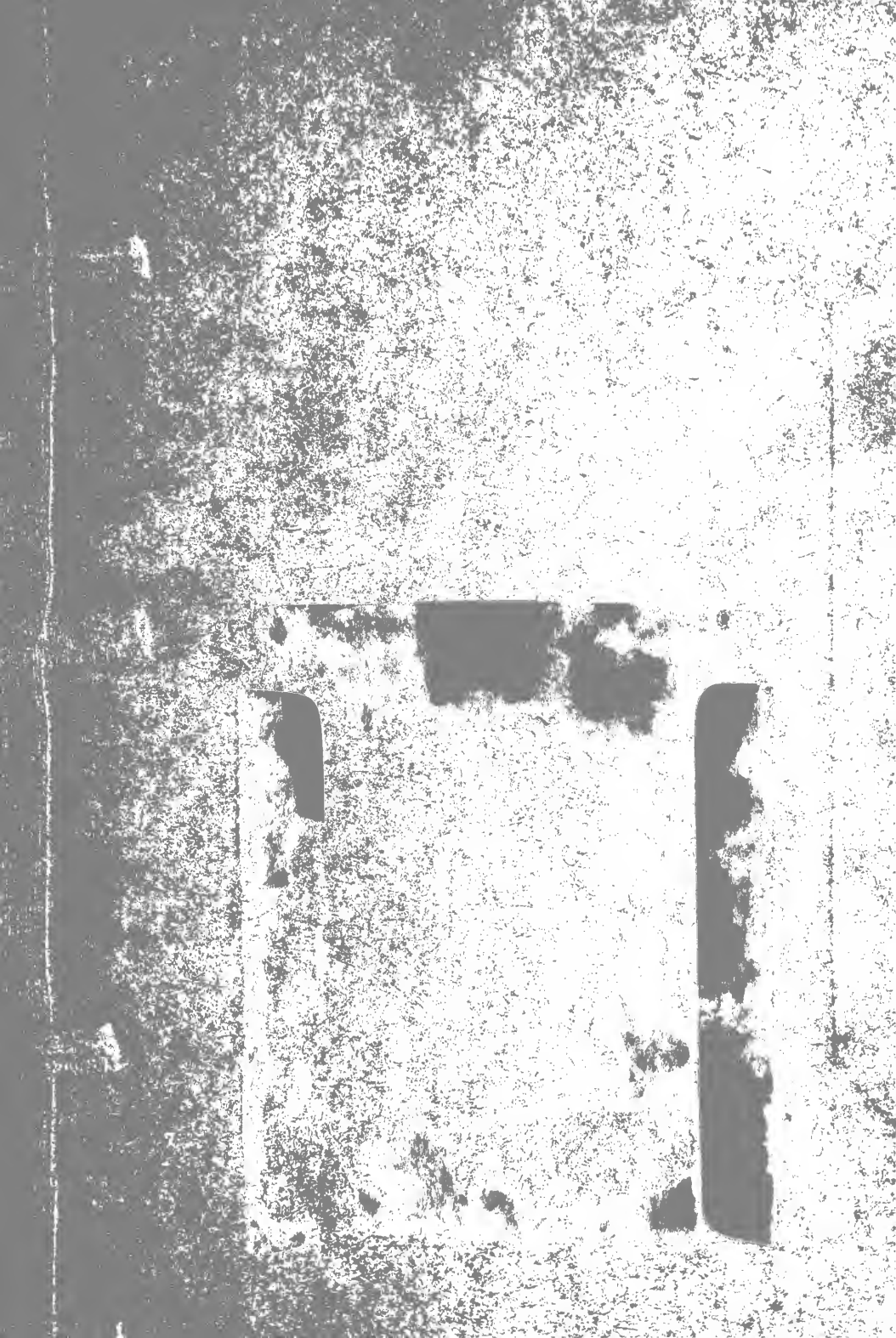
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