

CHAPTER XI

RECRUITING THE MISSION

§ I. THE FIRST ACCESSIONS

When Father Van Quickenborne led his company of eleven Jesuits westward in the spring of 1823, it was with the assurance of his superior that additional helpers from Maryland were soon to lend their services to the newly founded mission. The first letter to reach him from the East after his arrival at St. Ferdinand announced that at least one more father would probably be ordered to Missouri at as early a date as possible.¹ Then came the unexpected death of Father Timmermans, followed, as has been told, by repeated appeals from the Florissant superior for help from the East. Only after painful delay were these appeals answered at length by the arrival at Florissant on October 10, 1825, of Father Theodore De Theux and Brother John O'Connor. Father De Theux found the young men who had set out from Maryland as novices now bound by the customary Jesuit vows. Not only were there no novices in the new establishment but the superior was without authority to receive any. Both *de jure* and *de facto* the Jesuit novitiate, which had run its brief course at Florissant from June, 1823, to October of the same year, had ceased to exist. The question of reopening the novitiate was therefore a pressing one when De Theux arrived upon the scene. Grasping the situation, he hastened to urge upon Father Dziezozynski the necessity of taking action in this important matter.

Every day the doors open ever wider not only to the Americans who are flocking here from all sides, but also to the Indians. Providence, too, holds out the assurance that a number of missionaries may easily find means of support among us. I therefore earnestly beg your Reverence to give some thought to the opening of a novitiate in this place, not necessarily at the present time, but after a while. It may be that some will offer themselves either as scholastics or coadjutor-brothers. Your Reverence, on examining them, might let them know the difficulties they shall have to put up with. Several young men, among them some in major orders, have written from Belgium to Ouis of this house, saying that they are eager to go to a country where they should be free to enter the Society. I am sure that if

¹ B. Fenwick to Van Quickenborne, September 10, 1823 (A)

one of Ours were to visit Belgium he would in no long time obtain considerable reinforcements both in supplies and personnel ²

Not long after De Theux had thus expressed his views on the recruiting of the mission, Van Quickenborne himself laid before the Maryland superior a plan looking to the same end which he had thought out

Here in Florissant some youths would have to be admitted of good character and giving hopes of a religious vocation . The Society would incur no expense till they are received into the novitiate As an experiment I have received two excellent boys They are bound to me, my hers and assigns till the age of twenty-one They are to do whatever work we may enjoin them I am obliged during that time to teach them only reading and writing and give them food and raiment, and I may send them off when and for whatever reason I please They are kept on the same footing as the Indians and treated alike with them in all things They behave remarkably well The parents, however, are let to understand that should the children begin well and should our means permit it and should we think proper we would teach them Latin to give them a chance of becoming priests I have received two more of the same disposition They are on the same footing as the Indians, but are not bound to me and pay fifty dollars a year (Several parents wish to place their children with me the same way) I have deferred receiving them, awaiting the approbation of your Reverence If five or eight were received, they would not take our scholastics away from their studies any more than now Certainly some would persevere Our farm here can support twelve scholastic novices and as many (priests and brothers) A seminarist from the Barrens has asked for admission, another says he will apply next year when of age Many wish to come from Belgium and the seminary of Lyons Messrs Veul[e]man[s] and Van Horsigh, Belgian priests, who are said to be seeking admission into the Society, might come to us All these could be educated in the novitiate to be opened here by your Reverence with authority of Rev Father General ³

Four projects above all were before the mind of Van Quickenborne during the eight years that he guided the destinies of the Missouri Mission an Indian school, an Indian mission, a novitiate, and a college in St Louis Of these he succeeded in setting up the Indian school and the college, the novitiate and the Indian mission became realities only under his successor But Van Quickenborne never ceased in his correspondence both with the Maryland superior and the Father Gen-

² De Theux ad Dzierzozynski, November 13, 1825 (B)

³ Van Quickenborne to Dzierzozynski, December 19, 1825 (B) Fathers Veulemans and Van Horsigh had accompanied Nerinckx's Jesuit novices of 1821 to America They were at this time (1825) attached to the archdiocese of Baltimore

eral to urge that those two vitally important undertakings be taken in hand From the very first, Father Fortis, the General, cherished on his part the hope that Florissant would eventually become a dynamic center of Jesuit apostolic enterprise A little over a year after the arrival of the colony in Missouri he had written to Van Quickenborne

I do not doubt that our Divine Master has had great designs in that extraordinary occurrence which resulted in your having a house on the banks of the Missouri I am hoping that it will become a training-school from which will go forth many apostolic men who, walking in the footsteps of the Xaviers, the Anchetas and the Breboeufs, will carry the name of Jesus Christ "before nations and kings" Courage, then, my dear Father, (and I say the same to your little troop), "fear not, little flock, for it has pleased the Father to give you a kingdom" Do not be discouraged by difficulties, for you serve him who has said, "have confidence, I have overcome the world" I feel a particular interest in your establishment and will not fail to give proof of it from time to time ⁴

In the event Father Van Quickenborne's repeated appeals to the Maryland superior for permission to open a novitiate at Florissant were not to prove successful Father Dzierozynski feared that means would be lacking to insure its upkeep, moreover, the Maryland novitiate, suppressed in 1823, was to be restored at White Marsh or elsewhere in Maryland and one house of probation would suffice for East and West. Disappointed thus in his hopes of being allowed by his immediate superior to receive novices directly at Florissant, Van Quickenborne took the matter up more than once with Father Fortis, as in this instance.

The novitiate having been transferred from White Marsh to this place by our departure thence and coming hither, I have asked Reverend Father Superior for permission to admit novices He answered that the novitiate was to be opened in Maryland, not in Missouri I venture now, on the advice of Father Consultor [De Theux] and with all due submissiveness to your Very Reverend Paternity, to write to you on this subject, setting forth the reasons why it seems to be very much to the interest of the Society that a novitiate be opened here 1 There are several suitable candidates for the Society, among them two priests 2 The Bishop allows his priests to enter the Society here, but not in Maryland 3 For candidates to go from here to Maryland would be very expensive, as much so as if they were to come here from Europe 4 The population of these parts has increased enormously these last few years, with all the greater hope of a succession of novices 5 We have the means of educating them, at least to the number of 12, and afterwards of bringing them through all their studies 6 We are

⁴ Fortis ad Van Quickenborne, August 14, 1824 (AA)

very much in need of coadjutor-brothers to work with the Indian boys and teach them a trade. Moreover, the proximity of the novitiate and the example of the other brothers would serve as attractions to those inclined to take up this manner of life.⁷ The land here where we are living yields four times as much as that of Maryland. Should your Very Reverend Paternity so wish, we have persons here competent to be at the head of the novitiate, as Fathers De Theux and Verhaegen. Our scholastics finish their course of moral theology this year and since they are already third-year theologians they could finish their course in scholastic theology next year and could then make their third year of probation in the novitiate under Father De Theux as instructor.⁵

That Father Van Quickenborne's appeal to the Father General was not without effect, though it did not elicit formal permission to begin a novitiate at Florissant, is indicated by the subsequent words of Fortis to the superior of Maryland: "It is impossible that young men who seek admission into the Society in a region [Missouri] so far away from you, should go to you with anything like convenience." Moreover, the General at the same time withheld his approval for the time being of a novitiate even in Maryland: "The reason for the suppression of the former novitiate by Father Neil [Neale], your Reverence's predecessor, was distress. Does this state of things continue or not?"⁶

Two later appeals made to the Father General, one in 1827 and another in 1830, show Van Quickenborne still pleading for a house of probation at Florissant.

I beg to be allowed to open a novitiate. I do not know what Reverend Father Superior has determined in this matter, though he writes us that he is going to send us, as soon as the cold weather is over, the Mr. Van Lommel who was lately received into the Society. I don't know what we can expect from Maryland, nor is it seemly that Maryland expect any members from us. There will be some postulants from this neighborhood, but they haven't the money to undertake so long a journey, nor are the parents willing to furnish it, nor can the Society pay it out in such doubtful cases. We must, with the divine help, support ourselves and increase our numbers as best we can by our own efforts, under the auspices of your Very Reverend Paternity. Perhaps you will see fit to send one or other [candidate] at intervals from certain parts of Europe. This we might add, that if, in writing to Europe we held out even the slightest hope of their being received here, many young priests, and of distinction too, would come. *But we abstain cautiously from doing so.*⁷

⁵ Van Quickenborne ad Fortis, May 2, 1826 (AA)

⁶ Fortis ad Dzierzozynski, January 28, 1827 (AA)

⁷ Van Quickenborne ad Fortis, February 6, 1827 (AA)

The Bishop, the Rt Rev Joseph Rosati, an Italian, now resides in St Louis [He is] a man of the greatest learning and prudence, to whom Rome accordingly entrusts the negotiation of affairs of the utmost delicacy and importance to the Christian commonwealth, a truly religious man and a sincere friend of Ours. He has three secular priests living with him. The Catholics of St Louis number about 4000. The Bishop has a seminary, with 23 seminarians, in a place called the Barrens eighty miles distant from St Louis. The seminary is directed by the Lazarists, men following closely in the footsteps of their founder, St Vincent. They have, besides, in the same place and apart from the seminary a college with 80 boarders. Few parents in this state of Missouri are able to keep their sons at college many years. Hence these good priests take the seminarians in when they are beginning to read in the vernacular and educate them gratis or almost so until they have made some progress in Latin, Greek, etc. They teach and study at the same time so that their personal expenses are rather light. There have been only two priests from this region for a space of nearly 12 years. But a number of young men from Europe, France and Belgium have made their theological studies at the place in question, 26 have become priests, of whom two are now bishops, while Mr Rosati, who was their superior, is a third. These priests have done a great amount of good especially in the diocese of New Orleans where owing to them the face of things has changed entirely for the better. I mention these things because for several years back several students in Belgium, some of them in theology, have been writing to us, and M De Nef of Turnhout, our greatest benefactor, has also written on behalf of some, asking whether they would be received here into the Society, in case they came over. They write to us here because when we came hither we came with the entire novitiate from Maryland and so they were under the impression that the novitiate was still kept up here. We proposed the matter to Reverend Father Superior. He answered that we had no right to call anybody here since we could not promise any one admission. As a consequence we have advised nobody to come nor made promises to anybody. Still, some came after all and coming by way of Georgetown were kept there. Reverend Father Superior wrote at once that they had arrived, were admitted and were excellent subjects. But they have not yet reached Florissant and that "not yet" still continues. Now I have no intention of sending for or working upon persons, but to the simple question they put, namely, whether they could be received, I should have wished to answer that young men having the requisite qualifications could be received here for the novitiate and that, moreover, there was a Congregation of Priests of the Mission which received candidates. Now we humbly ask your Very Reverend Paternity whether we cannot proceed (in the future) in this manner" ⁸

In the same month, the September of 1830, that Van Quickenborne penned this letter to the Father General, the latter dispatched from

⁸ Van Quickenborne ad Fortis, September 9, 1830 (AA)

Rome the decree announcing a new superior for the Missouri Mission. The first Missouri superior accordingly laid down the burden of administration without seeing his long-cherished dream of a novitiate at Florissant become a reality. But he did succeed in obtaining authorization to admit into the Society a few candidates for the grade of coadjutor-brother who had applied at Florissant. Writing in English in August, 1826, he thus presented their case to his superior in Maryland:

There arrived at our house three young men petitioning to be received into the Society as lay-brothers. They being eminently qualified, I have kept them in the house as *hospites* [guests] (well understood that I pay nothing for the work they may do) wishing to know your Reverence's orders. One is an Irishman of about thirty years, the two others Americans of about eighteen years, all of them known to us for these three years past and during all that time frequenting the Holy Sacraments. They are all three shoemakers, the two younger are also rough carpenters. The Irishman would be fit to teach our Indian boys reading, writing and arithmetic. They are very docile, well used to work, ready for everything they may be put to. Rev. Father De Theux and all in our house are extremely pleased with their modesty and religious comportment and consider their coming to us as a stroke of Divine Providence in our behalf. We stand greatly in need of them. Brother H[enry] is getting old. Brother O'Connor is unfit to have the management of the Indian boys in their work. I am obliged by government to teach them the practical knowledge of farming, thus some must be in one place and some in another, on account of the difference of age. Each band must have a guide. None but brothers can be given. Moreover, as all our scholastics will not always stay together, a great number of brothers will become absolutely necessary. Another has applied for admission, also a shoemaker, a youth of twenty-one years old, the most pious and edifying in the parish, I may say a rare example of youth and very docile. For these four I humbly beg of your Reverence to admit them and to let them make their novitiate with us. A fifth one has applied, a carpenter, but unknown to me. People have given him a good character. The parents of the Irishman are dead. The other three are boys of pious families in which parents, brothers and sisters, frequent the Holy Sacraments regularly once a month and when the priest does not go to the place where they live, they have been several times seen to travel ninety miles to come to church. The parents rejoice in the vocation of their children. They are healthy and strong. There is no difficulty for the militia.⁹

The three young men who had thus offered to serve the Society of Jesus in the capacity of coadjutor-brothers and whom Father Van Quickenborne had received as "guests" under the Florissant roof were

⁹ Van Quickenborne to Dzierzynski, August, 1826 (B) "Militia," i. e., the army or military service.

Peter McKenna, James Yates and James Shannon. Father Dzierozynski at first declined to authorize the admission of the three novices though in Van Quickenborne's quaint language "far from expelling them from the house, he congratulated us on having obtained such excellent workers"¹⁰ Probably the Maryland superior merely meant that the applicants were to undergo the preliminary period of trial known in the language of religious orders as a "postulancy" before being regularly admitted as novices. But permission so to admit them later came from the East to Van Quickenborne, who, in the meantime had "interceded" for them, to use his own expression, with the Father General. The first name in the official register of novices admitted at Florissant is that of James Yates, born at Springfield in Kentucky, who was later to render valuable service as instructor in the first years of St. Louis College. His entrance into the Society of Jesus is recorded for April 4, 1827. No date of entrance is on record for either Shannon or McKenna though that the latter was actually admitted is indicated by his subsequent dismissal from the Society in May, 1829. As to James Shannon, he had probably withdrawn from Florissant before official permission to receive candidates came into Van Quickenborne's hands. After parting with the Jesuits he was received into Bishop Rosati's seminary, but did not pass on to the priesthood. He is to be identified, it would appear, with the James Shannon who was a son of a pioneer Irish Catholic settler of Hancock Prairie in Callaway County, Missouri, and brother to a distinguished nun of the Society of the Sacred Heart, Anna Josephine Shannon. Father Van Quickenborne made the acquaintance of this excellent family in the course of his ministerial trips into the interior of Missouri and it was at his suggestion that the future nun was sent to be educated under Mother Duchesne at Florissant¹¹.

A native of Bardstown in Kentucky, George Miles came of that sturdy Catholic stock whose simple and vigorous faith was largely the result, under God, of the zealous ministry of Father Nerinckx. His parents emigrated first to Spanish Lake in St. Louis County, Missouri, and later to St. Ferdinand, where their little farm adjoined the Jesuit property on the north. Among Brother Miles's recollections in later years stood out sharply that of the eventful day when it was announced in the parish church that a group of Jesuits would arrive on the morrow to take possession of the Bishop's Farm. From his father's field the youthful George watched with eager curiosity the arriving clergymen as they made their way along the wretched road that led

¹⁰ Van Quickenborne ad Fortis, October 24, 1826 (AA)

¹¹ *Vie de la Révérende Mère Anna Josephine Shannon religieuse du Sacré Coeur, 1810-1896* (Roehampton, 1920), p. 13

to the log-cabins on the knoll, feeling, on that occasion, it may well have been, the first stirring of a desire to be admitted into their adventurous company.¹² After living some months with the Jesuit community, George Miles was admitted as a novice coadjutor-brother on December 26, 1827.¹³ He was to outlive all his Jesuit contemporaries of the Missouri Mission at this date, dying fifty-eight years later April 1, 1828, saw still another accession to the Jesuit group at Florissant in the person of William Fitzgerald, who also entered as a coadjutor-brother. If to the names so far recorded be added that of Father Peter Walsh, who arrived from Maryland early in June, 1829, to serve as instructor in the newly opened college in St. Louis, the list of accessions to the Missouri Mission during the years of its dependency on Maryland will be complete.

To sum up, then, the changes in the membership of the Missouri Mission during the period it remained subject to the eastern superior, that is, up to February 27, 1831, there was one death, that of Father Timmermans, three accessions from the East, Fathers De Theux and Walsh and Brother O'Connor, four new novices, all of them coadjutor-brothers admitted at Florissant, Brothers Yates, Miles, Fitzgerald and McKenna, and three defections, the scholastic, De Maillet, and Brothers Strahan and McKenna. The mission at the date it was released from the jurisdiction of the parent-mission of Maryland counted nine fathers and six coadjutor-brothers or fifteen members in all.

§ 2 A LAY RECRUITING AGENT

Thus far Belgium had sent none of her sturdy youth to reenforce the Belgian colony planted at St. Ferdinand Efforts, however, to secure recruits from that quarter were made at an early date though it was only after the Missouri Mission had been placed on an independent basis (1831) that the stream of Belgian novices began to flow in.

With this project of recruiting the Jesuit mission in the trans-Mississippi West from the Catholic Netherlands the name of M. Pierre-Jean De Nef, director of St. Joseph's College, Turnhout in Belgium, stands in very intimate connection. Messrs. Van Assche and Smedts on the eve of their journey overseas had presented themselves with a note of introduction before this singularly zealous layman and received from him a generous donation in money. From that moment

¹² The incident was related by Brother Miles to Brother Matthew Smith, who died at Florissant in 1912.

¹³ "I hope we shall soon have a novitiate here, there has been a young American with us for about seven months waiting for the opening of the novitiate to become a novice, some in our neighborhood have the same intention." Van Assche à De Nef, March 1, 1827 (A).

the interest of M. De Nef in the missionary enterprise of his youthful countrymen never ceased. A correspondence was maintained between them, and De Nef proved himself in the event probably the most effective helper the western mission was to know during the pioneer period of its history. In fine, Father Van Quickenborne in a letter to the Father General did not hesitate to designate the Belgian layman as "our greatest benefactor." For a while Mr. Van Assche performed the functions of a sort of intermediary for M. De Nef in his benevolent designs towards the mission. Letters written by the young Jesuit throw an interesting light on the zealous activities of this lay apostle of Turnhout. In April, 1824, Van Assche in a communication to De Nef gives a graphic account of the journey from Whitmarsh, expressing at the same time his thanks "for the services you have rendered, which I shall remember all the days of my life, seeing that God has made use of you as an instrument to procure me so great a happiness" ¹⁴

As early as March 9, 1825, De Nef had written to Van Assche, asking him whether certain young men of whom he made mention could be received at Florissant. "I have spoken to my superior about them," answered Van Assche, "and I am able to assure you to my great satisfaction that, if they have the qualities which the Society demands of them, they will all be welcome" ¹⁵. The candidates in whose behalf

¹⁴ Van Assche à De Nef, April 29, 1824. (A) Pierre-Jean De Nef was born November 16, 1774, at Gierle, near Turnhout in Belgium, where he died November 13, 1844. He was active in the Belgian Revolution of 1830 and subsequently won distinction as an able supporter of the national cause. On the death of his wife he interested himself in the education of young men for the priesthood, especially for the American Jesuit missions, and started a Latin school at Turnhout, subsequently St. Joseph's College, which institution he conveyed in his will to the Jesuits. The first pupil of his to go to the foreign missions was Father Peter Timmermans, who died at Florissant, 1824, a brother of the latter, Father John Timmermans, a secular priest, assisted De Nef on his death-bed. "De Nef's appearance had much distinction about it and there was something majestic enveloping his whole person. He was eloquent by nature. Modest and reserved, he habitually kept his looks cast down. When he spoke, his eye was all afire and he could put so much clarity and enthusiasm into his conversation as to captivate all who dealt with him. Although he had never mixed with the wicked world, he had a perfect knowledge of men. His glance was so penetrating, his judgment so sure that he was rarely deceived as to the aptitudes of the subjects, numerous as they were, of whom he had to form an opinion in the course of his life" (Droeshout). De Nef's career and that of his institution at Turnhout have been told by a one-time student of his, Père Charles Droeshout, S. J., in the ms. *Histoire du Collège de Turnhout, 1817-1895* (1895). Copy in the possession of Thomas Hughes, S. J., Rome.

¹⁵ Van Assche à De Nef, March 9, 1825. (A) The assurance given by Van Assche to De Nef belongs to a period when the Maryland superior had not as yet declared himself decisively against the admission of scholastic-novices at Florissant.

De Nef had made inquiry (it took four months for his letter to make its long journey) did not reach Missouri and in all probability did not leave Belgium at all. It appears from a communication of Van Quickenborne to Dzierzynski in 1829 that De Nef had pledged himself to send annually two novices to the mission. "If your Reverence approves it, the two novices promised yearly by M. De Nef could be supported at our expense wherever you wish. I say this to obtain permission from the Reverend Superior to promise these young men my help in procuring money. How will the expenses be paid? From the thesaurus of our Procurator" ¹⁶

If Pierre De Nef's early efforts to secure novices for his Jesuit friends in Missouri were without result, in the matter of furnishing material aid to the mission he was more successful. In May, 1827, Mr. Van Assche received a number of boxes of miscellaneous articles sent by the Turnhout benefactor to Florissant by way of New Orleans and the Mississippi, as overland transportation would have been too expensive. A duty charge of two hundred and fifty-eight dollars was laid upon the boxes, but an effort was made by the authorities of Georgetown College, with what success is not known, to have the duty cancelled. The consignment was sent overseas in charge of Father Van Lommel, who on his arrival in America at once entered the Society of Jesus at Georgetown College. He brought with him a liberal donation of money from M. De Nef. "The money," Van Assche informed De Nef, "was given to Rev. Father Provincial [of Maryland]. I believe we shall have a share in it, if not, it will be because they need it more than we do" ¹⁷. De Nef's inquiry through Van Lommel as to whether it was preferable to buy a considerable quantity of cloth or a lesser quantity and send the difference in money elicited detailed information on the point from Mr. Van Assche:

It depends on circumstances. If you have to pay high duty and "post" freight, many things would cost more than they are worth. On the other hand, if you can take advantage of some one or other who comes to join us and if the goods should come in free of duty, then a greater quantity of goods would be the proper thing. As to duty and freight, I know nothing about the rates. On the other hand there are many things which you must in any case buy in Europe, either because you cannot buy them here or else because the difference in quality is so great that you gain by buying them in Europe. At times it will be better to buy fewer articles and send us the unused money, to build churches and buy land, for it seems to be the will of God that we build strongholds here from which to attack and overcome the prince of

¹⁶ Van Quickenborne to Dzierzynski, November 13, 1829 (B)

¹⁷ Van Assche à De Nef, March 1, 1827 (A). In 1833 De Nef sent Father Kenney fifty-eight hundred dollars to be divided between Maryland and Missouri.

darkness with the countless loyal followers of his that swarm about us Under other circumstances I should be ashamed and afraid even to ask you for additional things, but seeing from Mr Van Lommel's letter that your charity is boundless and that you are sincerely anxious to know how you can help us most, I will specify some articles which would prove very acceptable to us at present Here is a list of books very few of which are sold here and these only at an extremely high price sermons of Massilon and Bourdaloue, Berger's *Dictionnaire Theologique*, *Oeuvres De Bossuet*, *Homo Apostolicus* of Blessed Ligorio (6 copies) etc As to church furniture we have only two censers without boats The candlesticks in our churches are of wood and are of no account We are very poorly provided with chasubles If you will be good enough to have some made, better by far to have two or three fine ones than a half-dozen poor ones, for such things are put to use chiefly on feast days and such like occasions when Protestants come to see our decorations and ceremonies I have spoken to you in my letters of the church of St Charles It is consecrated to the Blessed Virgin, St Francis Regis and St Charles Borromeo Here are a few things we stand in need of two censers with boats, two black chasubles and two made in such a way as to serve for red and white, six copper candlesticks about three feet high, a picture about eight feet high representing the Blessed Virgin, Calvary or the institution of the Blessed Sacrament, an altar for the new church of St. Charles If you could include an organ by way of good measure, we should have a church to match the cathedral of Antwerp Cloth for vestments, linen and black "cassock" material can be purchased at an advantage only in Flanders As regards other things which pious persons may wish to send us, I think the letter which I intend to write to you in three or four months will prove more pertinent As to church ornaments, it would be better to send few but of good quality than to send many used ones The former edify the Protestants and give them a high idea of our holy religion whereas the latter expose us to ridicule ¹⁸

M. De Nef was thus establishing on solid grounds his title to the name which Mr. Van Assche bestowed on him, "our great benefactor" The failure which met his first attempts to secure novices for Missouri did not dampen his zeal. In October, 1830, he announced to Father de Smet the contemplated departure for America of a band of missionaries

I count on despatching an expedition every year in the beginning of October For the expedition of this month, I have the pleasure of sending you four gentlemen all well disposed These gentlemen will bring you the news with all particulars of the Belgian insurrection, which began on the 25th of last August I have been advised by the Very Rev Father Provincial Dzierzozynski that for the greater good of religion it would be proper to consign to him the entire contents of the shipment which I am accustomed to send He knows the wants of all the American missions and

¹⁸ Van Assche a De Nef, May, 1827 (A)

is therefore in a position to distribute the amount of the consignment in proportion to real and present needs I have deemed this request so reasonable and so helpful towards the great end I have in view, the propagation of our holy faith in America, that I gave my consent to it before your welcome communication came into my hands. However, the Reverend Father Provincial has let me know at the same time that far from being opposed to particular intentions, he should be glad to forward to their respective destinations whatever things I shall have marked with a special address ¹⁹

Meantime, as an objective for the missionary aid freely dispensed at this period by Belgian Catholics, Florissant was now achieving some measure of renown. To Father Van Quickenborne, the superior in Maryland wrote in 1827 "Rev. Mr. Van Lommel has come from Belgium with many boxes and riches for celebrated Florissant, otherwise St Ferdinand."

The four candidates that made up the personnel of M. De Nef's proposed October expedition of 1830 either did not leave Belgium at all, or, if they crossed the Atlantic, failed to attach themselves to the Mission of Missouri. It was not until the second stage in the history of the mission, that in which it stood in direct dependence on the Father General, that the movement of recruits from Belgium really began.

§ 3 ST. STANISLAUS NOVITIATE

The true creator of the Jesuit novitiate or "house of probation" at Florissant was Father De Theux. On being named by the General second superior of the western Jesuits, he wrote to his mother, Madame De Theux of Liège "It has pleased the Reverend Father General to name me Superior of the Mission of Missouri. By the same letter this

¹⁹ De Nef à De Smet, October 12, 1830 (A) "The vestments and other ornaments which you had the goodness to send us by the last expedition were sent to destitute missions, where they were received with much joy and gratitude. You have also supplied means for reducing the debts of our college, which bore heavily upon us and were going on increasing every year. Your name will be in benediction as well in the college as in the numerous missions where the effects of your bounty have been felt." Dzierzynski à De Nef, January 24, 1830. Archives of the Jesuit Province of Belgium. De Nef was authorized by the Jesuit superiors to admit candidates for the Missouri Mission, though of course such admission was not of a canonical character. "Following the instructions given to me by your predecessors," he wrote to De Theux, "I have admitted several young men who will be received into the Society of Jesus in America. I know their sterling qualities and have been struck with the fortitude which they have shown in abandoning parents, friends, country and a life of ease to face every kind of hardship and privation with the sole object of winning men to God. I rejoice in sending them to you and I am confident that our poor Americans and Indians will find in them support and consolation. We lose them now only to find them again in heaven, surrounded by blessed souls saved through their labors." (Letter of De Nef, October 16, 1833) Laveille, *De Smet*, p. 64.

mission is detached from our other missions of America My appointment was made towards the end of last September [1830], but the letter reached me only on the 24th of February [1831] I continue to conduct my classes in our college as usual, but I think that in vacation I shall fix my residence at Florissant in order to direct the novitiate which I count on opening there” The status of Missouri as an independent mission had, in fact, brought with it the privilege of having its own novitiate It was not necessary for the new superior to appeal to the Maryland superior, as Van Quickenborne had done, for permission to establish one In the very letter of Father Roothaan’s appointing him head of the mission, Father De Theux was informed that if candidates presented themselves, a competent master of novices was to be provided for them²⁰ In the May following his appointment De Theux was already acquainting the General with his plans for a novitiate A few candidates were in sight Edmund D’Hauw, a Belgian, who had studied some theology, having been in Bishop Fenwick’s seminary in Cincinnati, and was now being put to preliminary trial as a lay helper in St Louis College, Rev. L J Rondot, a one-time Jesuit in Europe, for many years attached to the St Louis diocese, and Michael Hoey, of Irish birth, who looked to becoming a coadjutor-brother. With these and such others as might seek admission, De Theux proposed to open the novitiate on Saint Francis Borgia day, October 10, 1831, some five months later than the date of his letter to the Father General²¹

For novice-master the choice seemed to be restricted to three, Fathers Van Quickenborne, Verhaegen and De Theux The nomination of the first would probably not be ratified by the Father General, while the second, as rector of St Louis College, was not easily to be replaced in that position Hence, Father De Theux, by advice of his confessor, took upon himself the office of master of novices He constituted himself, besides, procurator of the mission, the duties of which office, as he explained to the Father General, involved nothing more than receiving and distributing the alms that came on occasion from Europe To Father Roothaan it seemed ill-advised that the superior of the mission should fill the two additional posts of novice-master and procurator and he therefore counselled him to refer the matter to the Father Visitor, when the latter should have come to St Louis In the event De Theux was permitted to carry out his original plan, discharging in person the duties of all three offices²²

²⁰ Roothaan ad De Theux, September 28, 1830 (AA)

²¹ De Theux ad Fortis, May 15, 1831 (AA)

²² For account of De Theux as superior of the mission, cf. *infra*, Chap XV,

A punctuality and precision that partook in a measure of the mechanical was characteristic of Father De Theux. Probably the exactness with which he carried through his plans for the opening of the novitiate is an instance in point. Five months in advance he had announced his intention of inaugurating it on the festival of St. Francis Borgia, the novitiate began its career on that very day. As he had acquainted Madame De Theux of his hopes in this connection, so now he advised her of their happy fulfillment. "Last Monday [October 10, 1831] I opened the novitiate here with a single novice, an Irish lay brother [Michael Hoey]. I count on two or three of different nationalities in the autumn."²³ There were no novices, whether scholastic or lay, at Florissant when De Theux became superior of the mission. The coadjutor-novices admitted by Father Van Quickenborne had either finished their period of probation or been dismissed. "We had a novitiate for some time in our house at Florissant," wrote De Theux in April, 1831. "It closed of itself for lack of novices."²⁴

With the entrance, therefore, of Brother Michael Hoey the house of probation at Florissant, to be known from 1835 on as St. Stanislaus Novitiate or Seminary, was re-established. It was Father De Theux who named it for the Jesuit novice-saint and he did so after having asked and obtained the approval of Father Roothaan to that effect.²⁵ Brother Hoey was followed eight days later, October 18, 1831, by Edmund D'Hauw, who was the first scholastic-novice to be received at Florissant. Then, on November 14 of the same year came John Tracy to try the life of a coadjutor-brother, in which he did not persevere. On October 23 of the following year, 1832, the name of Father Aegidius Debruyn was entered on the novitiate register as a scholastic-novice. He had previously been in the Jesuit novitiate of the province of Upper Germany, but had found it necessary for some or other reason to withdraw. He was the first scholastic-novice to enter the Missouri Mission at Florissant and remain a Jesuit to the end, Edmund D'Hauw, who preceded him as a novice by a full year, having returned to secular life seven months after his admission to the novitiate.

Debruyn was joined March 25 of the following year, 1833, by Louis Pin. "Some time ago," wrote Father De Theux to a friend in

²³ De Theux à sa mère, October 12, 1831 (A). "Opened the novitiate with one candidate, Michael Hoey, an excellent Irishman, I think, who for the last two years has solicited admission. *Semper sibi simul, nisi quod de die in diem proficere visus fuerit*." De Theux to Dzierzozynski, October 11, 1831 (B).

²⁴ *Ann. Prop.*, 5, 573.

²⁵ *Ad quaestum utrum domus Probationis Missourianae S. Stanislai nomine decorari possit, respondit Rev. Adm. P. N. se ultro permittere et suadere ut Patronus titularis illius habeatur. Accepi, 11 April, 1835, T. De Theux (A).*

Europe, "there came to me a young Frenchman, once a theologian in the seminary of Aix in Provence, named Louis-Marie Pin I have admitted him to the novitiate I have also admitted a French priest named Le Clerc, who must, however, remain some time longer in St Louis I give you their names in order that their parents may know where they are and what they are doing" ²⁶

Meanwhile, recruits had begun to arrive from Maryland In the fall of 1831, Fathers Van de Velde and Van Lommel and the scholastic, Judocus Van Sweevelt, reached St Louis They had all been attached for some years to the Maryland Mission and were now assigned to duty in Missouri at the order of the Visitor, Father Kenney A few days before the departure of the latter from St Louis, the question was raised by the mission consultors whether all future novices for the West should not be sent to Maryland until such time as their number warranted a novitiate at Florissant, where only two or three candidates had so far been entered No decisive solution of the question seems to have been arrived at, though the Visitor gave assurance that he would admit in the East for Missouri all candidates from Europe who offered themselves for that mission and that whatever funds or material they brought with them would likewise be applied to Missouri ²⁷

What appears to have been M De Nef's first detachment of candidates for the Jesuit missions of America set sail from Antwerp on September 5, 1832 It consisted of Fathers Paul Kroes, Christian Hoecken, John Blox, Matthew Sanders and Joseph Sterckendries ²⁸ In November of the same year Father De Theux brought before his consultors the question, "whether the young men who had arrived in Maryland for the Society and of whom three or four are said to be destined for Missouri should come West if possible" They should come, was the opinion expressed ²⁹ As things turned out, only one of the candidates, Christian Hoecken, reached Missouri Writing to M De Nef, February 18, 1833, Father De Theux expressed the disappointment he felt on hearing that all of the recently arrived candidates had determined to remain in Maryland "I would have made it my duty to answer your letter immediately on its arrival, but I was expecting the arrival of the gentlemen whom you announced and it is only a

²⁶ De Theux à Ohslagers, April 29, 1832, in *Ann Prop*, V De Theux apparently refers to Father Le Clerc in a letter to his mother of March 27, 1832 "My three novices are doing very well and I count on admitting a fourth, a great preacher" Le Clerc did not enter the novitiate, being unable, it would seem, to obtain from Bishop Rosati his release from the diocese

²⁷ *Liber Consultationum Missionis Missourianae* (A)

²⁸ *Le Père Theodore de Theux de la Compagnie de Jesus et la Mission Belge du Missouri* (Roulers, 1913), p 105

²⁹ *Liber Consultationum Missionis Missourianae* (A)

little while ago that I learn that all of them had decided to remain in Maryland I will not conceal from you the fact that this decision caused me considerable pain, not only because you have been generally fortunate in your choice of subjects but also because we attach so much importance to the growth of our novitiate For the rest, may the name of the Lord be blest! Perhaps we shall see the incident turn out some day to the good of the Mission”³⁰

The year 1833 witnessed the first expedition of novices from the restored White Marsh novitiate to Missouri On October 9 of that year Fathers James Busschots and Christian Hoecken and Mr John Baptist Emig, all of whom had begun their noviceship in the East under Father Fidele de Grivel, arrived at Florissant Of the three, only Father Hoecken had been of the number of De Nef's recruits of 1832 Father Busschots, formerly vicar of the Church of St Pierre in Louvain, had accompanied Father Helias D'Huddeghem to America in 1833 and entered the Society at White Marsh in June of that year³¹ Mr Emig, of Bensheim, Hesse-Darmstadt, Germany, the first candidate of German birth to join the Missouri Mission and a future rector of the colleges of Louisville and Bardstown, had been a novice over a year

Father Verhaegen, rector of St Louis University, wrote in pleasant vein to Father McSherry, the Maryland provincial, of the arrival of the party in St Louis

Your last favor was handed to me by the Rev Mr Buschotts [Busschots], who with his two companions reached this place on the 7th instant You can easily conceive with what joy we received them Mr Buschotts was in the Seminary of Mechlin with Fathers Elet and Smedts When old acquaintances meet after a lapse of twelve or thirteen years, you know how they chat The three novices went to Stringtown *en Voiture* on the eve of the feast of St Francis Borgia They let me know that they are well pleased I am of opinion that our good Father Grivel could hardly have made a better choice *Videntur boni Israelitae*³²

The anticipations of Verhaegen with regard to the three novices were to be realized in the fullest measure All showed themselves in

³⁰ *Le Père T de Theux*, p 112

³¹ Lebrocquy, *Vie de R P Hélias D'Huddeghem*, p 110

³² Verhaegen to McSherry, October 16, 1833 (B) The three novices were sent from White Marsh to Florissant pursuant to instructions to that effect communicated to the Maryland superior by the Father General “Certainly, Reverend Father, it cannot be denied that considerable aid has been vouchsafed you from Belgium on account of the Fathers of the Missouri Mission, and this not merely in supplies but also in personnel So too, what you received last year from that distinguished benefactor, M De Nef, you must consider as having been received

the sequel highly efficient members of the mission, Hoecken among the Indians, Emig in the colleges and Busschots in the parochial ministry. Father De Theux appreciated the courtesy shown by Maryland to the West and a few days after the arrival of the novices informed Father McSherry that a novena of prayers, for such intentions as he should have in mind, would be begun at the novitiate on St Stanislaus' day, November 13.³³ "It grieves me to think," he had written to him a few weeks before, "that in order to accommodate us, you have to part with subjects for whom you have much employment, but I hope that what St Paul promised the liberal Corinthians will prove true also in your regard."³⁴

The next reinforcements from Maryland arrived in June, 1834, when Fathers John Schoenmakers and Cornelius Walters and the scholastics, John Baptist Druyts and John Baptist Duerinck, all of whom had entered the Society of Jesus at White Marsh on January 16 of the same year, were transferred to Florissant.³⁵ They came from M De Nef's school at Turnhout, having embarked at Antwerp October 28, 1833, and were the second group of Jesuit candidates sent out to America by that edifying layman.³⁶ A letter addressed to him by Father De Theux on this occasion reveals the fact that a choice was offered to the four of remaining in Maryland or attaching themselves to Missouri. "A few days after I received two letters from Maryland, one from the Rev Father Provincial, the other from the new Procurator, Father Vespre, both full of charity and courtesy. They inform me of their intention to send me soon my share, accurately determined,

for the Belgians resident in Missouri. Most indeed of the Belgians who have gone to America, have gone with a view to the Missouri Mission, though, after crossing over, nearly all of them for some reason or another have remained with you. I therefore earnestly desire and recommend with all the insistence I can that your Reverence despatch thither as soon as possible three members who will prove useful in Missouri. A burning desire for the Missouri Mission possessed at one time Father Haverman, Carissimes Van De Wardt, Balli, Lancaster, Barbelin—Father Lekeu also and Brother Christian de Smedt. Make a choice then from these, or select others as may seem best, only send men who will be of service." Father Roothaan adds that if the Belgian benefactors see that their candidates and goods remain in Maryland exclusively, they will find a way of sending future contributions by way of New Orleans, thence to be dispatched to Missouri alone. Roothaan ad McSherry, June 18, 1833 (B). See *infra*, note 41.

³³ De Theux to McSherry, October 23, 1833 (B).

³⁴ De Theux to McSherry, September 13, 1833 (B).

³⁵ De Theux to McSherry, June, 1833 (B).

³⁶ *Le Père de Theux*, p. 125. Three of the party were Belgians: Schoenmakers from Waspiek, Druyts from Merxplas and Duerinck, a cousin of Father De Smet's, from St Gilles-Waes. Walters, from Wilderer, diocese of Munster in Germany, does not appear to have travelled to America with the other three.

of the alms, and to see to it most carefully that the young men are left full liberty to choose between Missouri and Maryland. Mr Duerinck, it seems, will decide for Missouri. The master of novices, Father Grivel, writes me that he is unaware as yet what the others will do. May God be pleased to bring them all to Missouri, if they are to labor here in a higher or at least an equal degree for His greater glory. Such, my dear friend, is the desire of your servant, and, I doubt not at all, of the entire little mission which he represents. Such also is the desire which we have expressed in letters to the young men and which we shall not cease to recommend to the Divine Master of the Vineyard, until they shall have made their final decision. I shall have the honor of acquainting you with the result when all is settled." ³⁷

In February, 1834, De Theux was still in doubt as to how many of the Belgian novices at White Marsh would decide for Missouri. "I wrote Father Schoenmakers," he said in a letter to Father McSherry, "not indeed to persuade any of them to choose this mission but simply to let them know our want of persons etc. Then whatever will be their choice, we will take as from the hand of God." ³⁸ By Easter, however, De Theux was expecting the arrival at Florissant of all four candidates and was somewhat at a loss to explain their protracted stay in the East. At length, towards the end of June, 1834, Fathers Schoenmakers and Walters and Messrs Duerinck and Druyts were welcomed at Florissant. De Theux hastened to inform McSherry of their arrival. "I sincerely thank your Reverence for the interest you have taken in the welfare of the mission, for your very fair division of the goods and your kindness to the four lately arrived." ³⁹

There still remained at White Marsh some Belgian novices to whom the Missouri superior could lay no certain claim. In the course of the year 1834 Father De Theux was informed by Father Roothaan that three new subjects were to be sent to Missouri by Father McSherry. ⁴⁰ Who these were De Theux did not know, though Father Schoenmakers and his party reported on their arrival in the West that it had been given out at White Marsh that Fathers Helias and Sanders and Mr Blox were to go to Missouri. ⁴¹ As McSherry protested his in-

³⁷ *Le Père T de Theux*, p. 127

³⁸ De Theux to McSherry, February 12, 1834 (B)

³⁹ Same to same, June 29, 1834 (B)

⁴⁰ Same to same, December 5, 1834 (B)

⁴¹ Same to same, December 5, 1834 (B). It having been reported to Father Roothaan that certain Belgian novices were being detained in Maryland against their wishes, Father de Grivel, the novice-master, wrote in explanation that the novices in question had deliberately chosen to remain in Maryland rather than go to Missouri, as was their original intention, even making a written declaration to that effect. The reason for this change of plan, according to de Grivel,

ability to part with any more men, Father Roothaan advised De Theux that the matter would have to be settled by him directly with the Maryland provincial, whose houses were sorely handicapped in their work for lack of sufficient members.

One at least of this party of Belgians was to be secured for Missouri. Father Helias D'Huddeghem, member of a noble Belgian family and eighteen years a Jesuit, two of which had been spent in Maryland, arrived in St. Louis August 25, 1835. He had been expected more than a twelvemonth by Father De Theux, who wrote in June, 1834, to Father de Grivel at White Marsh "I should be delighted with the arrival of Father Helias and his six companions. It will be the means of placing our little novitiate on a respectable footing and consequently making it worthy the attention of young men who may have a vocation."⁴² Objection having been raised to the detaching of Father Helias from the Maryland Mission, Father De Theux was determined that if he came at all his coming should be at no sacrifice of honor or justice. "No," he protested to the Maryland provincial, "not for ten men would I deprive my neighbor of the services of a man to whom he may have a right by the will of Superiors."⁴³ The matter was referred for decision to the Father General, who advised the transfer of Father Helias to the Missouri Mission, in which advice the Maryland provincial promptly acquiesced.

The few accessions from Maryland thus far noted, novices they were for the most part who could not be pressed immediately into active service, did not by any means raise the teaching and missionary forces of the Missouri Mission to a level with its needs. The mission was still notably undermanned and Father De Theux, keenly conscious of the fact, was eager to receive help from whatever quarter it might be offered him. He noted in a letter, with great satisfaction at the news, that Bishop Du Bourg, now occupying the see of Montauban in France, was preparing to send a band of missionaries to his relief. He asked Bishop De Neckere of New Orleans to employ his kindly offices to se-

was that the young men had no vocation for the Indian mission and, having seen White Marsh and Georgetown, were quite satisfied to remain in the East (De Grivel ad Roothaan, December 9, 1832 AA). Roothaan agreed that the Belgians, if they freely chose to do so, might remain in Maryland, but he was sure that the Maryland and Missouri superiors could arrange all things amicably, which they succeeded in doing (Roothaan ad McSherry, August 23, 1834 AA). As to Helias, Sanders and Blox, Roothaan had at first insisted that they be sent to Missouri, on the ground that they desired to go there, later, on representations made by McSherry, he agreed to their remaining in Maryland though he strongly counselled Helias's transfer to the West.

⁴² De Theux to Grivel, June 22, 1834 (B)

⁴³ De Theux to McSherry, April 1, 1835 (B)

cure candidates for the novitiate. In a letter addressed in August, 1833, to his brother in Liège, he said:

You often see the worthy Bishop and his excellent Vicar-General, my friends of former days, of whom I always had a high esteem. When you find the opportunity present my respects to both and say to the last-named that if he finds among his seminarists any with a vocation for our Society, I shall esteem it a favor if he send them to us. But you know it is no light matter to undertake a journey of this sort. You might yourself be able to pick out some young men who would be suitable for me either without studies, as brothers, or after making their studies, as priests. For the rest, let them undertake nothing without having taken counsel of God and a prudent confessor and given the matter due reflection.⁴⁴

De Theux's efforts to build up his little novitiate were not without some measure at least of success. He could write to Father McSherry in August, 1835: "I have the pleasure to add that this small colony is also increasing much beyond our deserts and expectations. By the late [recent] arrival of Rev. George Carrell, the number of novices is again thirteen."⁴⁵

§ 4 THE BELGIAN EXPEDITIONS

The period has now been reached when successive parties of candidates for the Society of Jesus were dispatched from Belgium directly to Florissant. "Why did you not awaken the dormant zeal of some more Belgian youths?" was the question Father Verhaegen put to Father McSherry after the latter's return in 1833 from Europe. "There are many, who, I know, desire to be Jesuits and many who wish to devote their labors to the salvation of souls in a distant clime. But they want a leader and their former fervor is to be revived."⁴⁶ A leader for the "Belgian expeditions," as these detachments of novices from the Catholic Netherlands came to be known in the correspondence of the period, was soon to be at hand in the person of Father Peter John De Smet.

Father De Smet had long suffered from a cutaneous malady, probably eczema, which became aggravated during his first years in Missouri. While involving no danger to life, it threatened to spread over the hands and face and so seriously to impair his usefulness on the missions. Father Kenney, after meeting him in St. Louis, reported his condition as pitiable. The doctors could hold out no prospect of a cure except through a return to his native air. De Smet accordingly petitioned the Father General, in March, 1832, for permission to return to Europe,

⁴⁴ De Theux à son frère, August 22, 1833 (B)

⁴⁵ De Theux à McSherry, August 23, 1835 (B)

⁴⁶ Verhaegen to McSherry, June 23, 1833 (B)

not, however, particularly to Belgium. His letter bore a cordial indorsement from Father Kenney, who preferred that the matter be taken up directly with the General and independently of Father De Theux, superior of the mission, as it was feared that the latter would oppose Father De Smet's return to Europe⁴⁷ Probably some other considerations besides anxiety over health were influencing De Smet at the moment. He appeared to be restless and in a somewhat unsettled state of mind as to his future, though likely enough this mental attitude was nothing more than a reflex of the physical ailment from which he suffered. Hence the Father General directed that his final vows as a spiritual coadjutor of the Society, which he had been instructed to take on September 1, 1833, should be deferred until such time as he developed more steadiness in his calling as a Jesuit.⁴⁸ The Visitor, now given complete discretionary powers by the General to settle the question of De Smet's return to Europe, wrote to St. Louis directing that the father be sent overseas at once with the added caution that the Missouri superior was to consider himself as bound in conscience to execute the order. Meantime, the situation had been complicated by the assurance given Father De Smet by a competent physician that the Missouri climate would after all agree with him quite as well as any he should find in Europe. But Father De Theux, in view of the peremptory orders received from the Visitor, at once directed De Smet to put his accounts in order, for he was treasurer of the college, and make ready to depart. He left St. Louis in September, 1833, accompanied by Father J. M. Odin, the future Bishop of Galveston, who was likewise to journey to Europe. He bore with him a letter from De Theux to the Maryland provincial, McSherry, in which the writer noted with prophetic anticipation of the future: "It is with great regret that we part with the worthy bearer, I mean, according to nature, for many a past accident of the most painful nature has proved useful to the Mission, from whence I infer that this loss will also turn to our welfare."⁴⁹

How keenly the departure of De Smet was felt by his fellow-Jesuits in St. Louis is revealed in the words of Father Verhaegen written to the General: "Father De Smet is to leave here in a few days. His ailment does not grow much worse and does not show. As a matter of fact, he is the most robust of all our men here. If he is not cured in Belgium and if there is no hope that he is going to be cured, I earnestly beg your Paternity to be so good as to send him back after some time

⁴⁷ De Smet à Roothaan, March, 1832 (with indorsement by Kenney) (AA)

⁴⁸ De Theux à Roothaan, May 30, 1833 (AA)

⁴⁹ De Theux to McSherry, September 13, 1833, April 5, 1834 (B). A will made by De Smet is dated St. Louis, September 23, 1833 (A)

to the Mission Here he can be most useful, here he wishes to labor and hither he will always desire to return, should he find no relief in his own land" Some weeks later Verhaegen again wrote to the General "I don't doubt that his [De Smet's] return to Belgium is going to help this mission of ours in many ways For he is a man full of zeal and very much attached to Ours What a flood of tears he shed when he bade us good bye! If that trouble of his be completely cured in Belgium, or if it cannot be cured or alleviated in that country, with what joy we should welcome him back" ⁵⁰

Scarcely had De Smet arrived in Paris, December, 1833, when he wrote thence to Father Roothaan soliciting permission to return to Missouri, a favor, which next to his entrance into the Society, he would regard as the greatest which could possibly be granted him in life He made known at the same time the doctor's opinion that in the matter of health he would be as well off in Missouri as elsewhere In fine, his withdrawal from the mission, so he represented, had been involuntary and had been imposed upon him as an act of obedience "As a consequence, I had to leave despite my regrets and my wishes to remain" ⁵¹ A few weeks later Father Roothaan's reply reached De Smet in Paris "You know, Reverend Father, that permission to change provinces for the sole reason of health is given only in cases where this reason actually exists and that if it does not exist or if the doctors judge a change of province useless, the permission must be looked upon as non-existent I can attribute it only to a misunderstanding that this reflection did not occur to you before your departure Now that you desire to return to Missouri and that the shortage of men there is considerable, I willingly grant you a request so worthy of a member of the Society" ⁵² At the same time Father Roothaan was expressing to Father De Theux his surprise that the permission granted by him should have been thus interpreted as a precept, "especially since the whole reason for the permission did not exist" "Still, God will turn this affair to his glory and something, so I hope, will be gained for the Mission of Missouri" ⁵³ As a matter of fact, the question of De Smet's return to Europe had been settled independently of Father De Theux by the Visitor, Father Kenney

Though leaving America, to all appearances without hope of return,

⁵⁰ Verhaegen ad Roothaan, September 12, 1833, November 12, 1833 (AA)

⁵¹ De Smet à Roothaan, December 12, 1833 (AA) De Smet wrote from Paris, December 19, 1833, to Father Ryder of Georgetown "I have had good success in Paris A society is now forming to assist the Jesuits in the West" Georgetown University Archives

⁵² Roothaan ad De Smet, January 4, 1834 (AA)

⁵³ Roothaan ad De Theux, February 15, 1834 (AA)

Father De Smet counted on rendering from Belgium important aid to the Jesuits of Missouri. At his departure from St. Louis he offered his services to Father De Theux as procurator or agent in Belgium for the Missouri Mission, but the latter did not see his way to granting him a commission of this nature, as De Smet would not longer be under the jurisdiction of the Missouri superior. While in Belgium De Smet interested himself in a suggested union of the Missouri Mission with the Belgian Province of the Society. "I leave you free to defer your return as long as you judge good for the welfare of the mission," De Theux wrote to him June 4, 1834, "and I authorise you, if Father Van Lil does not object, to depart for Missouri. You know its needs, you know that the University has almost 15,000 francs of debt and that if we had men and means the Society would not fail to establish new missions especially among the Indians in the vast territory entrusted to it . . . As to the project of uniting with the Belgian Province, that is Father General's affair. I thought it my duty at the time to refrain from asking for the separation of the Mission of Missouri from that of Maryland. I am likewise of opinion that it is better to leave to Providence the task of reuniting it to the Belgian Province, if such change enter into the designs of Almighty God."⁵⁴ This letter De Smet transmitted to Madame De Theux with the comment "I have just received from our Rev. Father Superior, your dear son, a letter, a copy of which I enclose. You will see by it that he will not ask for the union of the Missouri Mission with the Belgian Province. I believe, however, that he will not oppose it, and that at the petition of all the other Fathers, the Father General will see his way to granting it. You may, then, cherish the hope of seeing your son again in Belgium, for we shall need here a man of his ability and experience to watch over the interests of America."⁵⁵ Father Van Lil, the Belgian provincial, gave the plan his approval and encouragement, as it seemed to promise advantages to his own men as to those of the mission.⁵⁶

At St. Louis the plan met with general favor, only Father De Theux being opposed to it. "The reasons advanced in favor of this union seemed to me to be very strong," wrote Father Elet to the General. "The only reason against it was the disapproval of Father Superior, who said he feared lest such a proposal might meet with your Paternity's displeasure." Father Verhaegen, rector of St. Louis

⁵⁴ De Theux à De Smet, June 4, 1834 (A)

⁵⁵ *Le Père T. de Theux*, p. 138

⁵⁶ Laveille, *De Smet*, p. 67. De Smet exchanged letters with Father Van Lil in regard to the incorporation of the Missouri Mission into the Belgian Province. "It is," he says, "the consensus of opinion among those familiar with the situation that this is the most certain way to assure the future of the Mission."

University, affirmed that he and the other fathers of the house desired to see the union brought about. The following year, when he had become superior of the mission, he pressed the matter further. "Due consideration having been given to the benefits which the Belgians have lavished upon this mission, (whatever it received it owes in large measure to them), and information having been given us that a college of the Society is shortly to be established in Louisiana, which undoubtedly, as I have often represented to your Paternity, will reduce the number of our boarders to a few and work harm accordingly to the finances of our college, I have spoken lately with some of our Fathers about petitioning your Reverence for the aforesaid union. To them as to me this annexation is agreeable and therefore I have decided to ascertain your Paternity's opinion." The only objection Verhaegen saw to the project was the distance and the diversity of customs that separated Belgium from the United States.⁵⁷ Father Roothaan's attitude in the matter was apparently unfavorable. In the end nothing came of it except, if indeed the circumstance had anything at all to do with the proposed union, that the Missouri Mission register for the period 1837-1842 was issued as a supplement to the register of the province of Belgium.

After a stay of nine months in Belgium, Father De Smet prepared to return to America with a party of young men, five in number, whom he and M. De Nef had recruited for service on the Missouri Mission. These were Peter Verheyden, Herman Aelen, Maurice Van den Eycken and the future coadjutor-brothers, Theodore Lohman and Charles Huet. The expenses of the expedition were to be met by De Nef and De Smet was to conduct it in person. On July 20, 1834, the latter wrote from Termonde to Madame De Theux: "My journey has been postponed to the end of next month to enable me to accompany the expedition of M. De Nef of Turnhout, which this time is exclusively for our poor mission."⁵⁸ It was the first contingent of M. De Nef's recruits to be dispatched directly to Missouri.

Father De Smet's appeal to the charity of Catholic Belgium in behalf of the Missouri Mission during the nine months he had thus far spent in his native country had met with success. The money collected by him and his companions in Belgium and Holland, together with the sum netted by the commercial ventures of M. De Nef, amounted to 39,442 francs. Moreover, a collection made in Antwerp yielded 3,150 francs.⁵⁹ In addition to money collected, there were numerous boxes of vestments, altar furniture, books, paintings and scien-

⁵⁷ Verhaegen ad Roothaan, February 28, 1837 (AA)

⁵⁸ De Smet a Madame De Theux, July 20, 1834 (A)

⁵⁹ *Le Père T. de Theux*, p. 138

tific instruments. The paintings, thirty in number, were of considerable merit. The books included the library formerly belonging to the Augustinians of Enghien. "I counted on being with you before Easter," De Smet informed his brother, "but Providence stood in the way. Some trifling business called me to Enghien. An hour there was all I needed. By the merest chance, I fell in with a certain priest. The conversation turns on books. He tells of a place where I shall be sure to find some. We go there and I am given the entire library, Baronius in twenty-two volumes folio, the Bollandists in forty volumes, all the Councils, the great dictionary of Moreri, a History of the Church, a large number of the Fathers and many good books besides."⁶⁰ Again, finding himself near the old Jesuit college of St. Acheul in France, which was closed after the Ordinances of 1828, he indulged a feeling of curiosity to visit the venerable institution. To his surprise he was offered the physical scientific apparatus at a nominal price. "I purchased the entire physical cabinet, a mineral collection included, for 3,500 francs. It cost more than 15,000 francs."⁶¹ The gifts had been gathered in every part of Belgium. The Archbishop of Mechlin contributed two fine paintings and a chalice. Msgr. Van Bommel, Bishop of Liège, showed himself a generous giver as did also Madame De Theux. At Louvain, Father De Smet's friend of long standing, the Abbé De Ram, future rector of the University, was not behindhand in substantial charity. In Namur alone Father De Smet visited fifty families. From Namur he proceeded in quest of alms to Mons, Tournai, Brussels, Erps, Querbs, Aerschots, Montaigu, Diest, Sandhoven and Antwerp, collecting in the last named town alone the sum of three thousand francs.⁶²

Toward the end of October, 1834, the six members of M. De Nef's first direct expedition of novices to Florissant met at Antwerp, from which port they were to sail on the brig *Agenoria* for America. On October 28 of that month De Smet sent off a letter to Verhaegen in St. Louis informing him that he was taking along with him the physical cabinet of the college of St. Acheul, but that rough weather and unfavorable winds were detaining him in Antwerp. At length, on November 1, the *Agenoria* put out to sea. She was to land the Jesuit candidates safely in New York fifty days later, but unaccompanied by their leader, Father De Smet. So seriously ill had he become in consequence of a violent storm that overtook the party in the North Sea that the captain of the vessel put in at Deal on the English coast to await his recovery. Then, hearing from the physicians that the father

⁶⁰ Laveille, *Le Père De Smet (1801-1873)*, p. 85

⁶¹ *Idem*, p. 86

⁶² *Idem*, pp. 66, 67

would not be able to travel for a fortnight or perhaps a month, the captain decided to continue his voyage without him ⁶³

Thus under the necessity of abandoning the voyage on which he had started, De Smet relinquished his charge into the hands of Peter Verheyden, who was to see the candidates safely arrived at their destination. On December 23 the party reached New York and on February 3, 1835, Van den Eycken, Aelen, Huet and Lohman were at Florissant ⁶⁴ Verheyden joined his companions at the novitiate only on March 9, having remained in St. Louis probably to await the arrival of the scientific equipment, which was received at the University on the 7th of the same month. Father De Theux was prompt to communicate to M. De Nef the impression made upon him by the candidates. "I have the honor to thank you and your zealous co-operators most humbly for the subjects you have sent me. The four already here are genuine men and I don't doubt that Mr. Verheyden is of like stock" ⁶⁵ The letter of exchange for thirty thousand francs which the travellers brought with them for the superior of the Missouri Mission came at a most opportune juncture, as a part of the mission funds had recently been lost on account of the suspension of a bank in Georgetown, D. C. With the splendid contributions just received from Belgium it became possible to proceed to the erection of the St. Louis University chapel on Washington Avenue ⁶⁶

As to Father De Smet, he was now to withdraw for a while from the Society of Jesus. The English doctors were unable to assure him any such restoration of health as would enable him to return to America. Thus at thirty-four he saw the opportunity of prosecuting what he had fondly hoped would be his life-work suddenly swept away. The result was that before leaving London, where he spent some days of convalescence in the Jesuit residence, before returning to Belgium, he had resolved on attaching himself as a secular priest to the diocese of Ghent. His letter to Father Roothaan petitioning his release from the Society of Jesus was dated January 22, 1835. On March 4 following the General held a consultation with his assistants in which it was decided that the reason alleged by De Smet for his dismissal, namely, a stubborn malady, which, so he thought, threatened to render him a future burden on the Society, was satisfactory and that the release might be granted. On March 31 the General wrote to De Smet:

I have delayed answering your letter of January 22 because its contents are very grave and have not failed to give me great pain on your

⁶³ Laveille, *De Smet*, pp. 88, 89

⁶⁴ *Idem*, p. 90 *Catal. Prov. Missouri*, July, 1835 (A)

⁶⁵ *Le Père T. de Theux*, p. 139

⁶⁶ *Idem*, p. 140

account After so many toils—after so many sacrifices—to leave the Society?¹—and yet I see the reasons you allege are grave ones Here then is my decision after I conferred on the matter with the father assistants . . .

The present state of your health, supposition being made that there is no hope of a cure, is such, yes, that on one side and the other, namely, on your side and on the side of the Society, it may be an advantage that you be released from your engagements in its regard Now, as for the Society, whatever be the state of your health, my good Father, never would I agree to dismiss you *against your will*, never, never Not in such fashion can this good mother treat her children But *since you ask for your dismissal*, I give my consent, expressing to you at the same time my desire to see you preserve the spirit of your first vocation by the performance of your spiritual exercises, by the practice of zeal in the position you find yourself in outside of the Society, and by a cordial union with its members, towards which it will help if you keep up a certain correspondence with Ours, both in Missouri, where certainly you will be greatly missed, and in Belgium

We shall not fail to give notice of this decision to Father Provincial de [Van] Lil⁶⁷

To Van Lil, the Belgian provincial, Father Roothaan repeated in a letter of April 9, 1835, what he had written to De Smet, to wit, that he would not send the latter out of the Society against his will, no matter how serious his infirmity might become. "Your Reverence may therefore give him dismissorials, in which mention must be made of the motive of health as also of his petition It is unnecessary to recommend to your Reverence as also to all the brethren of your Province that every token of charity be shown that good man as occasion offers" Father De Smet's release from the Society of Jesus bears date May 8, 1835⁶⁸

⁶⁷ Roothaan à De Smet, March 31, 1835 (AA)

⁶⁸ Roothaan ad Van Lil, April 9, 1835 (AA) An official record of De Smet's withdrawal from the Society of Jesus assigns no other reason for it than poor health *Petrus de Smet, scholasticus sacerdos, dimissus 8 Mai, 1835, Gandavi ob valetudinem Postea reassumptus* A letter [French] of Father Remi de Buck, Brussels, June 3, 1879, has the following account communicated to him by Father J B Wiere "He [De Smet] had returned [from America] to Belgium because he was sick While living with his family he asked Very Reverend Father Roothaan in a moment of discouragement to be relieved of his religious vows Almost immediately after he regretted the step he had taken Meanwhile he was called by the superiors of the Society to the residence of Ghent, where dismissorial papers from Very Reverend Father Roothaan were sent him As soon as he opened the letter he began to weep and to ask whether the affair was now settled Father Wiere told him that it was settled, that the petition having been made and granted there was no retracing his steps Father Wiere rebuked him for not having confided to him that he had taken this measure, he would have advised him not to accept the letter and to write to Very Reverend Father General that he withdrew his request But it was now too late. Both wept together for quite a while Father De Smet told me

Father De Smet's interest in his Jesuit friends in America and their implicit confidence in him did not cease during the period he remained outside the order. Shipments of minerals, fossils and other material of the kind from St. Louis to the Belgian Jesuits were addressed "in care of the Abbé De Smet." Correspondents kept him *au courant* with current happenings in his former field of labor, while Father Verhaegen, superior of the Missouri Mission in succession to Father De Theux, looking more favorably on the project than did his predecessor, made his former fellow-novice his confidential agent in Belgium to promote a union of the Missouri Mission with the Belgian Province. Significant also is the fact that in August, 1837, the Abbé De Smet was authorized by the trustees of St. Louis University to obtain a loan of one hundred and twenty-five thousand francs for that institution. The money was obtained from the Baroness de Ghyseghem née the Countess de Bobiano, and her daughter, Elizabeth, both residents of Termonde, De Smet's native town.

Two other expeditions of Belgian recruits belong to this period, Fathers Theodore De Leeuw, Anthony Eysvogels and Bartholomew Krynen, with Henry Van Mierlo, Peter Arnoudt, Francis (Peter?) Steurs and William Claessens were a party of candidates that reached Florissant at the end of December, 1835, after an eventful voyage of four months.⁶⁹ Two of the number, Claessens and Steurs, entered as coadjutor-brothers. The year 1837 saw still another detachment of novices make the long journey from Belgium to Missouri. The mission register records the admission at Florissant on February 24, 1837, of Angelo Maessele, Charles Truyens, William Crabeels, Mark Boex and a coadjutor-brother candidate, Francis Van der Borght.⁷⁰ The long protracted journey was an occasion of anxiety to the Jesuits of Missouri, who were awaiting their arrival. "We are very uneasy," Verhaegen wrote to the East early in February 1837, "about the fate of six young gentlemen who left the port of Antwerp on the 20th of September last. The vessel on which they sailed was to take in freight at Bremen in Germany, but how is it possible that she should have been detained so long. Not a word concerning them came to us since the 26th of September last. The Lord have mercy on them."⁷¹

During the two years Father De Smet spent in Belgium as a priest

himself that it was in a moment of discouragement caused by his sickness that he had been so stupid (the expression is his own) as to ask to be dismissed." Archives of the Province of North Belgium, S J

⁶⁹ A ms. account of the voyage written in Flemish by Mr. Krynen has been preserved (A)

⁷⁰ *Le Père T. de Theux*, p. 152

⁷¹ Verhaegen to McSherry, St. Louis, February 9, 1837 (B)

of the diocese of Ghent his health remained uncertain. This was so much the case that he made no attempt to exercise the parochial ministry. He was content to lend his services as chaplain to an orphanage and a convent of Carmelite nuns, both of them in Termonde. His efforts to promote the last-named institution were particularly successful and were remembered with gratitude in after years by the inmates. When a new Carmelite foundation was projected in Alost, it was Father De Smet who took it in hand and dispatched the business details involved. Meanwhile his thoughts were ever turning to the little colony of Belgian Jesuits overseas. "During the two years that he directed our Community," said the prioress of the Termonde Carmelites, "he often begged our prayers that God would restore his health and so permit him to return to the Indians." Moreover, he felt more keenly every day that the Society of Jesus was his proper place. "I could not," he witnessed to his brother Francis, "find rest and interior quiet except by fulfilling my duty."⁷²

Three distinct expeditions had gone out from Belgium to the Jesuit mission in western America since De Smet's return to his native land. He was now to gladden the hearts of his former associates by turning his steps in the same direction. A fresh expedition to Florissant was planned in the summer of 1837 and De Smet, having obtained his release from the diocese of Ghent as also an assurance that he would be readmitted into the Society of Jesus, resolved to accompany it. In the party, besides De Smet, were Father John Gleizal, a Frenchman, and the Hollanders Arnold Damen, Francis d'Hoop and Adrian Hendrickx, the last named a lay-brother candidate. Before embarking at Havre, the travellers made a short stay in Paris. Here either an acute recrudescence of Father De Smet's former malady or some other illness suddenly seized him and two physicians of repute declared that it would be fatal for him to attempt to sail. Happily, the crisis passed and he was enabled to continue the journey with his companions.

On October 26 De Smet and his party reached New York. On the 22d of the following month, Father Gleizal, Messrs Damen and d'Hoop and Brother Hendrickx began their novitiate at Florissant. They were followed in a few days by Father De Smet, his readmission into the Society being dated in the mission register, November 29, 1837.⁷³ "We had a very short and pleasant voyage of twenty-six days, in a fortnight we arrived at St. Louis from New York. I found everything much improved, the prospects of our holy Society brighter in all directions and the true light of the gospel beginning to dawn upon the

⁷² Lavelle, *De Smet*, p. 96

⁷³ Father De Smet on being received a second time into the Society of Jesus was not registered as a novice in the mission register.

poor savages" The welcome accorded to the Florissant pioneer of 1823 on his return to the scene of his early labors is revealed in the *Annual Letters* for 1837, which record as the crowning happiness of that year the return of Father De Smet, "fellow-campaigner of ours who has deserved highly of the Missouri Mission"

A year later than his return to Florissant Father De Smet wrote from Council Bluffs to the General

I have been intending for some time to write your Paternity a bit of a letter to thank you for all your kindnesses in my regard, especially for having deigned to readmit me into the Society I am, then, once more one of your own, my dear Father, not in hope only, but in reality Oh, how great is the difference between exercising the sacred ministry within the Society and outside of it The experiences I have gone through is one reason more to cling as close as possible to my first vocation I shall then love the Society, cherish it as a kind mother, and endeavor both out of duty and gratitude to neglect nothing, absolutely nothing, that I may have the unspeakable happiness of dying in its bosom⁷⁴

In the course of 1838 only two scholastic-novices were received at Florissant, John Verdin, of American birth, and Florence Riordan, a native of Ireland, the latter of whom died October 8 of the same year The novitiate had been almost depleted of novices when towards the end of 1839 a fresh contingent of recruits from the Netherlands arrived at Florissant. The novitiate diary for November 30 has this entry "There arrived from Belgium eight novices, one of whom is a priest, namely the Rev. Father Sautois, who made a part of his novitiate in Belgium. He is a Belgian as are also Carissimes Peter Kindkens, John Roes, John De Blicke. There are two Hollanders, Adrian Hoecken, a deacon, and Adrian Van Hulst, a Frenchman, Louis Dumortier, and a German, Francis Horstman They met with a hearty welcome, bringing as they did, a new lease of life to our almost deserted novitiate. So it was with full hearts that we sang the Te Deum"⁷⁵ The travelling expenses of the party amounting in all to eighty-five hundred and seventy francs were borne by the seminaries of Bois-le-duc and Breda, the former contributing twenty-four hundred and the latter six thousand francs⁷⁶

Thus far the recruiting of the Missouri Mission had been effected almost exclusively from abroad Up to 1840 only four native Americans had been received among the scholastic-novices The first of these

⁷⁴ De Smet à Roothaan, November, 1838 (AA)

⁷⁵ The date of entrance at Florissant of the party of eight novices is recorded in the mission register as December 2, 1839

⁷⁶ *Le Père T de Theux*, p. 170

was Father George Carrel, the future first Bishop of Covington, who was born in Philadelphia in the old William Penn Mansion on Market Street. He was educated at Georgetown College, spent two years in the White Marsh novitiate, which he left to enter the diocesan priesthood, passed some years in the parochial ministry at various posts, and then sought readmission into the Society of Jesus in Missouri. He was received at Florissant, August 19, 1835.⁷⁷ Father Carrell was followed July 17, 1836, by Isidore Boudreaux, the first student of St. Louis University to become a Jesuit. The author of the *Annual Letters* for 1836 felt that the entrance of an American college student into the novitiate was an event important enough for formal record. "From the Sodality, contemning the joys of the world, there came to the Society Isidore Boudreaux, the first candidate from Louisiana, and one of no uncertain promise." With young Boudreaux, whose praise as master of novices was to be heard in later years, entered on the same day, Francis O'Loghlen, a native of Ireland, who had been a student in Bishop Purcell's seminary in Cincinnati. To the names of Father George Carrell and Isidore Boudreaux as American novices received at Florissant before 1840, were added those of John Verdin and his brother Joseph, students of St. Louis University, who were received in the novitiate, the first on April 25, 1838, and the second on September 8 of the following year.

§ 5. EARLY BENEFACTORS

Any record of the benefactors of the Missouri Mission must begin with the name of Bishop Du Bourg. In a sense he began it inasmuch as he was the chief agent in bringing about the emigration from Maryland to Missouri of the group of Jesuits that formed the nucleus out of which the mission grew. As long as he remained at New Orleans he followed with sympathy its pioneer struggles and even after his final withdrawal from America, he continued to manifest an active interest in its affairs.

The correspondence of Du Bourg set before the reader in connection with the prelate's persistent and finally successful efforts to introduce the Society of Jesus into his diocese is evidence enough, if other were wanting, of the esteem which he entertained for that religious body. To Father Dzierzynski he confided, "the Society [of Jesus] is the dream of my soul and the idol of my heart." One must, perhaps,

⁷⁷ "I now have an excellent English teacher here, Father George Carrell. He was formerly a novice of the Society in Maryland under Father Van Quickenborne, but left of his own accord because he thought himself unequal to the studies of the Society. He was readmitted last August 19 (1835), conducts himself very well and preaches splendidly." De Theux ad Roothman, August 19, 1836 (AA)

in appraising the attitude of this eminent ecclesiastic towards men and things, make due allowance for a somewhat sentimental exuberance of expression to which he fell heir with his West Indian birth. Yet there is nothing in the correspondence which came from his pen to indicate that his repeated protestations of regard and affection for the sons of St. Ignatius were gestures only and did not express the genuine sentiments of his heart. True, the all too facile proffers and promises of material assistance into which his enthusiastic Creole temperament sometimes betrayed him gave color to the suspicion that one could not too confidently pin faith to his assurances in this regard.⁷⁸ But there could be no question of insincerity, it was only that in moments of emotional and imaginative ardor engagements were sometimes lightly entered into which later were found to be impracticable. The good Bishop saw things in the large, his plans were never on a meagre or contracted scale, on the contrary, they often ran into the grandiose. But the difficulties that might reasonably be expected to attend the execution of his plans as well as other aspects of practicality were liable at times to escape him. No better characterization of the prelate was ever penned than the one which his spiritual daughter and devoted admirer, Mother Seton, compressed into a sentence: "Rev. Mr. Du Bourg—all liberality and schemes from a long custom of expending."⁷⁹ On the other hand, Father Van Quickenborne, shortly after his arrival at Florissant, had this warning for the superior in Maryland: "Allow me to say here that Bishop Du Bourg is not a man we can rely upon for temporalities. He loves us and would wish to have us everywhere, but we cannot easily trust his promises when they concern the giving to us of material things."⁸⁰ In justice to the Bishop it must here be said that at this particular turn he was in no position to lend financial aid to anybody in view of distressing pecuniary embarrassments of his own. Two years later, in a communication to the Father General, Van Quickenborne was to witness to the prelate's substantial generosity.

⁷⁸ An instance in point was the impression under which Du Bourg apparently left Van Quickenborne that he would be given immediate possession of the farm at Florissant without payment of any kind having to be made. As a matter of fact, the farm was being managed for the Bishop by a tenant on a fifty-fifty basis. The tenant was protected by a ten-year lease, of which seven years were yet to run, given him by the Bishop and he refused to vacate the farm in favor of Van Quickenborne except on payment of four hundred dollars or its equivalent. See *supra*, Chap. IV, § 2. The Bishop, it would seem, had apprehended no attempt on the part of the tenant to press what after all was his right according to the lease.

⁷⁹ Sister Mary Agnes McCann, *History of Mother Seton's Daughters* (New York, 1917), 152.

⁸⁰ Van Quickenborne ad Dzierzozynski, January 1, 1824 (B).

Bishop Du Bourg, who is truly a very devoted friend of ours, will perhaps present this letter to your Very Reverend Paternity. He will, so he says, endeavor after his return [to Europe] to send sufficient revenues for founding a college in St. Louis and I do not doubt that he will do so. What he promised in the Concordat, he has performed. He has delivered to us the title to the farm, as also to the church in this village [Florissant] and to a piece of property in another village. He lately gave us \$400 in money. He offers, about which matter he is going to speak to your Very Rev. Paternity, a tract of 200 acres situated in Opelousas in lower Louisiana. He wishes to give the Society an entire district there as large as he gave here. This is an excellent proposition. The Bishop, moreover, has changed his mind in regard to a parish church in St. Louis.⁸¹

In November of the same year, 1826, Van Quickenborne wrote to Bishop Rosati apropos of a letter received from Bishop Du Bourg. "He says nothing about his present situation, but tries to console us for his absence with the hope that he is going to be doubly useful to us in France. He and [Rev.] Mr. Niel have visited our Fathers in Paris to beg assistance for us."⁸² Four years later the Florissant superior, in a communication to the General, again dwells on Du Bourg's generosity. After writing that the prelate had failed to deliver immediately the title to the Florissant farm, as there was a mortgage on the property, he continues: "But he made abundant compensation for that by giving us whatever he had, so that on leaving for France he spent his last 300 dollars on us in making perfectly secure the property which he gave us at the time in St. Louis and on which the college is built. Every year he gives us 100 dollars out of his own pocket and he recommends us everywhere to the liberality of the Association of the Faith and of his best friends. He writes us letters full of affection."⁸³

Within a year after the Bishop's return to France, where he was occupying the see of Montauban, he remitted to Father Dzierozynski a handsome gift in money, which act of generosity the Maryland superior did not fail to report to Father Fortis. "Bishop Du Bourg, the founder of this Mission [of Missouri], though he has left our America and returned to France, shows himself a dear Father toward this little daughter of his, seeing that he has but recently sent me a thousand [dollars]. Last year, on his departure from America, he wrote me two very charming letters, in which he solemnly declared that in Europe he would be of greater service to our Society than [he had been] in America. And he has proved it within the first year of his departure."⁸⁴

⁸¹ Van Quickenborne ad Fortis, May 2, 1826 (AA)

⁸² Van Quickenborne à Rosati, December 26, 1826 (C)

⁸³ Van Quickenborne ad Fortis, September 9, 1830 (AA)

⁸⁴ Dzierozynski ad Fortis, May 10, 1827 (AA)

In his efforts to secure help for the Jesuits of his former diocese Bishop Du Bourg was to go to high quarters. He took the matter up with the Duc de Rivière, governor of the young prince, the Duc de Bordeaux. The latter, a grandson of Charles X, was later known as the Count de Chambord, around him as the prospective Henry V were to gather for years the hopes of the French legitimists for the restoration of the Bourbon throne. In a letter from the Bishop to Van Quickenborne one gets a momentary glimpse of the prince as he presented himself to the French court attired in the Indian costume which had come all the way from Florissant. But nothing came of this ingenuous attempt at publicity on behalf of a good cause, as the Bishop informed Van Quickenborne.

It is now quite a while, Reverend Father, since I have written to you, not indeed from any lack of affection or steady remembrance in your regard, for I can assure you that my heart and soul are turned towards you habitually and that I find no sweeter consolation than to occupy my thoughts with the good you are doing or with the great harvest which your establishment is destined to gather in. Did my pecuniary position permit of my cooperating with you, be altogether convinced that I should find the greatest enjoyment in doing so. So far the initial expenses for my establishment here and for the poor have made it necessary for me to go even beyond my means, but if God lends me life, it will not be always so. I am trying to procure for you from one quarter and another all the assistance I can, but so many good works are to be provided for, and, besides, so perceptible is the cooling-off of charity that to obtain such assistance becomes more difficult from day to day. I am very glad that you received the thousand dollars, and still more glad that Father Kohlman[n] has written to you of the kindly attitude towards your establishment of the Father General as also of your fathers in France. But these latter are persecuted, oh, with how much violence! I do not think, however, that it is possible to harm them so long as the Charter remains in force. The progress you are making is a proof that God is with you. And in such case what can be wanting to you? *Dominus regit me et nihil mihi deerit* ["The Lord ruleth me and nothing shall be wanting to me"] He it is who goes about disposing the hearts of men to assist you, and if at times He leaves you in distress, this can only be to add to your merits those of submission and confidence.

Your little Indian-chief costume has been a source of delight to his Lordship, the Duc de Bordeaux, who rigged himself out in it on its arrival, giving great amusement on the occasion to all the court. Yet I am astonished that the affair has brought no results for your Mission despite the interest which the Duc de Rivière, the prince's governor, promised me in its favor. I wrote him on the arrival of the costume an engaging letter, which has been left without an answer. I propose to return to the charge, but this must be done with great discretion, especially on the part of a French bishop. I am ever cherishing the firm hope that before my death God will grant

me the favor of seeing your establishment firmly grounded and in great repute. See, you are eight priests, who by your union are worth sixteen. I should wish to see you multiply in numbers. It is astonishing that as yet you have no novices. At least you say nothing to me about them. I shall also be greatly pleased to learn of the progress of your church in St. Charles, which according to your hopes of last June ought to be under roof by today. The increase in the number of Easter communions is a very consoling thing, and the 120 baptisms of Protestants or unbelievers in so few years offers grounds of hope for a very rapid increase in the number of proselytes to the Faith. Here indeed is a fine beginning of the harvest, in which I rejoice as much as yourself, and which ought to encourage all the friends of religion to interest themselves in your labors. Your fourth year of probation will soon be finished. You will then number eight Professed Fathers, a fine beginning.⁸⁵ If God has sent me great trials and permitted great reverses to settle on several undertakings of mine in my former diocese, the unexpected success which he has granted to your undertakings compensates me for them amply. Though that were the only gain to show, I should not consider as badly employed the fifteen years which I spent in that country. And yet I hope that the establishments of the Lazarists and the Ladies of the Sacred Heart likewise count for something. I see with pleasure that the new Superior-General of these gentlemen is taking their work in America to heart. He is going to send them three French subjects. Little by little their Society also will develop stability. Nothing is more to be desired. For in those parts and indeed all over the United States it is my firm conviction that one can do nothing except through bodies, such as yours and theirs, which have maintained themselves in their primitive spirit and have a large and unyielding base of support in Europe. Individuals are too few and scattered to be relied upon, and we may not hope from them that unity of interests and of action which is the source of all strength.

Write to me from time to time and in great detail. You will always find in me a tender friend ready to do everything in your behalf.⁸⁶

⁸⁵ Through lack of familiarity with the Jesuit rule the writer falls into some inaccuracies. "Third" should be substituted for "fourth" in the reference to the year of probation which Van Quickenborne and the young priests under him were about to complete. In Jesuit parlance the term "professed" is applied only to such priests of the order as "take" what are called "solemn vows." Moreover, the mere discharge of the third year of probation, ordinarily called the tertianship, does not constitute a Jesuit a "professed father," as the Bishop's words imply.

⁸⁶ Du Bourg à Van Quickenborne, Montauban, January 26, 1828 (A). Commenting on Du Bourg's liberality Van Quickenborne wrote in the course of the same year (1828) to the Maryland superior: "Bishop Du Bourg, when here, promised to give what was necessary for the foundation of the new St. Louis College, i.e., for the support, present and future, of eight professors. Your Reverence sees from his own actions how he intends to stand by his promises. Those 6000 francs came from the Society of the Propagation of the Faith at his solicitation. Moreover, he has commended our work, so he writes to me, to the Duc de Riviere. He is truly a friend." Van Quickenborne ad Dzierzynski, November 17, 1828 (B).

To this expression of Du Bourg's continued cordial interest in the Missouri Mission may be added some passages of a like tenor which occur in letters addressed by him in 1829 and 1830 to Bishop Rosati of St. Louis

I hope effective steps will be taken in Belgium to obtain aid for your Fathers of Missouri. Such measures will accrue to the solid and lasting good of your diocese, of which I consider them the main support for the vast district which has fallen to them. I have learned with much pleasure that their church and residence in St. Charles have been completed, without fail, this will become a center for much good. I rejoice no less to see them take in hand the college of St. Louis, which cannot but prove a success and which will realize all your former plans in behalf of the youth of that town.

A detachment of four good priests, your Lordship, is departing hence to reinforce the clergy of our brother of New Orleans [Bishop De Neckere]. Accompanying them are four Jesuits, destined for the college of Bardstown, a precious acquisition for Mgr. Flaget, which will set him at ease as to the future of that fine establishment. I presume this last contingent will not fail to be followed by another. I am at work organizing a party for Father Van Quickenborne with which, I believe, both he and yourself will have every reason to be satisfied. You may speak to him about the matter.⁸⁷

No information is at hand concerning the candidates whom Bishop Du Bourg was thus preparing to send to Van Quickenborne. No group of novices from France is known to have affiliated with the Missouri Mission at this period and it would seem accordingly that the ardent prelate's design miscarried. As a final word from the former Bishop of Louisiana in regard to the religious order he had helped to establish in Missouri in 1823, some lines from a letter addressed by him to Bishop Rosati, May 19, 1831, may be cited. After the passages already quoted with their uniform note of cordial approval and sympathy for the work of the Missouri Jesuits, the lines which follow may seem to throw some measure of weight into the other scale. The reference made by the Bishop to the separation of Florissant from Georgetown bears on the release of the mission in 1831 from the jurisdiction of the Maryland superior.

I am very well pleased to learn of the separation of Florissant from Georgetown and the appointment of [Rev.] Mr. De Theux to the Superiorship of your establishment. He is less rigid than his predecessor and will manage better with you, a thing very important even for public edification. I must say that all the rebuffs you have had to suffer from that quarter have diminished greatly the interest I took in these gentlemen. You may, if you judge it apropos, say this to [Rev.] Mr. De Theux, who cannot take too

⁸⁷ Du Bourg à Rosati, October 27, 1830 (C)

much to heart the word of St Paul, that the *letter killeth*. This letter has not in effect been made for all places and circumstances. Hence the disagreement it has given birth to in the missions, every time that it has not been modified by charity.⁸⁸

The allusion here to Father Van Quickenborne's failure, as alleged, to cooperate with the Bishop of St Louis has reference in all probability to the difference of opinion which arose between the two as to the extent to which the Jesuits might reasonably be expected to lend help to the Bishop in his cathedral services. Particulars about this passing disagreement are reserved for a later section of this narrative (Chap XXXIV, § 2), in which will be detailed the circumstances attending the first exercise of the ministry in St Louis by the Society of Jesus. As to Du Bourg's stricture on Van Quickenborne that he was disposed to pursue too straight-laced and mechanical a course in his management of affairs, it was not altogether devoid of foundation. No man could have been more well-meaning or self-forgetting, more energetically zealous than this sturdy son of Flanders who inaugurated the work of the restored Society of Jesus in the American West. But tact in dealing with others was an art in which he sometimes failed as he also fell short on occasion of the breadth of mind which knows how to temper the literal exactions of the law in deference to pressing circumstances.

As to Bishop Du Bourg, he continued to the end, one may be sure, to feel towards the Society of Jesus in Missouri the same kindly sympathy of which he had left so many obvious tokens strewn along his troubled way. He died Archbishop of Besançon, December 12, 1833. When the news reached Florissant, the superior of the Missouri Mission, Father De Theux, announced to Bishop Rosati his intention to say Mass "for the repose of the soul of the great benefactor of your diocese and of our little Society in Missouri."⁸⁹

Among the benefactors of the midwestern Jesuits the French Association of the Propagation of the Faith holds a distinguished place. Though not the actual founder of this great international society for financing Catholic foreign missions, Bishop Du Bourg appears to have conceived as early as 1815 the original idea out of which it was evolved. The existence of the association as at present organized dates from May, 1822, when the Reverend Angelo Inglesi, vicar general of Bishop Du Bourg, in cooperation with a committee of laymen, drew up at Lyons

⁸⁸ Du Bourg à Rosati, May 19, 1831 (C)

⁸⁹ De Theux à Rosati, Florissant, 1832 (C) The aid extended by Mother Duchesne and her nuns to the Florissant Jesuits in 1823 and subsequent years has been recorded *supra*, Chap IV, § 3

in France a plan for voluntary material aid on the part of the laity to Catholic foreign missions throughout the world ⁹⁰

Set up within a year of the birth of the Association of the Propagation of the Faith, the Jesuit Mission of Missouri shared in the very first disbursement made by the new agency in 1823 in favor of the United States. In the course of that year the association distributed the modest sum of twenty thousand francs, its first appropriation on behalf of the foreign missions. The entire sum was divided between Bishop Flaget of Bardstown, Bishop Du Bourg of Louisiana, and the missions of the Orient. Du Bourg's share, seven thousand francs, was applied by him to the reduction of the debt he had incurred in acquiring the Seminary property at the Barrens and the Florissant farm which he had transferred to the Jesuits. It was in this manner that the Jesuits of Missouri became beneficiaries in the first money to come to the United States from Catholic Europe through the Association of the Propagation of the Faith. "The succeeding appropriations," Du Bourg assured the Central Bureau of the association, "will be applied faithfully and entirely to the maintenance of these two establishments of the Lazarists and Jesuits, on which rest the hopes of religion in this vast region." In January, 1826, shortly before his permanent withdrawal from America, the prelate wrote to his brother in Bordeaux: "I have been unable to assist them [the Jesuits] as substantially as I should have liked, having still something to pay on the establishment which I have given them. As soon as this debt is discharged, if our brothers in Europe continue to help us as liberally as heretofore, I intend to spend a quarter, perhaps a third of these donations to aid the Fathers in their important work. They will also need more subjects, for the field which I have assigned them is immense, but I believe that all will come in good time." ⁹¹

"Our worthy Bishop [Rosati]," wrote Father De Theux in 1831, "has sent me a remittance of 2000 francs on the part of the Association of the Propagation of the Faith, they came at an opportune time." ⁹² The same Father said in 1832: "Father General advised me that the Society of the Propagation of the Faith assigned me 1000 dollars. So far the money has not come, but I am patiently expecting it. It seems that everything done in behalf of this Mission must meet with contradiction." ⁹³ De Theux's patience was not tried indefinitely. The subsidy came in the course of 1832. In September of that same year Bishop

⁹⁰ Edward J. Hickey, *The Society for the Propagation of the Faith, 1822-1922* (Washington, 1922).

⁹¹ *Ann Prop* 2:395. Translated in *RACHS*, 14:161.

⁹² De Theux à sa mère, January, 1831 (A).

⁹³ De Theux à ses frères et soeurs, May 29, 1832 (A).

Rosatı thanked Archbishop Du Bourg, then occupying the see of Besançon in France, for his kindly offices with the directors of the association and asked him to continue them. Of the sixty-six hundred dollars received from the association, one thousand were to go to the Jesuits. Specifically, one hundred dollars were for the church in Florissant, one hundred and fifty for the expenses of Father Van Quickenborne's missions in Missouri and Illinois, fifty for St. Louis College and fifty for the St. Charles church. "I will add 500 for the College, 100 for Florissant and 50 for St. Charles. I believe I shall thus have discharged the intentions of the Association in regard to the two establishments [i.e. of the Lazarists and Jesuits]"⁹⁴ In 1843 the mission, now become the vice-province of Missouri, received thirty thousand francs from the association and in 1846, 56,820 francs, of which 44,900 were specifically for the Rocky Mountain Missions.⁹⁵ In 1848 the appropriations were suspended and so continued for a few years, the receipts of the association having notably diminished in consequence of the revolutionary troubles in Europe. The appropriations had been resumed at least by 1855, in which year Father De Smet (in the name of the vice-province of Missouri) thanked Canon De La Croix of Ghent, an official of the association, for alms received.⁹⁶

Most of the houses of the vice-province shared at one time or another in the funds distributed through the association. St. Stanislaus Seminary, St. Xavier College, Cincinnati, the St. Charles residence, and the Indian missions were all on occasion assisted from this quarter.⁹⁷ "We cannot pass over in silence," Father Duerinck reported from St. Mary's Potawatomi Mission in 1849, "the aid afforded us in our misery by the Association of the Propagation of the Faith. Their charity, which embraces the whole world, gave us 600 dollars."⁹⁸ The *Annales de la Propagation de la Foi* published interesting and edifying reports from the missionary field, and through its pages the work carried on by the Jesuits of Missouri among the Osage, Potawatomi, and Rocky Mountain Indians was brought to the notice of the Catholics of France, and, through the medium of translation, those of other lands.

What the association had done for the diocese of St. Louis is told by Bishop Rosatı in a communication, May 20, 1832, to a Belgian benefactor, M. Ohslagers.

⁹⁴ *Ann. Prop.*, 7, 109.

⁹⁵ *Catholic Almanac*, 1844, 1848.

⁹⁶ De Smet, *Western Missions and Missionaries* (New York, 1863), p. 378.

⁹⁷ "November 11, 1836. Received from the Association for the noviceship—\$420." Mission ledger (A).

⁹⁸ De Smet, *Western Missions*, p. 330.

I beg you to thank the Central Council of the Association in my behalf for the aid they have supplied me through your intervention. We shall never forget our benefactors of Europe whose charity passes beyond the seas and concerns itself with the welfare and propagation of religion in lands where everything is still to be done, still to be created. To the pious liberality of the faithful in Europe, Catholic America will owe in great part her religious establishments, which are the most effective supports of the Faith. Had my poor diocese been abandoned to its own resources, it would be without priests, convents, colleges, seminaries. We have now in this diocese, thirty-six priests, six convents of religious, an orphan asylum and a hospital, conducted by the Sisters of Charity, two colleges, one of which has a hundred boarders and the other a hundred and fifty pupils, mostly day scholars, and finally seventeen churches already built and eight in course of erection or about to be ⁹⁹

Coming later into the field and more restricted in the range of its benefactions than the French Association of the Propagation of the Faith was the Leopoldine Foundation of Vienna. It owed its origin largely to Father Rese, the future Bishop of Detroit, who, as vicar-general of the diocese of Cincinnati, visited Austria in 1827, where he succeeded in engaging the interest of influential Catholics, especially in court circles, on behalf of the needy German parishes and missions of the United States. With a view to furnishing financial aid to the latter an association on the pattern of the French Association of the Propagation of the Faith and named for Leopoldine, the favorite daughter of Francis I of Austria, was thereupon established in that country under the imperial patronage. Its funds continued for years to be distributed among various American dioceses, the German parishes served by the fathers of the Missouri Mission sharing often in its benefactions. The reports of the association (*Berichte der Leopoldinen Stiftung*) contain letters from Fathers Van de Velde, De Smet, Cotting and Helias, in which grateful acknowledgment is expressed for aid received ¹⁰⁰

In general the bulk of the European pecuniary aid received by the Missouri Mission, at least in the first decade or two of its history,

⁹⁹ *Ann Prop*, 7 103

¹⁰⁰ Theodore Roemer, O M Cap, *The Leopoldine Foundation and the Church in the United States, 1829-1839* (United States Catholic Historical Society, New York, 1933). The *Catholic Historical Review*, 1 51-63, 175-191, lists the contents of the organ of the Leopoldine Foundation, *Berichte der Leopoldinen Stiftung im Kaiserthume Oesterreich*. Aid to the German parishes in Missouri was furnished on occasion by the Ludwig-Missionsverein of Munich. *The Salesianum*, (St Francis Seminary, St Francis, Wisconsin), XXV, no 4, p 42, T Roemer, *The Ludwig-Missionsverein and the Church in the United States, 1838-1918* (Washington, 1934)

came from Belgium¹⁰¹ When Bishop Rosati was in Europe in 1841, he received from Father Verhaegen the advice to visit Belgium, wherever else he might go, "for the Belgians," Verhaegen assured him, "are the most generous people in the world when there is a question of spreading the religion they profess"¹⁰² Added to the native generosity of the Belgian people was the circumstance that the first members of the Missouri Mission were, almost without exception, of Belgian origin. The families of the latter were thus led to take a direct interest in the apos-

¹⁰¹ An occasional benefaction came from other than Belgian sources "Marchioness Wellesley has given a secular priest from Missouri a chalice for Fr Van Quickenborne" Kenney to Dubuisson, Clongowes Woods, Ireland, July 2, 1826 (B) The Marchioness Wellesley, granddaughter of Charles Carroll of Carrollton, had aided Van Quickenborne in his missionary work in and around White Marsh "It would certainly give great pleasure to R[ev] F[ather] Van Quickenborne to hear that his old friend and benefactress Mrs Patterson is by this time Vice-Queen of Ireland, as she was to be married to Lord Wellesley, Lord Lieut of that country Nothing was wanting for this marriage to take place but the King's permission and in case he should refuse it, the said Lord offers his resignation of his Vice-royalty and to marry this lady You may tell him I have this news from her father, Mr Caton I wish also that Fr V Q should write to Mrs Ann Patterson, giving her an account of his labors there and send the letter to me or to old Mr Carroll [Charles Carroll of Carrollton]" Beschter to Dzierezynski, November 25, 1825 (B)

The Countess de Maistre (Madame de Montmorency) showed an active interest in the Missions of Maryland and Missouri, collecting on their behalf in 1833 among her titled friends the sum of 7,822 lire for the purchase of church equipment and other supplies The articles, after being put on exhibition at the residence of the Marquis de Montmorency in Turin ("*on dit que c'etait un beau spectacle*"), were sent to the United States for distribution between Maryland and Missouri "She has begged, worked and had others work for this object You must write and ask her to thank the benefactors, and you must also thank her yourself, sending along at the same time the *relation* promised so long ago" Roothaan à Dubuisson, January 9, 1834 (AA) In the list of subscribers to this fund are found the names of the King and Queen of Sardinia, the Queen Dowager Marie, the Queen of Hungary, the Queen of Naples, Count de Maistre, Marquis Eugene de Montmorency, Lord Clifford, the Archbishops of Geneva and Turin, the Religious of the Sacred Heart of Turin, etc

In 1848 Bryan Mullanphy, then mayor of St Louis, in recognition of the education he had received at the hands of the Jesuits "both at Stonyhurst in England and at St Louis University in the United States," presented a thousand dollars to Father Roothaan, who was in great difficulties owing to the outbreak of the Roman Revolution The money, put on deposit in St Louis to the General's credit, was turned over by him to Father Elet, the vice-provincial

The last letter written by Father Elet to Father Roothaan was one introducing to him at Rome Mr L A Benoist of St Louis "one of our friends, who in more than one situation has rendered great service to us in his quality of banker" Elet à Roothaan, March 20, 1851 (AA)

¹⁰² Verhaegen à Rosati, December 16, 1840 (C)

toxic work which their sons were carrying on in the wilds of America. From his sister Coletta Van Quickenborne received frequent gifts in money, on a particular occasion he was enabled thereby to cancel a very annoying debt. Verhaegen's mother remembered her son in substantial ways, while De Theux's entire family worked together to relieve the needs of the little missionary colony in far-away Missouri. A mission ledger records frequent donations in money from Madame De Theux of Liège, while her daughter, Cecile, came forward on different occasions with substantial gifts. A remittance from the latter of four hundred florins in favor of Father Verhaegen enabled him when president of St. Louis University to liquidate a portion of the debts that hung over the institution.¹⁰³ Cecile De Theux could show her thoughtfulness in other ways. "The surplice which my sister Cecile has been so good as to knit for me is very handsome," commented Father De Theux, "I surely believe the good people of Florissant have never seen the like of it before, not even when their bishops have honored them with a visit."¹⁰⁴ To complete her benefactions, Cecile De Theux left a legacy of thirteen hundred and twelve dollars to the Missouri Mission.¹⁰⁵ Another Jesuit to be favored with liberal alms from his family was Father Helias D'Huddeghem. His little church of St. Francis Xavier at Taos near Jefferson City was so greatly indebted to the benefactions of his mother, the Countess of Lens, that, as he somewhere notes, she had every title to be called its foundress.

Outside the families of the Flemish Jesuits attached to the mission numerous benefactors were also to be found among the Catholic laity of Belgium. Next to M. De Nef, the most conspicuous of these lay-benefactors was a resident of Antwerp, M. Guillaume Joseph de Boey. He was a friend of Father De Smet and it was through regard for the latter, it would appear, that he was led to take a lively interest in the labors of the Missouri Jesuits. He applied to De Smet in September, 1837, just on the eve of the latter's departure for America to re-join the Society of Jesus, for information as to the best method of for-

¹⁰³ *Le Père T. de Theux*, p. 105.

¹⁰⁴ Church goods were very difficult to obtain in western America at this period, hence gifts in this line from Europe were particularly welcome. In 1835 Father De Theux received from Italy twelve chasubles, and from Belgium twenty-nine albs, four surplices, twenty-six cinctures, two amices, fifteen corporals, fifty-four purificators, two silver chalices, and six candlesticks, together with several missals and sets of breviaries, all these articles being new. There were, moreover, in the shipment from Belgium twenty-two used chasubles, half of which number were given to Bishop Rosati as being better than the ones actually in use in many of the poor churches of the diocese. Some of the new chasubles received were also presented to the Bishop De Theux ad Roothaan, February 17, 1835 (AA).

¹⁰⁵ Mission ledger (A).

warding his contributions Should they be sent in specie or in bills of exchange¹⁰⁶, and if in specie, is not French money to be preferred?¹⁰⁶ On October 16, 1837, the bark *Paoli*, Captain Rangard, left Antwerp for America having in its cargo eleven boxes consigned to St. Louis University¹⁰⁷ Insurance was carried on the consignment to the amount of forty-four hundred francs Seven of the boxes were the gifts of M. De Boey The articles they contained were of the most varied description, including books, geometrical instruments, porcelain vases, band instruments, flutes and violins There were, besides, albs, chasubles, surplices, chalices and crucifixes. Conspicuous among De Boey's gifts was a richly embroidered silken banner, *le drapeau d'Harmonie*, valued at nine hundred francs, behind which the students of St. Louis University were often to march in procession through the streets of the city¹⁰⁸

It was largely with money contributed by the same Belgian benefactor that the first University chapel was erected in 1836 on Washington Avenue¹⁰⁹ In 1842 Father Van de Velde in the course of a business trip through Belgium received a loan from De Boey of a hundred thousand francs Dying in 1850, before the loan was payable, the lender in his last will and testament transferred his claim to the debt to Father Roothaan, who annulled the debt But the most notable of all De Boey's benefactions was the seventy-five thousand francs which he conveyed to Bishop Henni of Milwaukee as a fund for the establishment of a Jesuit college in that city Transferred by the Bishop to the vice-province of Missouri, the fund made possible the college that was later to develop into Marquette University, of which great Catholic institution of the Middle United States the munificent M. De Boey may justly be considered the founder.

Other laymen engaged in pious endeavors to finance the missionary enterprises of their Belgian countrymen in America were MM. Le Paige, Van de Ven, Van Dyck, Van Hoydonck, Caers, Olslagers, the last a cousin of Father De Theux from Marsenhoven, and the Proost brothers of Antwerp¹¹⁰ The Proost brothers formed a partnership with MM. De Nef, De Boey and Le Paige to raise funds for the Missouri Mission by methods that were distinctly modern They proposed to speculate in stocks, the profits of their ventures to go to the mission "For the benefit of our dear missions in America," De Nef advised Father De Theux in 1833, "I have formed a sort of company with my

¹⁰⁶ De Boey à De Smet, September 2, 1837 (A)

¹⁰⁷ Joseph Proost à De Smet, October 18, 1837 (A)

¹⁰⁸ *Litterae Annuae*, 1837 (A)

¹⁰⁹ *Litterae Annuae*, 1837 (A) M. De Boey's contribution toward the erection of the chapel was ten thousand florins

¹¹⁰ *Le Père T. de Theux*, etc., pp. 111, 127

honorable friends, MM De Boey, Le Paige and the Proost brothers of Antwerp The plan is this we buy stocks in different countries on the understanding that the loss, if such there be, shall be borne entirely by ourselves, and that a good part of the profits, if any result, shall go to our dear Mission in America, so that our speculation, with this end in view, may produce great fruit to the glory of God " ¹¹¹

The generosity of Belgium towards the Missouri Mission was not confined to the Belgian laity. Many sincere benefactors were likewise numbered among the clergy In this connection the name of Msgr Van Bommel, Bishop of Liège, calls for mention. In 1832 he sent Father De Theux an alms of a thousand francs The following year he ordered a collection in his diocese for the Missouri Mission, which netted three thousand francs ¹¹² In 1835, when De Theux's funds were at a low ebb, so that he experienced serious difficulty in boarding his thirteen novices, Bishop Van Bommel, on being advised of his distress, sent him a generous donation Other ecclesiastics who deserve mention in this connection are Msgr Barret, vicar-general of the diocese of Liège, who on his death in 1834 left a bequest of twelve thousand, five hundred francs to the Missouri Mission, and the Rt Rev Bishop of Namur, whose legacy to St. Louis University went to defray the expense of furnishing the new university chapel ¹¹³ The travelling expenses of the eight candidates who set sail from Antwerp on September 20, 1839, for Florissant were paid by the two seminaries of Bois-le-duc and Breda in Holland.

Among other early benefactors of the Missouri Mission note must be taken of Father Charles de la Croix, who was parish-priest at St Ferdinand at the time of Van Quickenborne's arrival in 1823 He had greatly at heart the success of the missionary and other enterprises of his Jesuit countrymen in western America He devised a plan for a society in Belgium similar in scope to the French Association of the Propagation of the Faith, but meant solely for the support of the Belgian missionaries in America In reporting the details of this plan to Father Dziezozynski (1829), Van Quickenborne was careful to disclaim any responsibility for that feature of the proposed society which was to limit its charitable aid to priests of Belgian birth He speaks of Father De La Croix as "*bonus ille amicus noster*," "that good friend of ours," and observes that he has brought to the notice of others the Indian missionary labors of the Jesuits of Missouri The funds collected by the proposed association were to be forwarded to a committee of four priests in America, Fathers De Neckere, the future Bishop of New

¹¹¹ *Idem*, p 105

¹¹² *Idem*, p 118

¹¹³ *Litterae Annuae*, 1837 Mission ledger, p 13 (A)

Orleans, Maenhaut, De La Croix and Van Quickenborne To avoid interference from the bigoted government then ruling over the Netherlands, the real purpose of the association was to be concealed under a non-committal name Finally, the publicity necessary for the success of the venture would be provided for by the publication at the hands of the General Director of letters received from the missionaries in America Such was to be Father De La Croix's projected Belgian Association of the Propagation of the Faith¹¹⁴ For some or other reason it remained a project only, or, if it ever was actually set on foot, could not have achieved any large or conspicuous measure of success. In later years, however, De La Croix, as a Belgian official of the French Association of the Propagation of the Faith, was enabled to secure at least one considerable appropriation of money for his Jesuit friends in Missouri

¹¹⁴ Van Quickenborne ad Dzierzozynski, November 13, 1829 (B) Associations with a view to aiding the Missouri Mission were actually begun in Belgium and Holland in the thirties See *infra*, Chap. XV, § 3