

## CHAPTER XXI

### LITERARY WORK—RELATIONS WITH HIERARCHY AND SISTERHOODS

#### § I. THE MINISTRY OF THE PEN

The Society of Jesus has always set great store by writing as a means of advancing the interests of religion. To realize its great literary productivity one has only to glance at Sommervogel's voluminous bibliography of writers of the Society, of whom some twenty thousand are listed therein, many of them with scores of titles after their names.<sup>1</sup> But authorship is not an activity that one associates with frontier or pioneer conditions, where energies are absorbed in the bare struggle for existence there will be scant opportunity for the making of books. And this was precisely the condition that beset the middlewestern Jesuits for at least the first half-century of their career. Where a mere handful of men were engaged in the rather desperate enterprise of staffing parishes, colleges and Indian missions that required for their adequate management a personnel two or three times as large, one would not expect to find much literary productivity if any at all. Nor was such, in fact, to be found. One names De Smet's *Letters*, Weninger's volumes, Arnould's *Imitation of the Sacred Heart*, Smarius's *Points of Controversy*, a few sermons and addresses in pamphlet form, and the literary output of middlewestern Jesuits down to 1870 is practically covered. Whatever they wrote, and this is true particularly of Fathers Weninger and De Smet, was the by-product of unusually busy careers, which were by no means literary. A Jesuit writer in the sense of one detached from other occupations and calling his time his own for labors of the pen was unknown among them.

The earliest printed matter bearing the name of a western Jesuit would seem to belong to 1841. In that year a report by Father Verhaegen, *The Indian Missions in the United States of America under the care of the Missouri Province, Soc. Jesu*, was published at Philadelphia in pamphlet form. It contained two letters of De Smet, the first of his to be issued in print. In the same year, 1841, there appeared in St. Louis in printed form a sermon delivered by Father Van de Velde in

<sup>1</sup> Carlos Sommervogel, S. J., *Bibliothèque de la Compagnie de Jésus*, 9 v. (Brussels, Paris, 1890-1900)

the St. Louis cathedral in commemoration of the sixty-fifth anniversary of the Declaration of Independence. The pamphlet was issued at the instance and under the auspices of the Hibernian Benevolent Society of the city. Father Van de Velde's subject was "True Liberty" and he took for his text the words of St. Paul in Second Corinthians "Where the Spirit of the Lord is, there is liberty."<sup>2</sup> The discourse, highly charged with patriotic fervor as suited the occasion, is in the flamboyant manner in vogue at the period. Yet literary quality is not wanting and one can appreciate its merits all the more when account is taken of the circumstance that the author was using a language other than his native Flemish. When Van de Velde died as incumbent of the see of Natchez, he left behind him a collection of sermons with the request that they be published for the benefit of the clergy.<sup>3</sup>

The first book by a midwestern Jesuit to appear was Father De Smet's *Letters and Sketches with a narration of a years residence among the Indian tribes of the Rocky Mountains*, published at Philadelphia in 1843. The *Oregon Missions* was published in 1847, *Western Missions and Missionaries* in 1863, and *New Indian Sketches* in 1865. These books of De Smet were widely circulated in the United States and Europe and attracted national and even international notice. No other writer of the western Jesuit group achieved as high a degree of literary popularity.<sup>4</sup>

The Potawatomi and Osage missionaries left behind them manuscript dictionaries and grammars in the native Indian languages, none of which material has seen publication. However, Father Christian Hoecken brought out at Cincinnati in 1844 a Potawatomi catechism and at Baltimore in 1846 a prayer-book (*Livre d'enfant*) in the same language. Two Potawatomi prayer-books by Father Maurice Gailland were also printed, one at St. Louis in 1866 and the other at Cincinnati in 1868.<sup>5</sup>

Father Cornelius Smarius, eminent chiefly as a pulpit-orator, was also a finished writer in the vernacular.<sup>6</sup> An address, "The Pagan and Christian Families," which he delivered before the members of the Mercantile Library Association of St. Louis, was issued as a pamphlet in 1857. His *Points of Controversy*, published in New York in 1863

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<sup>2</sup> The only copy extant, as far as known, of this address of Van de Velde's is in the St. Louis University Library.

<sup>3</sup> (A)

<sup>4</sup> For a bibliography of De Smet's writings, cf. the Chittenden-Richardson edition of his letters, I 144-146, also Sommervogel, *op cit*.

<sup>5</sup> J. C. Pilling, *Bibliography of the Algonquian Language* (Washington, 1891), pp. 198, 232.

<sup>6</sup> For Smarius's career as a preacher, cf. *supra*, Chap. XX, § 4.

and still in esteem as an effective presentation of the Catholic doctrinal position, was one of the first books of this type to appear in the United States. The success it met with induced Father Smarius to prepare a second volume of similar design, which was left unfinished at the time of his premature demise.

Two lectures, "The Progress of the Age," and "The Danger of the Age," delivered by Father Louis Heylen at St. Louis University before the St. Xavier Conference of the Society of St. Vincent de Paul met with high commendation for their literary and other qualities. They were published at Cincinnati in 1865. Father Heylen is a striking example, among others, of the Belgian immigrant achieving a more than ordinary mastery of the language of his adopted country. John Lesperance portrays him in his series of pen-pictures of St. Louis University professors.

Perhaps the greatest loss which the University sustained within my recollection was that of Father Heylen, who died at the age of thirty-eight. He was that rare bird, an original genius, pure and simple. Eccentric, absent-minded, untidy and not particularly handsome except for a massive forehead, he was the man to dominate any circle by sheer force of intellect. He learned everything by intuition and retained everything by prodigious strength of memory while his faculty of assimilation and communication to others in the most beautiful language was peculiar to himself. His sermons and lectures always reminded me of Bossuet in grasp of thought, swiftness of analysis and grandeur of expression. Had Father Heylen lived he would have achieved a name over the whole country. But he was content to die.<sup>7</sup>

Father Heylen preached on Trinity Sunday on the great Christian dogma of the day and the following Friday, June 5, 1863, rendered up his soul peacefully to the Lord. During his short illness he was a subject of edification to all about him. Father Coosemans reported his death to the General: "Oh, what a happiness to die in the Society," he said, "I did not know it would bring me so much consolation." He persevered to the end in sentiments of the tenderest piety. He was a good religious, a good theologian, an excellent professor of poetry, rhetoric and philosophy, all of which he had taught with much success.<sup>8</sup>

Probably the most significant book produced by a western Jesuit was Father Peter Arnould's *The Imitation of the Sacred Heart of Jesus*. In the field of Catholic ascetical literature it is an acknowledged classic and continues to this day to sound its appealing message of ardent personal love for the Savior. The work was composed in Latin under the

<sup>7</sup> St. Louis *Republican*, September 13, 1879.

<sup>8</sup> Coosemans à Beckx, June 11, 1863 (AA).

title, *De Imitatione Sacri Cordis Jesu Libri Quatuor*, and was patterned after the immortal treatise generally credited to Thomas à Kempis. As the epilogue informs the reader, the book was written in fulfillment of a vow, the author having pledged himself to this token of gratitude in the event of his recovering from a critical illness. The manuscript was sent to Father Roothaan in 1849 with an accompanying dedicatory epistle addressed to him as General. The idea of the epistle did not find favor with the latter, but he apparently anticipated no difficulty in the publication of the manuscript. This he put in the hands of a Belgian father in whose knowledge of Latin and theology he reposed great confidence. "I am hoping that with his aid your Reverence's work will be published in Belgium to the edification and advantage of the faithful." Not hearing further about the matter for a considerable time, Father Arnoudt expressed his anxiety to the General, who answered him, 1852, that his work had not been overlooked.

As I was pleased with the plan of the work and such parts of it as I was able to read cursorily in those trying days, I had the manuscript turned over according to the Society's custom to the censors. But their judgment is that the book, product though it be of the most pious labor, does not appear to be of such a nature as to make its publication worth while, and this chiefly for the reason that its contents seem to be hardly anything more than what is found in the *Imitation of Christ* but adapted to devotion to the Sacred Heart. Moreover, the altered style makes less for edification than the ingenuous though uncorrected simplicity [of the *Imitation of Christ*]. Let your Reverence, accordingly, after the offering you have made of your zeal and labor, make this new offering of humility to Jesus meek and humble of heart and not take it amiss that the little work in question is laid on the shelf. For both offerings your Reverence will receive a rich reward from Him who is Himself our reward exceeding great. I shall have the manuscript returned to you when opportunity offers.<sup>9</sup>

What happened to Father Arnoudt's manuscript subsequently is not clear. According to the biographical sketch published in the *Précis Historiques* by Father De Smet, it was, after being sent to Rome in 1846, mislaid for fifteen years, the author being in the meantime quite indifferent about its fate and making no inquiry whatever in regard to it. As a matter of fact, the manuscript, as already stated, was rejected by the censors to whom Father Roothaan had submitted it, and this information the General communicated to Arnoudt on inquiry made by the latter as to what had become of it. Under Father Beckx it was examined anew and with favorable outcome as it appeared in print in Cincinnati in 1863. This first edition, the original Latin text, reproduced

<sup>9</sup> Roothaan ad Arnoudt, January 20, 1852 (AA)

a passage from Father Roothaan's above cited letter of 1852 to the author, as also the commendations of the four American censors together with a statement that the book had also received the indorsement of European censors. In 1865 an English version appeared from the pen of the Belgian father, Joseph Fastré, of Cincinnati. Father Arnoudt's book soon achieved a wide vogue among readers of devotional literature both in the United States and Europe and within a few years translations followed in German, Spanish, Flemish, Hungarian and Portuguese. He died in Cincinnati, July 29, 1865, leaving behind him a reputation among his religious associates as also among the sisterhoods and laity of the city for holiness of life. On August 16 following his death Archbishop Purcell addressed these lines to Father De Smet:

The Catholic Telegraph contains two brief obituaries of your late brother in the Society of Jesus, the saintly Father Arnoudt. I bless God that I had the occasion of becoming acquainted with a priest so thoroughly imbued with the spirit of our Divine Master and so zealous and capable to excite in the souls he directed the love of our Lord, the special object of his devotion and subject of his instructions being the Sacred Heart of Jesus. His work in four books after the plan of the Imitation of Christ by Thomas À Kempis will continue to attest his profound knowledge of the mysteries of grace and love contained in that Divine Heart and the immense benefits conferred on its faithful and fervent adorers. The religious communities of this Diocese, though so highly favored by and so grateful to the other Fathers of the Society who preach for them the annual retreats, will greatly regret the death of Father Arnoudt, for it is impossible for them to forget the admirable instructions he so often gave them on the interior life, the duties and obligations of their holy state, the necessity of tending continually to render their own hearts faithful copies of the Heart of Our Lord and of His Blessed Mother and the immense treasures which they would accumulate in heaven by fidelity to their holy vows. In my remarks at his funeral I represented the Heart of Jesus saying to Father Arnoudt, as God said to St. Thomas—"Thomas, you have written well of me, what reward will you have?" and Father Arnoudt—"none other than thyself, Oh Heart of Jesus!"<sup>10</sup>

How close Father Arnoudt lived to God did not altogether appear until after his death when a cross which he had worn on his person for many years was found to contain a written vow never to commit a deliberate venial sin. It contained also a vow to propagate devotion to the Sacred Heart and a copy of the simple vows of the Society of Jesus.<sup>11</sup>

Father Florentine Boudreaux's two books, *The Happiness of Heaven* and *God Our Father* have long held a high place in the litera-

<sup>10</sup> Purcell to De Smet, August 16, 1865 (A)

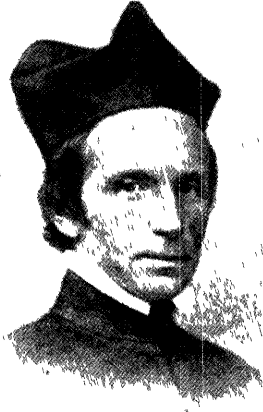
<sup>11</sup> *Précis Historiques* (Brussels), 15: 128-132.

ture of Christian piety. The author wrote them out of the abundance of his own heart, putting into them his own spiritual experience for the enlightenment and comfort of others. Florentine Boudreaux's brother, Isidore, was for twenty-three years master of novices at Florissant. Florentine together with his brothers Arsene, Eustache and Isidore, four of nine orphans of Terre Bonne parish in the Louisiana lowlands, were sent by friends to St. Louis University to be educated. Florentine, no great hand at books, left the University to become a farmer and then a tin-smith, in which latter capacity he was employed for a while in the roofing of the state house at Jefferson City, Missouri. While still an apprentice in his trade he quite suddenly, on January 25, 1841, feast of the conversion of St. Paul, received what he felt to be an unmistakable interior summons to become a Jesuit. Twelve days later Father Verhaegen, vice-provincial, personally conducted him to the novitiate, where Father De Vos was novice-master.

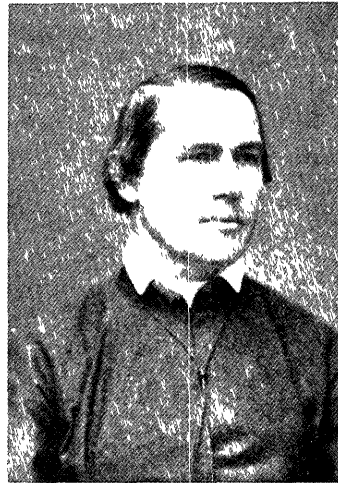
Father Boudreaux later did service in the colleges as professor of chemistry. He was an original, forceful and thoroughly honest type of man and loyal to the core. Like most earnest characters who venture along the difficult ways of Christian perfection, he was not spared prolonged interior trials. For five years a cloud of depression and desolation completely enveloped him. When it lifted and he realized how his unwavering confidence in Divine Providence was amply justified by the event, he determined to pass on the message to others. The outcome was *God our Father*, an elaboration of the theme that God's relation to the soul is that of a loving father to his child, with the resulting lesson of trust in His Providence.<sup>12</sup> Though without pretense to literary form, the book is engagingly simple and straightforward in manner and realizes some of the best qualities of ideal prose. For some reason the publication of *God our Father* was delayed. Meantime a second book by Father Boudreaux, *Happiness of Heaven*, was published anonymously at Baltimore in 1871. It achieved instant success and translations subsequently appeared in French, German, Italian, Spanish, Danish, Dutch and Flemish. *God our Father* was then (for the second time) submitted to censorship and with success, the faculty of Woodstock College in Maryland supplying the censors.<sup>13</sup> It appeared in 1878 and translations followed in German and Italian. Father Boudreaux's two books are interesting examples of how native talent without special technical preparation or the usual aids of authorship will sometimes find its

<sup>12</sup> Henry Churchill Semple, S. J., *Heaven opened to Souls, etc.* (New York, 1916), pp. 76-85.

<sup>13</sup> Semple, *op. cit.*, p. 81. It is stated by Semple that *God Our Father* was rejected by the Missouri censors, which probably is true, though no verification of the statement is at hand.



Peter Arnoudt, SJ (1811-1865) Author of the spiritual classic, *The Imitation of the Sacred Heart of Jesus*



Florentine Boudreaux, SJ (1821-1894) Author of the devotional books, *God Our Father* and *The Happiness of Heaven*



Charles Coppens, SJ (1835-1920) Author of text-books and organizer of normal school studies at Florissant, Mo





way to noteworthy literary results. What is more, they appear to have been the outcome of some or other design on the part of Divine Providence, so at least Father Boudreaux felt when he tried his hand at a third book and failed.

For sheer volume of literary output probably no Jesuit in America has equalled Father Francis Xavier Weninger. Sommervogel lists fifty-six titles under his name, some of these being works in several volumes. Some twenty of the titles antedated his arrival in America in 1847, the earliest of them belonging to 1828, in which year, already a priest, he graduated from the University of Vienna. "Every one of my writings," he says in his *Errinerungen*, "was occasioned by some particular happening of the day, which challenged me to employ the lever of the press for the advancement of the good cause." Some of Father Weninger's books had a remarkable vogue. His *Catholicism, Protestantism and Infidelity. An Appeal to American Catholics*, published in 1863, ran into seven editions in a year and there was a fifth German edition before 1869. The work appeared also in French, Italian and Hungarian. At least eight of his books found their way into French. The range of his writings was immense: controversy, pastoral theology, catechism, prayer-books, devotional treatises, lives of the saints, sermons, a translation of the Roman Martyrology. This prolific literary activity in behalf of the Church did not go without commendation from the Holy See. "I have had the consolation to receive several rescripts from Popes Gregory XVI and Pius IX, who expressed their thanks to me for the publication of some of these books and gave me their blessing. Thus Gregory XVI honored the book *Summa Doctrinae Christianae* with the words, '*purissimis fidei Catholicae principis juventutem erudire satagis*' [your endeavor is to instruct youth in the purest principles of Catholic faith']. Pius IX wrote to me on the occasion of the appearance of the book *Catholicism, etc.* 'To the end that you may proceed with all the greater eagerness to convert the people there by all your various plans and efforts, we bestow on you the Apostolic Benediction.'" <sup>14</sup> It was gratifying to Father Weninger to have his Catechism commended by the same Holy Father who expressed a wish that it be circulated, especially in the United States. The American edition of the text carried testimonials from the prelates of the dioceses of Milwaukee, Covington and Fort Wayne, with the recommendation that it be used in the schools.

How it was possible for Father Weninger to combine this literary fecundity with his equally astonishing work in the pulpits of the country was a puzzle which he himself was frequently called upon to explain

<sup>14</sup> F. X. Weninger, S. J., *Errinerungen aus Meiner Leben in Europe und America durch Achtzig Jahre—1805 bis 1885* (A). Other data on Weninger's publications are given *supra*, Chap. XX, § 2.

I am often asked the question "Father, where do you find time for all these books and compositions, as you are constantly engaged in giving missions?" My answer, at once jesting and serious, to this question was and is as follows "I write when you gossip and when others are trying to while away the time I am trying to save it, I count the minutes and so have hours to myself" It is especially the *successiva temporis momenta*, the particles of time during the day, which procure us far more time than one would think, provided only they are faithfully made use of I often recall what [Dr ] Job, my God-given spiritual director, told me when I was a young man He said he knew a theologian who spent in reading books of St Augustine the time which the professors spent in their assembly-room before going to their lectures and which on each occasion amounted to some ten or twelve minutes He carried about with him a handy edition of the works in question and thus during his theological course read them through in these fragments of time *Fili, conserva tempora* Of this exhortation of the Holy Ghost I have always taken heed <sup>15</sup>

Father Weninger was of the opinion that as it was by "a grace of vocation" that he was able to preach with such frequency and ease, so it was by a similar "grace of vocation" that he wielded such a facile pen

The career of John Lesperance, fifteen years a Jesuit, was enveloped in sadness and an air of failure He was born in St Louis, October 3, 1835, studied at St Louis University, became a novice at Florissant in 1851, and spent five years as instructor in St Louis and Bardstown He had begun his immediate preparation for the priesthood as a student of theology at Georgetown University, when, on his health beginning to fail, he sought permission from his superior to travel "This good brother," wrote Father Keller to the Father General, February 24, 1865, "is ill no doubt in body but not less so in soul, harrassed as he is by temptation and so deserving pity He is a man of distinguished talent, who, were he to persevere in the Society, would harm the devil not a little I fear there is already an end in great part to that fervor and love of the religious life which we all once admired in this young man The world has the upper hand as also worldly thoughts and reasonings under the semblance of a greater good Further, he is somewhat melancholic by nature as is the way of poets (for a poet he is and one of no mean merit) "

Mr Lesperance was given permission, it would appear, to take a trip to Canada, but he continued restive under the restrictions placed upon him by the superior in the matter of travelling and finally at his own request was allowed by the Father General to withdraw from the

<sup>15</sup> Weninger, *op cit*, p 678 "Fili, conserva tempus" *Ecclesiasticus*, IV, 23

Society The date of his release is February 24, 1865, and the reason assigned for it in the official record is "poor health"

"Although he continues," Father Coosemans informed the General, "to profess a sincere attachment to his vocation, he has relied not less on his own ideas about travel as a thing necessary to his health As a consequence he asked for his release, which I did not think it right to refuse him after receiving your Paternity's answer" <sup>16</sup> Lesperance after ceasing to be a Jesuit settled in Canada, where he achieved distinction as a littérateur and writer on the Canadian press He married and became the father of several children, but the old-time melancholia gripped him more as the years went by until his mind became impaired and he was confined in an asylum where he died in the destruction of the building by fire, March 10, 1891

John Lesperance had literary gifts of a high order as appears from his published work in prose and verse These include two novels, *The Bostonnais* and *Old Creole Days*, the latter of which, dealing with the French social life of pioneer Missouri, ran as a serial in the *St Louis Republican*, 1879 A sentimentality touching at times on the morbid characterizes his literary product As a youthful Jesuit he had made metrical ventures, among them the frankly hypochondriac lines, "A sigh o'er the days of my childhood, etc," which many hundreds of students were to become familiar with as they read them in school-days in Father Coppens's *Rhetoric* But the mature Lesperance was capable of authentic verse as in his exquisite poem, "The Little Lord," with its opening stanza

"Within the chapter of a cloister old,  
Torre d'Amalfi is its name so fair,  
A curious tapestry on the wall unrolled,  
Related in devices quaint and rare  
How that the Savior in the manger lay  
Naked and lorn upon wisps of hay"

Lesperance always retained the kindest feeling for the religious order of which he was one time a member The signed article, "The Jesuits in North America," contributed to the American Supplement of the *Encyclopedia Britannica*, ninth edition, was from his pen Perhaps the most typical thing he ever wrote was a communication addressed by him to the *St Louis Republican*, September 13, 1879, on the occasion of his receiving a copy of Father Walter Hill's *History of St Louis University* The reading of this volume recaptured for him the memory of the days when he was a student and later on an instructor in that in-

<sup>16</sup> Coosemans à Beckx, March 9, 1865 (AA)

stitution and he proceeded to pen delightfully intimate and discerning sketches of some of his old-time Jesuit associates. What one catches above all in this excellent piece of prose is the recurrent note of pathos and wistful regret over a vanished past. After quoting the couplet from *Il Trovatore*,

“Ai nostri Monti ritorneremo  
L’Antica pace ivi godremo,”

he concludes

“‘Back to our mountains our steps retracing, we shall enjoy there the peace of yore.’ Somehow, everytime I hear these words I am reminded of the old college walls again. But alas! time and distance are terrible barriers and the ancient peace of happier years may not be had for the asking. The Gypsy’s prayer is unheard, the troubadour dies in sight of the blessed hills, and exiles, like myself and others, glide on into the lotos land with only dreams to remind us of the youthful bliss that shall return again no more forever.”<sup>17</sup>

#### § 2 RELATIONS WITH THE HIERARCHY

The Society of Jesus belongs to what are known as the exempt religious orders of the Church, so named because within certain limits now clearly defined in canon law they are withdrawn from the jurisdiction of the local Ordinary. On the other hand, in certain matters, as in the exercise of the parochial ministry and, in general, in the administration of the sacraments to the laity they are subjected by the same canon law to episcopal control or vigilance. It is the desire of the Church that the relations between the religious orders and the bishops should be those of harmony and mutual cooperation with a view to that zealous and disinterested ministry on behalf of souls which is the common pursuit of regular and secular clergy alike. Deference to the bishops and loyal submission to all their legitimate demands were accordingly demanded of his followers by the founder of the Jesuits, as might be expected of one who in all things reflected the mind of the Church as happily as did he. If individual Jesuits have failed on occasion in this regard, it has only been by ignoring, consciously or otherwise, the high ideal set up by Ignatius Loyola and continued as an uninterrupted tradition in his Society down to our own day. It will not be surprising, therefore, to find Jesuit Generals often inculcating on the members of the Society due regard and reverence for the bishops and a spirit towards them of spontaneous and generous service. Father Roothaan touched on

<sup>17</sup> James J. Daly, S. J., “Lesperance ’52,” in St. Louis University *Fleur de Lis* (St. Louis University), 3: 174-183. *St. Louis Republican*, September 13, 1879.

the matter more than once in his letters to American superiors. To Father Kenney, the Visitor, he wrote in 1830

What I have more than once recommended to the American Fathers, Your Reverence will now have to insist on with the utmost earnestness, to wit, that Ours make every possible effort to gain the good will of the Right Reverend Bishops. Setting aside every other human consideration, let them have before their eyes the example of St Ignatius and St Francis Xavier, let them do nothing on behalf of their neighbor unless with the authority and good pleasure of the bishops. As to faculties granted us by the Holy See, let them not even make use of them if by doing so they see they are going to displease them even in the least. So acted St Francis Xavier, apostolic legate though he was, so *a fortiori* must we act who in the exercise of the sacred ministry are dependent on the Ordinary.<sup>18</sup>

The General's words were not without practical bearing on the situation in Missouri where Father Van Quickenborne had given umbrage to Bishop Rosati by not lending that prelate the measure of Jesuit aid for his cathedral services to which he felt himself entitled or which at any rate he expected to receive. It would probably be unfair to that pious and well-intentioned but very literal-minded superior to say that he was altogether at fault in the matter at issue between him and the Bishop of St. Louis, but Father Roothaan at all events thought that he should have gone farther than he did in meeting the wishes of the devoted and hard-pressed prelate.<sup>19</sup> Father De Theux, second superior of the Missouri Mission, seemed to share his predecessor's attitude in standing on the literal rights and privileges of the Society. Bishop Rosati had asked, perhaps instructed him, to have some of the Jesuit pastors in attendance at the cathedral on Holy Thursday for the blessing of the holy oils. De Theux demurred, alleging that the pastors were busily engaged on that day and could not be spared from their congregations, but he proposed to send some novice-priests in their place. His action in the affair, so he explained to the General, was dictated by the consideration that he did not wish to acknowledge a right which perhaps the Bishop did not possess. On the other hand, Father Verhaegen, as rector of St. Louis University, was ready to accommodate the Bishop of St. Louis in every possible way, but he found his hands tied by Father De Theux, much to the General's dissatisfaction, which he expressed directly to De Theux himself. "I have urged Ours to show themselves more deferential to the Bishop. Your Reverence seems to have prevented the Rector of St. Louis from doing anything over and above what you yourself prescribed as though in matters of this kind

<sup>18</sup> Roothaan ad Kenney, July 3, 1830 (AA)

<sup>19</sup> Cf. *infra*, Chap. XXXIV, § 2

one had to proceed with scales and balance Would Xavier ever have thought of such a thing?"<sup>20</sup>

Under Father Verhaegen as superior in the West relations between Jesuits and bishops, notably Rosati and Purcell, were of the pleasantest Father Van de Velde, his successor in office, was on excellent terms with Archbishop Kenrick of St. Louis, whose esteem for him took the direction of having him promoted to the see of Chicago On taking up the duties of vice-provincial Father Elet was instructed by Father Roothaan to cultivate "a good understanding with the bishops and the secular clergy" But he was not uniformly successful in this regard He had a passing difficulty, apparently of his own making, with Archbishop Kenrick over the contemplated transfer of St. Louis University to a new site.<sup>21</sup> Moreover, as rector of St. Xavier's in Cincinnati, he had witnessed a break, which proved however to be only temporary, in the previous cordial relations between Archbishop Purcell and the Society<sup>22</sup> At the Baltimore Council of 1849 Elet met with manifest sympathy and goodwill from the hierarchy. "I think I can assure your Paternity that of the 25 bishops assembled at the Council not one gave vent to even a single word against the Society"<sup>23</sup>

The administration of Father Murphy, more so than that of any of his predecessors, Verhaegen's perhaps excepted, was marked by a uniform reciprocity of friendliness and good will between the hierarchy and the Society of Jesus in the West "Be persuaded," so he assured the General not many months after he had entered on his office, "that prudence and faith without speaking of your orders will prevail upon me to respect and satisfy the bishops Archbishop Purcell has shown me many tokens of kindness and has not made the least allusion to the departure of the German Fathers"<sup>24</sup> I see he is drawing near us His Grace of St. Louis is always very fatherly I hope my old friend the Bishop of Louisville [Spalding], whom I shall see next week, will be favorable to the Society despite the petty unpleasantness of the past But, thanks be to God, we are not alarmed"<sup>25</sup>

Beginning, then, at least with the early fifties, which period was coincident with Father Murphy's arrival at St. Louis, relations between

<sup>20</sup> Roothaan ad De Theux, April 7, 1832 (AA)

<sup>21</sup> Cf. *supra*, Chap. XVI, § 3

<sup>22</sup> Cf. *infra*, Chap. XXXIII, § 3

<sup>23</sup> Elet à Roothaan, June 13, 1849 (AA)

<sup>24</sup> Father Murphy had just withdrawn some of the fathers who were temporarily administering German parishes in the archdiocese of Cincinnati

<sup>25</sup> Murphy à Roothaan, March 3, 1852 (AA) Murphy's allusions to the "unpleasantness of the past" seem to regard certain disagreements which had developed between the authorities of the Bardstown diocese and the French Jesuits of Kentucky

the middlewestern Jesuits and the bishops were clearly sympathetic and no notable difference or controversy of later date between them is on record if one excepts the rather friendly dispute that arose in connection with the Bardstown college. In the case of Purcell at least, Isidore Boudreaux thought he saw an explanation in the attitude of the vice-provincial. "I think one can attribute this change in great part to the very wise conduct of Reverend Father Murphy, who is full of regard for the bishops and who knows at the same time how to command respect" <sup>26</sup> Father Weninger on his part thought that credit for the change was due, among other circumstances, to the parish-missions which he had shortly before begun to preach. "There is no better way than this," he contended, "of conciliating the hierarchy, colleges provoke jealousies, but parochial or popular missions please all alike, bishops, priests and laity" <sup>27</sup>

As a result of Leo XIII's decree *Romanos Pontifices* and especially of Pius X's new code of Canon Law the respective rights and duties of bishops and regulars have been clearly and accurately determined and danger of controversy or friction between these two groups in the ecclesiastical body is thus reduced to a minimum. <sup>28</sup> But before the *Romanos Pontifices* much haziness existed even in otherwise well-informed quarters on the one hand as to how far the bishops could lawfully claim jurisdiction over the exempt religious orders and on the other as to just how far the exemption of the orders extended. There was a natural tendency for the bishops, where no definite and clean-cut church legislation stood in the way, to extend their claims until the orders seemed to differ little if at all from the diocesan clergy in the matter of subjection to episcopal control <sup>29</sup> Again, the orders, when invested

<sup>26</sup> Boudreaux à Beckx, February 7, 1856 (AA)

<sup>27</sup> Weninger ad Roothaan, May 24, 1850 (AA)

<sup>28</sup> Cf. Charles Augustin Bachofen, O.S.B., *A Commentary on the New Code of Canon Law*, 8 v (St. Louis, 1918-1922), for an exposition of the respective rights and duties of bishops and religious orders and congregations

<sup>29</sup> According to canon law the superiors of religious orders enjoy the free disposition of their own subjects, whom they employ in the tasks and activities specific to their respective orders. This altogether reasonable provision may at times accidentally work a hardship on bishops, who might prefer to command the religious for special needs of their own. An instance in point is recorded in the life of Cardinal Wiseman (Wilfrid Ward, *Life and Times of Card. Wiseman* [London, 1897], 2 116), who complained that the religious orders in his diocese were out of reach for pressing work in which he sought to have them employed. The more correct attitude in face of such a situation is indicated in a letter of Bishop Rosati's: "It is very depressing to have to struggle against continual difficulties. The Gentlemen of St. Lazare [Vincentians] send subjects of their Congregation, who would prove most useful to me and whom they drew originally from my own diocese, whither it suits them. The Jesuits have sent

with the care of parishes, might be tempted to administer them without due dependence on the bishop with the result that the latter would be embarrassed in the management of his diocese.<sup>30</sup>

As to the general attitude of the hierarchy toward the religious orders, Father De Smet thus expressed himself in 1850 "It is evident that the American bishops, a few excepted and these form a minority, aim at the partial secularization of the regular priests"<sup>31</sup> In fine, the opinion, whether warranted in fact or not, that the American hierarchy was out of sympathy with the religious orders, was not uncommon in the middle decades of the last century. "Most of the American bishops," Father Gleizal commented in 1854, "are scarcely on the side of the regulars"<sup>32</sup> A similar opinion was expressed some years later by Father Sopranis<sup>33</sup> It may be pointed out that whatever differences showed themselves at this period between bishops and the religious orders arose in most cases over matters of jurisdiction There was no disposition on the part of the bishops to call into question the reality of the services which the orders were rendering to the Church. This was freely acknowledged on all hands In particular, the few bishops

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some very distinguished subjects to Louisiana I do not protest against this right, only it continues to be true that, perfectly ready though they be to help me, they cannot do the impossible Father Verhaegen must often absent himself in order to visit the establishments of the Society, etc" Rosati à Blanc, March 16, 1840 (I)

<sup>30</sup> How far well-meaning prelates could misapprehend the real position of the religious orders in the Church is revealed in a communication from Bishop Kenrick of St. Louis to Bishop Purcell of Cincinnati "I do not think that the end of the world is at hand, but I do think and hope that the time is not far distant when the Religious orders will be placed in immediate subjection to the Bishops and those privileges and exceptions be removed which make men who have vowed obedience the born antagonists of those whom the Holy Ghost has placed to govern the Church of God" P. R. Kenrick to Purcell, February 17, 1844 (I) In 1846 Archbishop Blanchet of Oregon City issued and had circulated a memoir in which he touched on canonical relations between bishops and regulars to the prejudice, so it was thought in some quarters, of the latter However, in sending a copy of the memoir to Archbishop Blanc in 1854 he disclaims any intention thereby "of exciting unfriendly dispositions against the Regulars, whose importance and necessity in the Church I am aware of but only to let you know the chief and primary cause of the accusations made in the National Council of Baltimore against my venerable brother, the Bishop of Nesqually and myself etc" Blanchet à Blanc, April 24, 1854 (I) The allusion is to differences between Blanchet and the Oblates of his diocese which were brought before the Baltimore council Blanchet said of his memoir of 1846 that it led to his "being regarded thenceforth as the enemy of the Regulars"

<sup>31</sup> De Smet à Roothaan, April 22, 1850 (AA)

<sup>32</sup> Gleizal à Beckx, November 10, 1854 (AA)

<sup>33</sup> Sopranis ad Beckx, September 15, 1862 (AA)



with whom the Jesuits found themselves in temporary disagreement were not thereby drawn into any subsequent attitude of unfriendliness towards the Society. This was especially true of Bishops Purcell of Cincinnati and Kenrick of St. Louis. Father Elet's passing disagreements with these two prelates are noted elsewhere in this history. The fact is that his apprehensions in their regard were by no means as well-founded as he conceived to be the case. Purcell later expressed to the Jesuit vice-provincial his sincere satisfaction with the work carried on in his diocese by the men of the Society while Kenrick conveyed to Father Roothaan a similar sentiment in regard to the Jesuits of his own diocese. Today, thanks to the legislation of Leo XIII and Pius X, there is little occasion for misunderstanding between the hierarchy and the religious orders.

### § 3 JESUIT NOMINATIONS TO THE EPISCOPACY

A chapter in the history of the Society of Jesus in the United States, long since closed as a result of the mature development of the diocesan clergy and its ability to provide for its own needs, may be written around the attempts repeatedly made to recruit members of the Society for the vacant sees of the country. Under normal conditions the Catholic hierarchy is recruited from the ranks of the secular clergy, but conditions in the Church in the United States during the pioneer period were anything but normal and this was especially true of the secular clergy as regarded both adequate numbers and education. Embarrassed as they generally were by a lack of properly trained diocesan priests, the bishops naturally looked at times to the religious orders for candidates to fill vacancies in their own ranks or occupy newly erected sees. Such action on the part of the hierarchy, however complimentary to the religious orders it might appear, often worked a hardship on the orders themselves by depriving them of the services of highly desirable members and by interfering with their domestic traditions and rules. This was particularly true of the Jesuits. Their founder had been at pains to provide as far as possible for their exclusion from all ecclesiastical dignities. The professed fathers of the Society bind themselves by a special vow to refuse all such dignities and preferments unless imposed on them in strict obedience by the Holy See. Not only the professed but the body of the Society generally has at all times shared this attitude of renunciation as regards ecclesiastical honors. For an understanding of the facts to be set forth presently, it must be borne in mind that this attitude is not a mere Jesuit idiosyncrasy, carrying with it, one might suspect, a subtle depreciation of church honors in themselves, but

is an attitude which enjoys the full approval of the Holy See itself, as being embodied in the very text of the Jesuit Constitutions. Hence it is not surprising to find Jesuit Generals respectfully protesting to the Holy See against the nomination of their subjects to prelacies on the ground that such nominations ran counter to the Constitutions which the Holy See had itself approved. Obviously, such protests may not be urged beyond due limits, which are set by a clear-cut and explicit declaration on the part of the Holy See that this or that prelacy must be accepted.<sup>34</sup>

The number of Jesuits in the United States actually raised to the episcopate during the course of the last century is a small one. It includes Bishop Fenwick of Boston, 1825, Bishop Van de Velde of Chicago, 1849, Bishop Miége, Vicar-apostolic of the Indian Territory east of the Rocky Mountains, 1851, and Bishop Carrell of Covington, 1853. But numerous other members of the Society were also named for American sees though their nominations were subsequently cancelled, in most cases on representations made to the Holy See by the Father General of the Society. The attempts made to secure Father Peter Kenney for the see of Philadelphia and later for that of Cincinnati have already found mention. Bishop Bruté of Vincennes made repeated efforts to obtain a Jesuit for his coadjutor, having proposed to Rome in this connection the name of Father Nicholas Petit of St. Mary's College, Kentucky. "I give up," he wrote to Father Roothaan, "my prolonged and useless efforts to obtain a coadjutor from your Society."<sup>35</sup> In 1841 Father

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<sup>34</sup> Writing to Bishop Blanc of New Orleans in 1838 Father Roothaan expressed himself on the subject in these terms: "What shall I say to you, Monseigneur, of the postscript your Grace has put to the letter of Bishop Bruté, who has since written to me to try to convert me on the subject of conferring bishoprics on members of the Society. I have conferred on this important point with Bishop Loras [of Dubuque] and this worthy bishop could not help agreeing with me that I was right and that in my place he would offer the same resistance. Moreover, my hands are tied by the very stringent regulations of St. Ignatius. The Sovereign Pontiff himself is fully persuaded of the harm that would result therefrom to the Society, especially in America where it might subsequently be much less in a position to lend aid to the bishops of the United States." Roothaan à Blanc, June, 1838 (AA).

<sup>35</sup> Bruté à Roothaan, May 28, 1839 (AA). Bishop Rosati, in seconding Bruté's petition to have Father Petit for his coadjutor, had written as follows to Propaganda: "Reverend Father Louis [Nicholas] Petit, who is mentioned first, I consider worthiest to be chosen in preference to the others for the office of coadjutor-bishop of the Bishop of Vincennes, for he excels in piety, learning, eloquence, knowledge of the English and French languages, as also in administrative ability. To all the faithful of that same diocese, to whom he is by no means unknown, having conducted missions among them, he would beyond doubt be highly acceptable. Besides, that

Verhaegen was first on a *terna* of names of Bishop Rosati's choice for a coadjutor and successor in the see of St. Louis though it is not clear that the *terna* was ever formally submitted to the Holy See. In 1843 the three Jesuits, De Smet, Point and Verheyden were proposed by the Fifth Provincial Council of Baltimore for the new Vicariate-apostolic of Oregon. In 1847 Bishop Flaget was seeking to have Father John McElroy named his coadjutor and successor.<sup>36</sup> In 1848 Father John

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he has professed the religious life in the Society of Jesus, that he is of the utmost utility and even necessity to the Kentucky Mission of the Society of Jesus, in which he is now living, that the rules of the Society do not allow of the promotion of its members to the episcopate, these circumstances, so your Eminence will judge, do not in any manner stand in the way of his election. . . . Is it such a mighty task to keep intact [ms?] the Society of Jesus that, lest one or other of its members be raised to the episcopal dignity, the American churches must pine away for lack of pastors and grow old in their very youth? Are not the Religious Orders and Societies members of the Universal Church? Ought they not on occasion make a sacrifice of their private advantage for the common good of the Church? In fine, have they anything to fear from the promotion of their priests to American churches, which have nothing to offer to the cupidity of man? Not wealth, not honors, not leisure. Not even Ignatius himself, who as long as he lived was aflame with the most ardent zeal for the salvation of souls, the glory of God and the expansion of the Church, would in the condition of things that besets us today be opposed to his followers not merely lending but even spontaneously offering themselves to meet the needs of our churches. If there were available other priests of the secular clergy fitted for a burden that is formidable even for angelic shoulders, the worthy sons of Ignatius would indeed be left in peace." Rosati ad Franzoni, November 25, 1837. Kenrick Seminary Archives. Cf. also Sister Mary Salesia Godecker, O.S.B., *Simon Bruté de Rémuu, First Bishop of Vincennes* (St. Meinrad, Indiana, 1931), p. 336 *et seq.*

Bishop Rosati, having first indorsed Bruté's nomination to the see of Vincennes, later withdrew the indorsement on the ground of Bruté's lack of administrative and business capacity, proposing in his place Father George Fenwick of Georgetown University. "Now in his [Bruté's] place we venture to propose to your Eminence Father George Fenwick, a priest of the Society of Jesus, of American nationality, an adept in the languages, and highly commendable for learning, piety and other gifts. Without doubt Father Fenwick, were he to be promoted to the episcopal dignity, would be most acceptable to all persons and like his brother [uncle], the Bishop of Boston, would be an honor and an ornament to religion and the Church." As an alternative Rosati recommended Fenwick for Cincinnati in case Peter Kenney, the Jesuit, were not available for that see. Rosati ad Pedicini, January 4, 1833 (C).

<sup>36</sup> "I have just written to the Cardinal [Prefect of the Propaganda] to ask for his [McElroy's] appointment and I have set forth in my letter that I believe him very worthy of being raised to the episcopate and particularly qualified to do good in my diocese, that he would not fail to be very well received by my [ms clergy?], to whom he is known and by whom he is deeply venerated and that I personally should be very happy to have him for my coadjutor. I do not know of any ecclesiastic who could succeed as well in my diocese as the one I

Larkin, who some years before had been prominent in Louisville, Kentucky, as a preacher and educator, was appointed to the see of Toronto, the appointment being later cancelled. In 1849 the names of Fathers Accolti and Mengarini were reported as being under consideration by the Holy See for dioceses in the Rocky Mountain region. About the same time Father Thomas Mulledy, sometime rector of Georgetown, was designated Coadjutor-bishop of Hartford, Connecticut, but was not actually advanced to the dignity.

By the time the Seventh Provincial Council of Baltimore assembled, May, 1849, the American bishops had become more or less accustomed to the idea of looking to the Society of Jesus for episcopal recruits. At least three Jesuits were on the list of candidates who came under consideration by the council. Bishop Van de Velde proved himself their rescuer. He made known to the bishops Father Roothaan's great trials (the Roman revolution had some time previously driven him from Rome), and read them a letter from the General in which he described these nominations of Jesuits to prelacies as a "really serious persecution waged against the Society under the semblance of good"<sup>37</sup> Van de Velde seemingly made an impression and the three Jesuit names were withdrawn. But the council did not suspend its sessions before it had selected the Jesuit father, John Baptist Miége, for the newly erected vicariate-apostolic east of the Rocky Mountains, a selection which was eventually carried into effect.

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ask for, circumstances being as they are at present, and it seems to me that my declining days would flow by in perfect happiness if I could have this worthy coadjutor at the head of administration" Flaget à Purcell, October 16, 1847 (1)

<sup>37</sup> As a matter of fact the readiness of the hierarchy to multiply Jesuit bishops was an implicit compliment paid to the Society. Thus Archbishop Signay of Quebec to Archbishop Eccleston of Baltimore, 1847. "In the state of perplexity in which the bishops of this ecclesiastical province find themselves, that of presenting to the Holy See the names of three priests of whom one may be chosen to fill the vacant see [of Toronto], I have recourse with confidence to your Lordship. In your diocese and in other dioceses of the United States there are priests eminent for virtue and ability who could be proposed to the Holy See, especially are there Jesuits who, having received a thoroughly apostolic training, would probably be the best fitted to make religion advance with rapid strides in this new diocese which consists for the most part of missions." *RACHS*, 18 466. Again, Bishop Kenrick of Philadelphia to Archbishop Kenrick of St. Louis, May 24, 1848 (tr. from Latin in *The Kenrick-Frenaye Correspondence* [Philadelphia, 1920], p. 277). "I consider James Van de Velde as worthy of the first choice on account of the natural gifts and qualities of the man, and I think that his promotion is to be urged, even by the Pope's instruction, at this time particularly, in order to give this testimonial of the American Bishops in favor of the Society of Jesus so much vexed and harassed."

Whatever impression Bishop Van de Velde had made upon the hierarchy by his protest at Baltimore in 1849 against the creation of Jesuit bishops had evidently quite faded away when the hierarchy assembled again in the same city for the First Plenary Council of 1852. This time four members of the Society were named for bishoprics or vicariates-apostolic. Father Murphy, superior at St. Louis, was also reported to be under consideration for an American see. A letter of Bishop Miège written from the council to Father Roothaan gives some particulars about these episcopal nominations.

My object in writing to your Paternity is to acquaint you with some of the measures adopted by the Bishops in public session, measures, the letter and spirit of which seem to me to be in direct opposition to the Constitutions of the Society.

The erection of 12 bishoprics or vicariates-apostolic has been proposed, accepted by the majority [of the bishops] and is going to be submitted to the approbation of the Holy See. To find 12 men capable of filling so many posts has proved an embarrassment. As the secular clergy could not supply this number, they have turned to the religious orders and to the Society in particular, four members of which have been proposed. Here are their names and the places assigned them.

Father Carrell, Rector of Cincinnati, is first on the list for Covington in Kentucky. Father Speiker [Spicher] is named in the second place for Quincy, which is to be detached with the half of Illinois from the diocese of Chicago.<sup>38</sup> Father Nobili is named 3rd for Monterey, the present Bishop of which would be transferred to San Francisco with the title of Archbishop.<sup>39</sup> Father Kohler is named second for the Vicariate-apostolic of Sault Ste. Marie in northern Michigan. The only one of all these Fathers for whom there is reason to fear, so it seems to me, is Father Carrell, the others will not be reached, so I hope. Still, Very Reverend Father, the fact shows well enough the ideas and intentions of the American episcopate with regard to the religious orders and the Society in particular. In my conversations with some of these Bishops and after representations made to them I have come to learn that they need as many bishoprics as possible and as many religious as possible to occupy them without caring in the least for the harm they do the religious orders under pretext that what the Holy See approves ought to turn out to the advantage of Religion. Your Paternity knows better than myself the remedy for all these miseries. The only reflection I permit myself on the subject is that there is nothing to hope from the majority of the bishops here. Their attachment to the Society, if they have it to any extent, will rarely go so far as to respect its Constitutions if any reason whatever demands their

<sup>38</sup> Father Peter Spicher, born at Fribourg in Switzerland, December 19, 1811, became a Jesuit (Province of Upper Germany), October 1, 1832, died at Buffalo, New York, March 29, 1874.

<sup>39</sup> Father John Nobili, born in Rome, April 8, 1812, became a Jesuit (Roman Province) November 14, 1828, died at Santa Clara, California, March 5, 1856.

violation With some it is, I believe, less bad will than lack of information about the religious orders<sup>40</sup>

Writing to the General a month later than Bishop Miége, Father Murphy expressed his own views on the situation

No doubt Your Paternity knows that the Holy Father was unwilling to listen to the prayers of the Redemptorist Fathers and that he ordered Father Neuman[n] to accept the archbishopric of Philadelphia "You Regulars," he exclaimed, "you always want to have things your own way" I foresee that the Society will have to make a steady fight in America on this head, only let a Bishop be pleased ever so little with a Father for one reason or another and he will push him forward Not the least of Father Carrell's recommendations is that he is an American *Ceteris paribus* there is a disposition to prefer ecclesiastics of the country There is a good deal to say for and against this tendency I hope it will work in favor of the candidates against Fathers Spicher, Kohler, Nobili Bishop Reynolds of South Carolina asked me whether there was any possibility of getting one of Ours for North Carolina, which they are going to make into a see against his advice I begged him to spare the Society It would be a fifth Father on the list What will become of us! St Ignatius must come to our assistance An Archbishop told me that the opposition we make is a veritable selfishness, a preferring of a particular good to the general good I might have answered him that it will be with others as with Father Van de Velde, I have still to find out in what respect his episcopal status was necessary for the general good How many good measures, how many salutary reforms have been ill received and ill judged by the clergy of the diocese, which persists in attributing them to the Jesuit rather than to the bishop<sup>41</sup>

<sup>40</sup> Miége à Roothaan, May 14, 1852 (AA)

<sup>41</sup> Murphy à Roothaan, June 8, 1852 (AA) Other religious orders besides the Jesuits were loath to see their subjects advanced to the episcopate Thus the case of the saintly Redemptorist, Father Neumann Father Qucloz, the Redemptorist procurator-general, wrote to the provincial at Vienna "The news of Father Neumann's nomination to a Bishopric will doubtless cause you pain All our efforts were fruitless His Eminence Cardinal Altieri with the papers in his hands, defended our cause before the Congregation of the Propaganda He had four of the Cardinals on his side, but the majority voted for Father Neumann, whom the American bishops had placed second on the list Monsignore Barnabo, Secretary of the Congregation, communicated to his Holiness the result of the election and made use of the occasion to say a word in our behalf But Pius IX replied, 'I bear the Redemptorist Fathers in my heart They have done in this matter what God willed they should do I am confident that He will not refuse me the light to discern what the good of the Church in general and the Congregation in particular demands of me Therefore I sanction the choice of the Cardinals and I command Father Neumann under formal obedience (*sub obedientia formali*) to accept the diocese of Philadelphia without further appeal'" Berger, *Life of Right Rev John N Neumann, D D, of the Most Holy Redeemer, Fourth Bishop of Philadelphia* (New York, 1884), p 315 Cf also the attitude of the Dominican

In the event none of the Jesuits named by the First Plenary Council of Baltimore, Father Carrell excepted, was designated a bishop by the Holy See. Father Spicher, proposed for the see of Quincy, was one of the Swiss exiles domiciled in the West in 1848 and at the moment was discharging the duties of spiritual father to the community of St. Louis University. Archbishop Kenrick esteemed him greatly and was apparently the one who brought his name forward at Baltimore. Father Minoux, the Swiss provincial, was eager for his return to Europe and pleaded with Father Murphy to this effect "I should be very sorry," wrote the latter, "to make this sacrifice. But let the mitre come ever so near, and I shall have him leave on the instant. Bishop Miége declared, but to no purpose, that the good Father according to all appearances is not made to be a bishop."

Meantime, the nomination of Jesuits to American sees continued at intervals despite the efforts made by the authorities of the Society to put a stop to the unwelcome practice. Early in 1855 the Eighth Provincial Council of Baltimore proposed Father Charles de Luynes of the Canada-New York Mission for the see of Charleston and Father Bernard Maguire of the Maryland Province for that of Richmond. In a letter to Pius IX, of date June 24, 1855, Father Beckx pleaded earnestly with the Holy Father for the rejection of these nominations, representing to him what an aversion St. Ignatius had "for the acceptance of episcopal dignities" and what serious harm in this connection threatened the Society, especially the provinces in North America. In August, 1855, the Sacred Congregation of the Propaganda communicated to Father Beckx the high commendation passed by the Baltimore Council on Fathers De Luynes and Maguire as candidates for the sees in question, whereupon the General again protested their nominations, making use in his answer of August 26 to the congregation of the same line of argument which he had employed in his letter to the Pope. "So long as the Vicar of Jesus Christ has not clearly made manifest the divine will, the Society is fully persuaded that the greater glory of God, the greater advantage of the Church and of souls and its own greater good impose upon it the definite obligation of holding aloof as

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father, Richard Pius Miles, on receiving his appointment to the see of Nashville. "The loss of any efficient member of the Order at this time will be severely felt, and I do not see how I can in conscience accept without compulsion. The Archbishop has informed me officially of my nomination and I have requested him to send on the Bulls and other documents which he says are in his hands. If these contain a formal precept, I then have no choice, but if left free, I shall certainly remain so." Letter of November 9, 1837, in Victor O'Daniel, O.P., *The Father of the Church in Tennessee or the Life, Times and Character of the Right Reverend Richard Pius Miles, O.P., The First Bishop of Nashville* (Washington, 1926), p. 251.

far as possible from every dignity and prelacy."<sup>42</sup> Father Beckx's defense of the Jesuit position in regard to episcopal appointments within the Society met with success and neither De Luynes nor Maguire was made bishop.

The movement to make the Society of Jesus a sort of recruiting-ground for the American hierarchy may be said to have reached its climax, as far as the midwestern Jesuits were concerned, in the Second Provincial Council of St. Louis, which convened in October, 1855. This council, under the presidency of Archbishop Kenrick, petitioned the Holy See for the erection of a number of new dioceses, all or most of which were to be assigned to Jesuits. In particular, the southern section of Bishop Miége's vicariate-apostolic was to be made into a diocese, with Miége himself as bishop-in-ordinary. Moreover, the northern section was to be established as the Vicariate-apostolic of Nebraska with Father De Smet named first as vicar-apostolic with episcopal rank. Further, Father Patchowski, the efficient pastor of St. Joseph's Church in St. Louis, was named first for the proposed new diocese of Quincy, while Father Arnold Damen was assigned third place on the *terna* for a coadjutor to the Archbishop of St. Louis. These nominations were approved by Propaganda and made known by the same to Father Beckx, December 12, 1855.<sup>43</sup> Besides the recommendations thus made by the Provincial Council of St. Louis other American Jesuits were being considered at this time for episcopal honors. The name of Father John De Blicck was third in order on a list providing for a successor to the recently deceased Bishop Van de Velde of Natchez and on February 13, 1856, information about him was solicited from Father Beckx by Cardinal Barnabo, Prefect of the Propaganda. Father Charles Van den Driessche or Driscoll, as he chose to be known, the zealous pastor of St. Xavier's Church in Cincinnati, was reported to be second on the list for Fort Wayne in Indiana. Finally, Father Clarke, superior of the residence of St. Joseph in Baltimore, and Father Murphy, Missouri vice-provincial, were reported to be also slated for episcopal honors, while Father Dupeyron, it was likewise rumored, was to be created Bishop of Jamaica.

Here was an imposing line of representative Jesuits whose services,

<sup>42</sup> Beckx ad Propaganda, August 26, 1855 (AA)

<sup>43</sup> Immediately on receiving this "*infausta notizia*," Father Beckx wrote to Father Murphy directing him to send on information about the three nominees "calculated to free them from the burden." Father Gleizal wrote to the General February 6, 1856. "Three of the candidates certainly have not the theological knowledge which a prelacy demands. These are Fathers De Smet, Damen and Driscoll. What I say here is the judgment of almost all with whom I have conferred. The secular candidates are better than the Jesuits as regards administration." (AA)



if the designs of the bishops upon them were to find favor at Rome, would be lost to the Society of Jesus in America. Naturally the Jesuit superiors were alarmed. Father Murphy wrote April 24, 1856, to the General

I hear that Father De Bleck was one of those proposed for the see of Natchez by the Archbishop of New Orleans before the Provincial Council, but that after the Council his name was not found among the nominees. One or other Redemptorist was substituted for him. So this indeed is what is going to happen, the religious orders one after the other will be deprived of all their best men. I speak a human thing, embarrassments of serious import will be the result. We are waiting in this Vice-Province with fear and trembling to see what will finally become of so many of Ours proposed for the episcopacy<sup>44</sup>

Father Murphy had not been slow in acquainting the General of the action of the bishops at St. Louis in recommending four Jesuits of the Missouri Vice-province for episcopal sees. Father Beckx on his part took up the case for the Society with promptness and vigor. After consultation with his assistants he addressed on March 10, 1856, a communication of grave tenor to the Cardinal Prefect of the Propaganda. Four bishops had been taken from the ranks of the Society within a comparatively recent period of time, Miége, Carrell, Canoz and Planchet, while vicar-apostolics were presently to be created in China and Poona. The appointments now proposed threatened the Society with losses and perils of the utmost gravity. The General then recalled what he wrote in 1855 touching the laws and spirit of the Society and especially the mind of St. Ignatius as revealed in his words to the Emperor Ferdinand I. "If anything could be imagined capable of bringing about the ruin of the Society, it would be the acceptance of episcopal positions." As to the impoverished condition of the vice-province of Missouri Father Murphy's words were quoted. "I do not here press the point of how many grievous wounds the promotion of even a single Father would inflict on this Vice-Province. Even now we are falling beneath the burden, what will happen if this one or that is taken away? Indeed our entire organization will be shaken and perhaps will presently lie in ruin." Nor was there any reasonable expectation that Missouri would receive reinforcements from the European provinces, since these were scarcely in a position to carry their own burdens and promote their own missions. Moreover, "the same reason which induced some of the

<sup>44</sup> Murphy ad Beckx, April 24, 1856 (AA). "Bp O'Regan arrived here two days ago going over to Europe and [will] proceed as far as Rome—he will, I should suppose, never return again to his Diocese after all the trials and troubles he has been in—he would have liked to appoint F. Damen administrator, which was prudently vetoed." De Smet to <sup>?</sup>, July 8, 1857 (A).

religious in those poor Provinces of ours [in America] to ask to be transferred to other missions, namely, the fear of a mitre, will restrain others of the European Provinces from asking for or readily accepting the missions of America. From the time that Fathers Van de Velde, Miége and Carrell were promoted, vocations for those Missions have become very rare." Moreover, "ambition for prelacies has hitherto been unknown in the Society," but in America they already begin "to make a distinction between those who fly from ecclesiastical dignities and those who show themselves indifferent towards them." Again, it was very dubious whether the advancement of Jesuits to the proposed sees would really be of benefit to the Church, in the particular case of Bishop Miége's vicariate reasons of moment militated against its transformation into a diocese <sup>45</sup>

Now the Vice-Province which we have in Missouri counts at present only 52 priests, of whom 22 have made their last vows, while the rest must wait as best they may for a chance to complete their course of studies and the various tests prescribed by the Institute. I said as best they may, for in spite of such a scarcity of formed priests the Vice-Province in question, in order to provide for the ever new and extremely urgent needs of those immense regions, has little by little been charged with activities and ministries above its capacity. In order to keep these up it is necessary to employ in them even the majority of the young men who are still engaged in study or have not as yet completed the customary probations prescribed by our Institute. As a matter of fact the Vice-Province is not confined to Missouri alone in the exercise of its ministries but extends to three other States, since besides the University and the well attended Boarding-school of St. Louis there is a large College in Cincinnati (Ohio) and a Boarding-college in Bardstown (Kentucky), while at Louisville there was commenced still another college which had lately to be given up owing to an utter lack of subjects, however much it was felt to be useful in the highest degree and even necessary to the people of that city. The Vice-Province has to provide workers for the missions already established in Bishop Miége's Vicariate. It must furnish priests to certain residences and parishes in Florissant, St. Louis County, St. Charles, St. Charles County, Cole County, Washington, Franklin County, New Westphalia, Osage County, Louisville, etc. It has the spiritual care of a number of congregations and of various establishments scattered in villages and rural districts and places often far distant one from the other. And all this without being able to [carry on] the highly important religious education of the young novices in the House of Probation and the very necessary literary and scientific instruction of our scholastics in their respective schools.

To continue so many activities making for the glory of God and to carry so heavy a load with such paltry and feeble resources, many great sacrifices had to be made. Some of Ours have had to cut short their course of studies,

<sup>45</sup> Father Beckx's letter of March 10, 1856, to Propaganda is in Italian (AA)

others have had to finish it up in summary fashion and others have impaired their strength and lost their health. Only too truly did the result follow which was to be expected, the Vice-Province was reduced to such a state as to render it necessary either to abandon for a while at least a great part of the work that had been taken in hand or to suppress altogether the Vice-Province itself, a matter taken under consideration by my predecessor. The vicissitudes of 1848 having brought some Fathers of other Provinces to that part of the world, the Superiors then took courage and hope was entertained of being able to preserve the Vice-Province and put it little by little in good order without suspending so many activities exceedingly useful for the good of souls, there was hope even of being able to organize there a Seminary of missionaries for those far-reaching lands. And although some of the Fathers, especially the Italian ones, had to return to their Provinces, even with the few who were able to remain the Vice-Province began to breathe and to justify the Superiors' hopes for a better future. But if now on the very crest of these fine hopes and with the limited number of trained subjects that obtains, 4 or 5 of the most efficient workers are taken away, the very backbone of that body of men, the foundation and support of that edifice, what must inevitably be the result? Not only will the Province return to the miserable condition in which it was a few years ago, but it will notably deteriorate and quickly fall to pieces like a body from which the nerves have been cut away or a building from which the foundation has been removed.<sup>46</sup>

Such was Father Beckx's vigorous protest to the Congregation of the Propaganda against the proposed appointment of Jesuits to American sees. If these appointments were to become effective, the ecclesiastical province of St. Louis would alone have six Jesuit bishops and the entire United States, nine. The protest had its effect, none of the recommendations made by the St. Louis council in favor of midwestern Jesuits being sustained at Rome. Father Beckx wrote to Father Weninger in April, 1858: "The representations I made two years ago appear to have made a profound impression."<sup>47</sup> And Father Druyts wrote in the same year: "In the recent Provincial Council of St. Louis [1858] no Jesuit is said to have been nominated for the episcopacy. *Deo Gratias.*"

Now and then after the passing of the fifties there were isolated cases of American Jesuits being considered for promotion, but no such wholesale naming of members of the Society as had been witnessed at the First Plenary Council of Baltimore and the Second Provincial

<sup>46</sup> Beckx ad Propaganda, March 10, 1856

<sup>47</sup> Beckx ad Weninger, April 24, 1858 (AA). Father Weninger himself appears to have been threatened with a bishopric: "There is a rumor afloat which appears pretty probable that Father Weninger has been appointed Bishop of St. Paul's, Minnesota. In a recent letter to Rd. F. Provincial he begged for leave of absconding [*sic*]." De Smet to Miège, April 14, 1858 (A)

Council of St. Louis ever occurred again. In 1863 Father Coosemans was on a *terna* submitted to the Holy See for a successor to Bishop Spalding in the see of Louisville, while in 1869 Father Damen was proposed for Chicago, which see had become vacant by the retirement of Bishop Duggan.<sup>48</sup> Father Damen was also according to current report considered for Detroit after Bishop Lefevre's death in 1869. For the same vacant see of Detroit the name of Father Frederick Garesché was under advisement at a meeting in Cincinnati of the suffragan bishops of the archdiocese. Moreover, in 1866 Fathers De Smet, Giorda and Grassi, all Jesuits, were recommended by Archbishop Kenrick for the newly erected Vicariate-apostolic of Idaho.<sup>49</sup> But these instances, coming at intervals, were not of a nature to cause serious alarm to the Jesuit authorities, always eager to preserve intact the spirit and traditions of the Society. Meanwhile the diocesan clergy had been growing at a rapid rate in numbers and efficiency and its ranks soon showed no scarcity of priests of distinguished parts and manifest episcopal calibre. This obviously removed whatever excuse may have one time existed

<sup>48</sup> The vicar-general of St. Louis informed Father De Smet that Damen was second on the *terna* of names proposed for a successor to Bishop Duggan of Chicago. Coosemans à Beckx, August 5, 1869 (AA). Father Coosemans wrote to Father Beckx, August 18, 1869, to ask him to intervene with the Roman authorities against Damen's appointment, alleging that his services were imperatively needed to complete the new college he had begun and that he was not *persona grata* to the majority of the Chicago clergy. Bishop Miége also protested his appointment to Propaganda and erased his name from the *terna* submitted by him. The names of other American Jesuits occur in the *Kenrick-Frenaye Correspondence* as having been mentioned for bishoprics, thus Fathers Stonestreet, William Clarke, Cambiaso and Gautrelet.

<sup>49</sup> Archbishop Kenrick of St. Louis in a letter to Archbishop Odin of New Orleans, February 10, 1866 (I), informed him that he has asked the Sacred Congregation of the Propaganda to erect the territories of Idaho and Montana into a vicariate-apostolic. He submitted the names of Fathers De Smet, Giorda and Grassi as suitable incumbents of the proposed vicariate and requested Odin to communicate his opinion in the matter to Cardinal Barnabo. "The two last [Giorda and Grassi] are known to me only through Father De Smet. They are already engaged in the Indian Mission of these territories." In the event the Jesuit candidates were passed over and the Rev. Louis Lootens was chosen head of the new Vicariate of Idaho which was erected March 3, 1868. Father De Smet, on learning that his name was on the *terna*, wrote to the General: "If my name appear in the list of Monseigneur of St. Louis, as the Reverend Father Provincial assures me it does, I take it that it is done with the idea of filling up the list, on which ordinarily three names are entered. In sincere conviction of my lack of virtue and talents for such a task and believing that your paternity will be consulted in so important an affair, I consider myself perfectly safe against such a danger. Nothing in the world with God's favor, could part me from my vocation and from obedience to my Superiors, in which my only desire is to live and die." De Smet à Beckx, March 18, 1866 (AA). CR, *De Smet*, 4, 1526.

for calling upon the religious orders in the United States to supply what seemed to be an unduly large proportion of members of the hierarchy.

§ 4. BISHOP VAN DE VELDE

The circumstances attending Father Van de Velde's appointment to the see of Chicago have already been told. They may be briefly recalled as set forth in a letter which he addressed, January 10, 1849, to Archbishop Purcell of Cincinnati:

After an unsuccessful struggle I have at last been constrained to bend my neck to the yoke—to accept the appointment to the see of Chicago. Last Friday I yielded to the opinion of others.

The earnest entreaties of Cardinal Franson, urged by the pressing solicitations of the Abp. of Baltimore to submit to the decree of his Holiness, supported by the opinion of our own Archbishop [Kenrick], made me distrust my own judgment, biased, as I felt conscious it was, by my excited feelings and by my attachment to the Society whose blessings and trials I have shared for more than thirty years,—amongst whose members around me are others whom from their childhood I have aided to train to Science and virtue and for whom I feel the affection of a parent, to a society, which is now, in the day of its affliction and tribulation more than ever dear to my heart.

Unable and unwilling to decide for myself or to oppose the judgment of those for whose opinion I deemed it my duty to have the greatest deference, I finally concluded to refer the whole matter to two eminent and impartial divines with whose opinion on the subject I was still unacquainted and finally determined, if they coincided in opinion whether affirmatively or negatively, to abide by their decision and to regard it as the manifestation of the will of God in my regard. They both decided that considering all the circumstances I would resist the will of God by refusing to accept the appointment. I submit myself without further opposition.<sup>50</sup>

Energy and capacity for affairs had always characterized Van de Velde and these traits were to reveal themselves also in his career as bishop. To realize how crowded with activities were the four years he spent as head of the diocese of Chicago one has only to peruse the diary, which, after the example of his regretted predecessor, Bishop Quarter, he perseveringly kept during that period. However consoling from an apostolic standpoint were these visitations of the diocese, which he made in such thoroughgoing fashion, they were by no means pleasant experiences from the standpoint of personal convenience and comfort. By river-packet, stage, carriage, "mud-wagon," and towards the end, occasionally by railroad, he made his way to the knots of Catholic settlers scattered throughout Illinois often in out-of-the-way and almost

<sup>50</sup> Van de Velde to Purcell, January 10, 1849 (I)

inaccessible localities Numerous entries in his diary disclose the strenuous, uncomfortable side of these apostolic visitations

(1849) June 7th The Bishop of Chicago arrived at Galena, having performed the whole journey from the Auxplaines [Desplaines] river in a mud-wagon, in which he spent two days and nearly two nights

September 25th Passed through immense prairies, dined at Middleport, County seat of Iroquois County, thence through Milford and slept at Bartholomews tavern

(1850) June 16th Fourth Sunday after Pentecost Said Mass in the unfinished church of Mt Sterling, immense crowd of people, chiefly Protestants Confirmation to thirty-five persons, could find no dinner in town In the evening left for Mr Doyle's (on the way to Quincy) where we spent the night

(1851) November 10th Left McHenry for Marcngo, and there took the stage for Galena, overset and was near being killed

(1853) July 15th During the night landed amid thunder, rain and vivid lightning, at Lejarlier thoroughly wet and covered with mud, staid till noon and set out for Mr McDonald's in a rough wagon without springs, over stones and gullies, after dinner (16th) left McDonald's for the church in a rough wagon Found Father Verreydt at the church, slept about four miles from it on the road <sup>51</sup>

Between the Easter of 1849 and his departure from Chicago for Natchez in the November of 1853 Bishop Van de Velde visited nearly every Catholic congregation and settlement in Illinois, travelling during this period over six thousand miles and administering confirmation to nearly thirty-six hundred persons in fifty-eight different places While he occupied the see of Chicago, seventy churches were commenced in different localities of the diocese, of which number sixty were either entirely finished or so far finished as to be in use for divine service Fifty-three were built in places where before there had been no church at all and seventeen in places where pioneer, small-sized chapels were replaced by more pretentious structures Of the eighteen churches in course of erection in the fall of 1853, thirteen were being built of brick, all of the edifices being of very respectable size and some of them one hundred and fifty feet long and sixty feet wide Besides these churches, all begun under Bishop Van de Velde, eleven others that had been begun before his arrival in the diocese were brought to completion under him and by his exertions The entire number of churches left by him in Illinois was one hundred and nineteen Besides church-building, the founding of institutions necessary for the welfare of the diocese en-

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<sup>51</sup> McGovern, *The Catholic Church in Chicago* (Chicago, 1891), pp 108, 114, 121, 159, 180

gaged his attention. He gave Chicago its first Catholic orphan asylum and was largely instrumental in providing it with its first Catholic hospital<sup>52</sup>

Though the impression became widespread that Bishop Van de Velde's eventual resignation from the see of Chicago was due to unpleasant relations that developed between him and certain members of his clergy, the main reason that led him to take this step was the unsatisfactory condition of his health. Having lived almost twenty years in the milder climate of St. Louis, he was apparently unable to adjust himself to climatic conditions in the northern city. He wrote February 24, 1853, to Archbishop Blanc of New Orleans, who had invited him to spend the winter season in the South.

My health has grown considerably better the last few days. I scarcely suffer any longer from the serious dyspepsia which distressed, [in fact] pretty near killed me since my arrival here. Scarcely anything is now left with me except my old companion, the Rheumatism, which makes of old Father One Devel (as Father Lekeu, the Walloons, and some French pronounce the name) a poor lame devil indeed. It was only with difficulty that I was able to say Mass this morning in the church and I could not assist at the High Mass, the draughts pierce right through me. The weather, too, is very dismal, ice, snow, fog. Father Verhaegen, who spent some weeks here in 1851 in the good part of the spring, would not care to come back, he said everywhere that the climate of Chicago and the land about here, swampy and full of stagnant green water, are fit only for rats and frogs. The human species pines away and even the hogs do not seem to get used to it. And still Chicago is developing into an immense town (there are 40,000 inhabitants already), but one makes money here and that explains everything.<sup>53</sup>

In May of the same year, 1853, the Bishop had similar experiences to tell Reverend Stephen Rousellon, vicar-general of New Orleans.

More than two months ago I obtained permission from Rome to take up my residence in the southern part of my diocese. It came too late for the winter, which this year nearly brought me to the grave. A month ago everything was green and blooming around St. Louis, along the lake here just now there is neither leaf nor blossom and we cannot do without a fire. What a climate for a victim of Rheumatism!<sup>54</sup>

The story of Bishop Van de Velde's efforts to be relieved of the see of Chicago has been told by himself in the autobiographical memoir which he drew up after his transfer to Natchez.

<sup>52</sup> *Idem*, pp. 158-160. Cf. also Richard A. Clarke, *Lives of the Deceased Bishops of the United States* (New York, 1872-1888), 2: 372-390.

<sup>53</sup> Van de Velde à Blanc, February 24, 1853 (I).

<sup>54</sup> Van de Velde à Rousellon, May 18, 1853 (I).

The new Bishop spent nearly a whole month in visiting a considerable portion of his Diocese in the neighborhood of St. Louis, arrived at Chicago on Friday of Passion Week and took charge of his See on Palm Sunday. When, some time after order had been restored in the Pontifical States, and the Sovereign Pontiff and the General of the Society had returned to Rome, he wrote in strong terms to beg the Holy Father to accept his resignation and to permit him to retire among his former brethren of the Vice-Province of Missouri, alleging as reasons the manner in which he had been compelled to accept at a time when Rome was in the power of the rebels, his advanced age, and the severity of the climate which undermined his constitution. For several years he had been afflicted with rheumatism, which induced him to spend almost yearly the severest winter months in the more genial climate of Louisiana. He received an answer from Cardinal Fransoni, encouraging him to bear the burden with patience and resignation. Not long after this he became involved in difficulties with some of the clergy of the Diocese, who, on his arrival, held nearly all the ecclesiastical property and still held a considerable portion of it in their own names, and who, by false reports and insidious manoeuvres, had excited much groundless prejudice among the people against him. He wrote a second time to Rome, tendering his unqualified resignation, and adding this as an accessory reason to those formerly alleged. He was answered that his petition would be referred to the first National Council, which was to assemble in Baltimore the following Spring. The Fathers of the National Council were almost unanimous in refusing to accept his resignation. When the question came up it was agreed to divide the State of Illinois into two Dioceses and to make Quincy the See of the Southern portion. Bishop Van de Velde claimed the privilege to take his choice between the two Dioceses and offered his name for Quincy. This, too, was refused, and it was determined that he remain Bishop of Chicago, and should exert his authority and have recourse to ecclesiastical censures to bring into submission the few refractory clergymen that annoyed him. They seemed to consider this annoyance as the principal reason why he wished to resign and to be removed from Chicago and they felt reluctant to establish a precedent that might be appealed to when difficulties should occur in other Dioceses. It was then that Bishop Van de Velde, who intended to visit France and Belgium after the Council, determined to extend his journey to Rome and to lay his case before the Holy Father in person. The Fathers availed themselves of the opportunity to make him bearer of the Decrees of the Council. He left New York for Liverpool on the twenty-ninth of May and arrived at Rome on the twenty-second of the following month. The Holy Father, Pius IX, received and treated him with the greatest of kindness and at the first audience he gave him seemed inclined to grant his petition, and either to accept his resignation, or at least to make him coadjutor or Auxiliary Bishop to some other Prelate, that thus he might be restored to the Society of Jesus, which refused to acknowledge as members of its body such as should be compelled to become *titular* Bishops. Towards the close of the interview the kind Pontiff remarked that he would reflect on the matter and



consult the Propaganda. It was finally decided that the resignation should not be accepted. At the second audience the affectionate Pontiff told him "You belong to the regular army of the Church, and I do not wish to give you up. You must continue to fight the battles of Christ. As, however, your principal reasons for wishing to resign are your desire to be a member of the Society of Jesus and the state of your health, which suffers from the cold and damp climate of Chicago, I will make arrangements with the good Father General to have you restored to the Society, and I may transfer you to another See in a more genial climate. Next Sunday night I will give my final answer to Monsignor Barnabo (the Secretary of the Propaganda)." On the following Monday Monsignor Barnabo informed the Bishop that his Holiness had decided not to accept his resignation, but that he would insist upon his being a member of the Society even as a *tutular* Bishop and would transfer him to another See. He stated that this decision was final and might be depended upon, and he advised the Bishop to take his choice of any of the new Dioceses that were to be erected. He added, also, that the Archbishops of Baltimore and St. Louis would be requested to send in names for supplying his place in the See of Chicago. About this time a document was received by the Cardinal Prefect of the Propaganda, signed by four young priests of Chicago containing a number of accusations against their Bishop and petitioning to have him removed. The Secretary informed the Bishop of it and told him not to be uneasy about it, as he was too well known in Rome to be injured by accusations that were evidently groundless, and he added that a letter of reprimand should be sent as an answer to the accusers. Bishop Van de Velde reached Chicago the week before Christmas.

Several months elapsed after his arrival from Europe, and as he knew that before he reached the United States positive directions had been sent from Rome to have names forwarded for Chicago and perceived that no measures were being taken for his removal from that See and was informed that strong opposition would be made to it, he deemed it proper to write to the Holy Father to remind him of his promise, and lest his nomination to one of the new Sees might become a cause of dissatisfaction, he suggested his desire to be transferred to the See of Natchez which had become vacant by the death of its first Bishop, the Right Rev. J. J. Chanche. His petition was granted, and whilst engaged in laying the cornerstone of a church in Carlyle, he received information that the Brief appointing him to the See of Natchez had arrived at St. Louis. By the same mail the Very Rev. Joseph Melcher, Vicar General of St. Louis, received the Briefs by which the City of Quincy was erected into an Episcopal See and he appointed its first Bishop, and, at the same time, Administrator of the Diocese of Chicago, till a Bishop should be nominated for the latter See. As the Very Rev. Gentleman refused to accept the nomination and sent back the Briefs of erection and appointment to Rome, Bishop Van de Velde was requested by the Archbishop of St. Louis to act as Administrator of the two Dioceses. Not long after the cold season having already set in and he feeling desirous to repair to his new See, the Administration of the Northern Diocese (Chicago) was committed

to the Right Rev D<sup>r</sup> Henn of Milwaukee, whilst the Archbishop took upon himself that of the Diocese of Quincy Bishop Van de Velde left Chicago on November 3, and after having visited Quincy and bought an eligible lot on which to erect a Cathedral, he set out for Natchez where he arrived on the twenty-third of the same month. He left it on the twenty-fifth to assist at the consecration of the Right Rev A. Martin, first Bishop of Natchitoches, which took place on the feast of St Andrew in the Cathedral of New Orleans. Thence, he repaired to Mobile to make a spiritual Retreat before entering upon his duties in his new Diocese, after which he visited some of the Congregations along the shore of the Gulf of Mexico, and took formal possession of his See on Sunday, December 18, 1853.<sup>55</sup>

Early in 1853 Bishop Van de Velde had submitted to his metropolitan, Archbishop Kenrick, a *terna* from which the expected vacancy in the see of Chicago might be filled. The names were Reverend Patrick O'Reilly, of the diocese of Philadelphia, president of St Mary's College, Wilmington, Maryland, Reverend Oliver Jenkins, president of St Mary's College, Baltimore, Reverend William Elder, D D, of the archdiocese of Baltimore. Commenting on the *terna*, Kenrick wrote to Archbishop Blanc of New Orleans, January 27, 1853 "I have had occasion to fear lest the adjustment of that very important affair may be for a long time delayed by reason of none of those commended being willing to accept if even free to choose. Rev P Reilly is perhaps unable under any circumstances to separate himself from the college which he has established and Rev W Elder may in all probability be nominated for another see, etc. Much as I regret the determination of the Right Rev Prelate [Van de Velde], I do not deem it advisable to offer any opposition to the proposed measure because delay and uncertainty would only serve to prolong a state of things most painful to himself and most injurious to religion."<sup>56</sup> Bishop Van de Velde subsequently proposed the name of Reverend Anthony O'Regan, president of the St Louis diocesan seminary at Carondelet, who was consecrated Bishop of Chicago July 25, 1854.<sup>57</sup>

Archbishop Kenrick had it in mind at one time to recommend to the Holy See the appointment of Van de Velde as his coadjutor *cum jure successionis*, but the latter, when the Archbishop intimated to him such intention, objected strongly on the ground that he would be thus debarred from reentering the Society of Jesus.<sup>58</sup> The Bishop in his autographical memoir declares that the brief appointing him to the see of

<sup>55</sup> *Illinois Catholic Historical Review*, 9 67 ff

<sup>56</sup> Kenrick to Purcell, January 27, 1853 (I)

<sup>57</sup> Van de Velde à Blanc, March 5, 1854 (I)

<sup>58</sup> Bishop Van de Velde was here under a misapprehension. Cardinal Barnabo wrote to Father Roothaan, September 7, 1852, inquiring what was the basis of

Chicago was accompanied by a letter "freeing him from all allegiance to the Society of Jesus," and his desire to be reinstated in the Society was one of the reasons which induced him to tender his resignation. He apparently believed that on becoming Bishop of Chicago he had ceased to be a Jesuit.<sup>59</sup>

In regard to Van de Velde's surrender of the see of Chicago, Archbishop Kenrick wrote to Archbishop Purcell "I regret very much the resolution taken by the Bishop of Chicago, but believe that it would be more than useless to force him to remain there. I had not thought right to seek him for a coadjutor, because he had great repugnance to be such *cum jure successionis* and I had reason to fear that he would be as willing to abandon St. Louis as he is to leave Chicago, should circumstances give him what he appears most to dread—the character of a titular Bishop. Love for the Society appears in this instance to have been more powerful than charity for the church."<sup>60</sup> It is clear that Kenrick did not realize to what extent reasons of health had influenced Van de Velde to petition Rome for his transfer from Chicago.

At Natchez Bishop Van de Velde found himself in harmony with clergy and laity alike. "I am happy poor but contented possessing the affection and confidence of all my clergy." In April, 1854, he wrote to Archbishop Blanc, apropos of his unfinished cathedral:

It will give you much pleasure to learn that I have the hope, not to say the assurance of meeting with no difficulty whatever in finding here the sum

Van de Velde's assertion that members of the Society of Jesus on becoming *titular* bishops automatically ceased to be Jesuits. Roothaan replied that he himself had assured the Bishop to this effect, being under the impression that such was the existing discipline in the Church. But now, in view of Van de Velde's great desire to remain a Jesuit and especially of "the known wish of His holiness that the poor Father be considered as such," he had changed his opinion on the matter in question and had already written to Van de Velde that "he was all along and continued to be a member of the Society and would be regarded as such." Roothaan à Barnabo, September 28, 1852. *Cur Rom., 1837-1855* (AA). The term "titular" as used at this period was equivalent to "residential" and therefore had a meaning entirely the opposite of that which it has in present-day canon law, in which it describes a bishop assigned a see in some schismatic or infidel country where he does not actually reside and exercise jurisdiction.

<sup>59</sup> From his appointment as bishop up to 1853 Van de Velde's name was omitted in the catalogue or official register of the Missouri Vice-province. It reappeared in the catalogue for the year named, with the original date of his admission into the Society, Aug. 23, 1817. It would appear from letters addressed by Bishop Francis Peter Kenrick of Philadelphia to his brother Archbishop Kenrick of St. Louis (*The Kenrick-Frenaye Correspondence*, edited by F. F. T[ourscher], Philadelphia, 1920) that Bishop Van de Velde had offered himself as coadjutor or auxiliary to the Archbishop of St. Louis without the right of succession.

<sup>60</sup> Kenrick to Purcell, February 15, 1853 (I).

necessary for its completion without having recourse abroad Mgr [?] Elliot, (the brave man with his one foot in the grave came to see me last week), Fr [ancis] Surget, Jr, Henry Chotard, father and son, (the former abjured Protestantism and was baptised with General Long and several others during Easter week), are all very well disposed and will come to my aid All our Catholics will make an effort to contribute their mite They have never been in better disposition They are proud and happy over all we have done for them since the arrival of Father Damen, who left yesterday [Rev] Mr Guillon must have given you an account of the fine ceremonies, instructions, sermons, etc, which we had from Palm Sunday to Easter Tuesday, but last Sunday was the crowning of all Four times the church was, to use the expression of confrère Maenhaut, "packed" both at High Mass and in the evening, "packed like an egg" At the first mass on Easter day we had 196 communions Last Sunday almost as many communions, High Mass with deacon, sub-deacon etc, sermon and confirmation by the Bishop in mitre and cope In the afternoon renovation of baptismal vows, sermon by Father Damen and consecration of the congregation to Mary In the evening, together with illumination of the Sanctuary, a lecture by Father Damen and farewell remarks Benediction of the Blessed Sacrament by the Bishop Never with the exception perhaps of the day of my first communion and that of my solemn profession have I felt so much happiness<sup>61</sup>

At Chicago Bishop Van de Velde had endeavored, but without result, to secure the services of Jesuits of the dispersed province of Upper Germany on behalf of the numerous German immigrants in his diocese Further, in 1850 he had petitioned the St Louis Jesuits, again without success, to take over the college founded by his predecessor in Chicago under the name "University of St Mary of the Lake" At Natchez he made repeated efforts to have the vice-province of Missouri open a residence in that city, of which he himself would be superior, soliciting for this purpose the services of three fathers, preferably Damen, Spicher, Wipperrn or Coosemans "[There are] thousands of my flock deprived of all religious succor and dying without the Sacraments" Father Damen after his visit to Natchez in April, 1854, where he had done much good by his sermons and made eight adult converts, communicated to the General an opinion favoring the establishment of a local Jesuit residence But at St Louis no disposition was shown to take on this additional burden The vice-province still groaned under an excessive load of petty residences and parochial stations and Father Murphy, following out instructions from headquarters, was pursuing a policy of retrenching rather than of extending the activities of his men Bishop Van de Velde planned not only a residence but also a college in Natchez and went so far as to buy ground for the purpose Unable to accomplish

<sup>61</sup> Van de Velde à Blanc, April 25, 1854 (I)

his designs through St. Louis, he had hopes of having them realized through the English or even the Belgian Jesuits. The Jesuits of New Orleans were also considered. "They would willingly charge themselves with Natchez," wrote Van de Velde, "if they had enough subjects conversant with English, which is the only language spoken here" Mississippi, including Natchez, was indeed taken by the New Orleans Jesuits to be within their territory, but, comments the Bishop, "Natchez is neutral terrain situated between Missouri and Louisiana and can be attached to the one or other Province." Father Beckx, however, while unable to further the zealous prelate's plans for a Jesuit residence and college in Natchez, did insist with St. Louis that it accede to his request for a Jesuit father to reside with him as a member of his household. Accordingly Father Peter Tschieder, for whose services Bishop Van de Velde had expressly asked, arrived in Natchez in October or November, 1854. Shortly before he appeared on the scene the Bishop had met with an accident resulting in a broken leg and while in this crippled condition contracted yellow fever, which was epidemic at that time. He died of the disease November 13, 1854.<sup>62</sup> The circumstances of his last moments were reported by Father Tschieder to Father Murphy in St. Louis.

November 13, 1855 Bishop Van de Velde is dead. He expired this morning at 7. Two gentlemen watched and attended on him. At 2 o'clock in the night I was called—I said some prayers with the Bishop which he repeated—but his mind was wandering—he perceived it himself. At 2½ violent spasms took him, probably the effect of a very strong medicine which he had taken. Immediately he lost his senses and I gave him the last absolution and plenary indulgence. I began the recommendation of the soul. He was enabled to receive the viaticum which I could not give him yesterday. It was evidently a favor obtained through the intercession of St. Stanislaus. He had made a novena to the Saint—had several times expressed the wish to die on his feast. Whilst I was saying Mass at 5 for him, all the Sisters and orphan girls, who had also made a Novena for him, received communion. Father Grignon gave him the Viaticum. He remained suffering till 7 when he expired. All that time the good Catholics were flocking to receive his last blessing, he gave it with full consciousness—he spoke even, though very indistinctly. The people appeared very much attached to him and the Catholic gentlemen showed great attention, day and night—they all regret the loss of their good Bishop.<sup>63</sup>

<sup>62</sup> Garraghan, *op cit*, p. 164

<sup>63</sup> Tschieder to Murphy, November 13, 1855 (A). "Right Revd Bp Van de Velde was endowed with a very retentive memory and an eminently practical turn of mind. He possessed several languages (Latin, Greek, English, French, German, Spanish, Italian, and Flemish) and, what is rare, used them correctly without confusion of words and idioms. He was considered a very good mathema-

Bishop Van de Velde was of an ardent, exuberant temper, and a vivacity of manner that one is not accustomed to associate with the even-tempered and rather stolid sons of Belgium. To some of his Jesuit brethren he seemed to fail at times in that tactful prudence which the skilful executive must bring to his dealings with men and things.<sup>64</sup> At the same time to his credit is the fact that so discerning a judge as Archbishop Kenrick of St. Louis regretted his departure from Chicago, being evidently of the opinion that there was nothing in his conduct of affairs in the northern city that made his transfer to another see necessary or desirable. All in all, Bishop Van de Velde's services to the Church in Illinois and later in Mississippi were of a high order and bespoke an apostolic zeal that was as far-reaching as it was sincere.

#### § 5 BISHOP CARRELL

Father George Carrell, a native Philadelphian, named by the Holy See first Bishop of Covington, Kentucky, June 23, 1853, was consecrated on November 1 of the same year. Archbishop Kenrick of Baltimore would have had him appointed to the see of Philadelphia, that he was given Covington was probably at the instance of his intimate friend, Bishop Spalding of Louisville, from whose territory the new diocese was detached. For some years previous to his becoming bishop he had been ill at ease as a Jesuit and on his own admission was not leading a happy life in the Society. This circumstance was due, if one of his confrères was correctly informed in the matter, to a rather exaggerated Americanism which made it difficult for him to adjust himself to the racial idiosyncracies of the large alien element to be found among the midwestern Jesuits. More than once he requested the Father General to be allowed to pass to the Maryland Province of the order where

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tician and a very good poet. As to composition, he combined ease, accuracy and remarkable clearness. His ecclesiastical and historical acquirements were of no ordinary extent—it may be said that there was in him what we would call, somewhat strangely perhaps, an unconscious consciousness of talents and acquirements. Hence he was always ready with the pen, always prepared for performance, as if instinctively, without suspecting that he was displaying great power and great resources. Both were exhibited in his occasional controversial writings and in a full course of sermons." De Smet to John Gilmary Shea, May 28, 1856 (A).

<sup>64</sup> Murphy ad Beckx, December 8, 1853 (AA). Cf. also Bishop Kenrick of Philadelphia (letter of Nov. 18, 1852) on Van de Velde: "I think the Bishop of Chicago should be transferred to the see of Natchez or to Natchitoches. But by no means to be made Coadjutor [of St. Louis]. He lacks good judgment." *Kenrick-Frenaye Correspondence*, p. 340. At Chicago Bishop Van de Velde gave umbrage to the Sisters of Mercy by claiming for the diocese property which had been conveyed to them by Reverend Walter Quarter when administrator of the diocese. *Illinois Catholic Historical Review*, 3: 350 (1930).



James Oliver Van de Velde, S.J. (1795-1855),  
second Bishop of Chicago (1849-1853) and  
second Bishop of Natchez (1853-1855)

George Aloysius Carrell, S.J. (1803-1868),  
first Bishop of Covington, Ky (1853-1868)







he hoped to find a more congenial environment and a petition of his to this effect was pending at the time of his nomination to the see of Covington.

From Covington Bishop Carrell solicited the services of Father Di Maria, who from about February, 1854, to September, 1856, did effective parochial work in the diocese, building churches at Independence, Florence and Verona and achieving a particular success at Lexington, where he resided for some time. On Father Di Maria's return to St. Louis Bishop Carrell replaced him by Father Aelen, a one-time Missouri Jesuit, who had done zealous missionary work among the Sugar Creek Indians but had later on separated from the order. At the Bishop's request he came out again from his native Belgium. In April, 1857, Carrell urged the Jesuit General by letter to call upon the Missouri Vice-province to come to his aid. His diocese embraced forty-three counties, with a population of 314,277 whites and 73,241 negro slaves and with a clergy numbering only ten priests, all except one, resident pastors. He offered the Society the parish of Lexington, the most considerable in the diocese after the cathedral parish of Covington. Here was a handsome brick church, a school-house and a capacious rectory capable of lodging ten or more fathers. To Lexington were attached some ten or twenty stations, where souls were to be found that had not been visited by a priest for nearly a decade. "Besides the spiritual benefits which I wish the people committed to my care to derive from the presence and labors of the Fathers," pleaded Bishop Carrell, "I am desirous of having some of my former brethren near me that I too may share the benefit of their presence. Including the years of my residence at Georgetown College as a student I have spent twenty-five years of my life under the care of the Society. In an evil hour persuaded by *American* friends, I left the best of mothers [the Society of Jesus] to accept the greatest of crosses—the mitre—which has truly been to me a cross of thorns"<sup>65</sup> At a time when, as Father Gleizal wrote, every member of the vice-province was carrying a treble burden of labor, it is difficult to see how any aid could have been extended to the Bishop of Covington from this quarter nor was it.

In August, 1862, the Cardinal Prefect of the Congregation of the Propaganda put before Father Beckx the deplorable condition of the Covington diocese, which lay under a heavy weight of debt contracted in the building of the cathedral and of parish schools. The Prefect was calling upon the other bishops of the ecclesiastical province to come to Carrell's aid, moreover, as the hard-pressed prelate had declared his intention to resign his see, Father Beckx was asked to plead with him

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<sup>65</sup> Carrell to Beckx, April 9, 1857 (AA).

to forego any such intention <sup>66</sup> In December of the same year, 1862, Father Beckx was informed by the Propaganda of an unsuccessful effort made by Archbishop Purcell at the instance of the Congregation to induce Carrell to abandon his idea of resigning. As matters turned out the first Bishop of Covington was never relieved of his charge though he persisted to the end in his efforts in this direction. He died September 25, 1868. Just about a year before Father Beckx was notified by Propaganda that Carrell, who is called in the document a "religious of the Society of Jesus," had again tendered his resignation and the General was asked to submit an opinion as to what action should be taken by the Congregation <sup>67</sup>

It does not appear that Carrell on becoming a bishop ceased to be a Jesuit. Certain of his above quoted words do indeed seem to imply that he no longer regarded himself as a member of the Society. On the other hand, as has been seen, Propaganda, in reference to his plea to be allowed to resign, referred to him as a "religious of the Society of Jesus" and it negotiated the affair all along through Father Beckx on the apparent understanding that the latter could still appeal to him as a Jesuit. Moreover, Carrell was listed in the *Annuario Pontificio*, the official papal register, as Bishop of Covington with the S J following his name. Finally, Father Beckx made known to Father Murphy in June, 1855, that Carrell had requested that his name be reentered in the register of the Missouri Vice-province, from which it had been dropped when he became bishop, and this request, so the General thought, should be favorably received, though he left the vice-provincial free to act in the matter <sup>68</sup> The request was not granted, the last issue of the vice-provincial register to include Bishop Carrell's name being dated 1853. But at the latter's death in 1868, fifteen years later, Father Beckx wrote to Father Coosemans, Missouri provincial: "Your Reverence should give orders that the customary suffrages be offered [for Bishop Carrell] since he never ceased to belong to the Society and in what concerns charity it is best to be generous" <sup>69</sup>

Both as Jesuit and prelate George Carrell was ever an excellent example of the priestly virtues, but the cares of administration bore heavily on him and difficult situations easily depressed him

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<sup>66</sup> Barnabo ad Beckx, August 4, 1862 (AA)

<sup>67</sup> Barnabo ad Beckx, November 26, 1867 (AA)

<sup>68</sup> Beckx ad Murphy, June, 1855 (A)

<sup>69</sup> Beckx ad Coosemans, December 20, 1868 (A)

## § 6 RELATIONS WITH SISTERHOODS

The Jesuits on arriving in Missouri in 1823 found Mother Duchesne and her associates of the Society of the Sacred Heart already lending their zealous services to the newly born Church in the West. At Florissant as at St. Charles, Sugar Creek, St. Mary's and in some of the cities of the Middle West, either in the conduct of Indian schools or in the exercise of the ministry, they were subsequently brought into relations with the spiritual daughters of St. Sophie Madeleine Barat. Particulars of these contacts are to be found chronicled at various stages of this history.

The Sisters of Loretto at the Foot of the Cross entered Missouri the same year as did the Jesuits, whose acquaintance they first made at Florissant. Here, in 1847, they took in hand the educational work that had been carried on by the Society of the Sacred Heart during the period 1819-1846. Later, at the Jesuit Osage Mission, they entered the field of Indian education, achieving a noteworthy success with the girls and adding thereby in no small measure to the prestige which that mission enjoyed for years on the Kansas frontier.<sup>70</sup>

To the same discerning and high-minded Jesuit, Father Louis Varin, both St. Madeleine Sophie Barat and Blessed Julie Billiart were indebted for the aid he lent them in the founding of their respective sisterhoods. Blessed Julie's spiritual offspring, the Sisters of Notre Dame de Namur, made their first appearance in America in Cincinnati, where on Christmas Day, 1840, they occupied the Spencer Mansion on the south side of Sixth Street between Sycamore and Broadway, purchased by them from the owner, a Protestant clergyman, at a cost of twenty-four thousand dollars. Here some weeks later, January 18, 1841, they opened a "Young Ladies Literary Institute and Boarding School." The summer of the preceding year had seen the arrival in Cincinnati of the Jesuits, who took over Bishop Fenwick's Athenaeum and the adjoining St. Xavier Church, which buildings were but a stone's throw from the home of the Sisters of Notre Dame. The latter stands today on its original site and is still popularly referred to as the Sixth Street Convent. Only a few months had elapsed since the coming of the sisters when they received from their superior in Namur, Sister Ignatius, a letter under date of March 1, 1841, in which she wrote "Express my gratitude to the good Jesuit Fathers who have shown you so much kindness,

<sup>70</sup> Margaret B. Downing, *Chronicles of Loretto* (Chicago, 1897). Relations between Father Nerinckx's Sisters of Loretto and the midwestern Jesuits are treated at length in Sister Mary Lilliana Owens, S.L., *The History of the Sisters of Loretto in the Trans-Mississippi West* (doctoral dissertation, St. Louis University, 1935).

tell them of the very great affection we have for their Society ”<sup>71</sup> Soon news of the adventurous Indian mission recently opened by De Smet in the Pacific Northwest was to reach Cincinnati. Appeal had been made to the sisters to lend their services to this promising field. Sister Louise de Gonzague, the Cincinnati superior, wrote with enthusiasm to Namur: “They really desire us a little farther than Cincinnati, they await us at the Rocky Mountains. A house seventy feet long is ready to receive us if the reverend mother of Namur is willing to allow us to depart. Can you refuse to let your children go to make our good Saviour known and loved by these little savages?”<sup>72</sup> In the sequel, not Cincinnati, but Belgium itself was to furnish the first contingent of Notre Dame Sisters to what was then rather vaguely described as the Oregon Country. Father De Smet brought them out in 1844, settling them at St. Paul’s on the Willamette, not many miles above the site of the future Portland. Here they labored against discouraging odds on behalf of white and Indian children alike, going thence in the fifties to California, where they have since achieved a noble work in the cause of Christian education.

The Sisters of Charity of Leavenworth owe their presence in Kansas to Bishop Miége, who wrote in 1873 to one of his priests, Father Heimann: “When you see our good Sisters of Charity, give them as great a blessing as your hand and your heart can afford, it will not be more than I wish for them. When I received them I did one of the very few good things that I did for Kansas.” The first group of these sisters to reach Kansas arrived in 1858 in Leavenworth from Nashville in Tennessee. Circumstances had made it desirable in their eyes to seek a new field wherein to continue the work they felt called upon to do. At St. Louis, the superior, Sister Concordia, met Father De Smet and managed to engage the sympathies of that open-hearted man for her community and its plans. By a providential juncture of events the summons to a provincial council of the archdiocese had just then brought Bishop Miége to St. Louis. Father De Smet interested the prelate in Sister Concordia’s petition that she be permitted to settle her sisters in Kansas with the result that they were given a cordial invitation to establish themselves in Leavenworth. In 1868, ten years after their arrival in Kansas, Father Joseph Keller in Bishop Miége’s name personally solicited and obtained from Pius IX a blessing on the Leavenworth community and their work.<sup>73</sup>

<sup>71</sup> *RACHS*, 11 332. Cf. also John H. Lamott, *History of the Archdiocese of Cincinnati, 1821-1921* (New York, 1921), p. 254; Sister Helen Louise, S.N.D., *Sister Louise (Josephine Van der Schrieck), American Foundress of the Sisters of Notre Dame de Namur* (Washington, 1931), pp. 74, 75, 79.

<sup>72</sup> *RACHS*, 11 329.

<sup>73</sup> *History of the Sisters of Charity of Leavenworth* (Kansas City, 1898).

On June 27, 1856, six Sisters of Mercy from New York arrived in St. Louis at Archbishop Kenrick's invitation. They immediately occupied a house at Tenth and Morgan Streets and here Father Damen, the Jesuit pastor of St. Francis Xavier's Church, offered Mass for them on the day of their arrival. On July 2 they began their works of mercy, visiting the jail and the poor, and in August they took in charge St. Francis Xavier's parochial school for girls. Before long they had opened a House of Mercy as a "home for respectable women out of employment." Funds for this institution were collected by Father Damen, who showed himself all along an energetic supporter of the various charitable activities of the sisters. Later a foundation in New Orleans was started from the St. Louis house. Father Coosemans encouraged the venture and used what influence he could command in seeing it through. When the nuns destined for the new foundation were leaving St. Louis for the Louisiana metropolis in 1869, Father Michael Corbett, confessor to the Sisters of Mercy, said to them: "You will have many tribulations, but do not look for them till they come. You will do much good and convert many souls. Never draw back." The sisters effected a permanent establishment in New Orleans where they enjoyed for years the services as confessor of Father William Stack Murphy, the former vice-provincial of Missouri.<sup>74</sup>

Between the Sisters of Charity of the Blessed Virgin Mary and the Society of Jesus in the West relations were established at an early date. Their holy founder, Father Donaghoe, had been led to undertake his great life-work largely through the wise counsels of Father Dzierozynski, whose duties as superior of the Maryland Mission had brought him in 1827 on a visitation to Florissant. Father Damen introduced the sisters into Chicago in 1867, Father Coppens gave them their first retreat in that city, closing August 15, 1868, while Father Maurice Oakley sent them their first Chicago postulant.<sup>75</sup> The Chicago Jesuits were especially active in securing from the Holy See official approval of this new religious community. A scholastic, Mr. Aloysius Lambert, was given the task, which he faithfully discharged, of drawing up a Latin version of the rules. The sisters' historian has made record of the aid thus received: "The Jesuit Fathers Van Gorp, Garesché, Coosemans, Koopmans and Lambert lent their valuable assistance to the work. The Constitutions, which had been matured by experience and tested by many trials, were given to the Jesuit Fathers, who prepared them for

<sup>74</sup> Mary Theresa Austin Carrell, *Leaves from the Annals of the Sisters of Mercy* (New York, 1895), 4, 357, 430; Mary Josephine Gateley, *The Sisters of Mercy* (New York, 1931), p. 303.

<sup>75</sup> *In the Early Days: Pages from the Annals of the Sisters of Charity of the BVM, 1833-1887* (St. Louis, 1912), pp. 203, 211, 215.

examination by the Sacred Congregation of Bishops and Regulars. . . . To the Fathers of the Society of Jesus and to Fathers Trevis and Laurent, who obtained for us the sanction of the Church, is due our ceaseless gratitude" The rules of the sisterhood had been originally framed by Father Donaghoe with the assistance of the Jesuits of Georgetown, who, so writes its chronicler, "strongly impressed upon him the necessity of inspiring into each member of the Community a profound regard for the authority of the rule" <sup>76</sup>

With still other bodies of nuns in the Middle West Jesuit contacts were made at an early date At Chicago in 1858 the Sisters of Mercy of that city enjoyed for the first time the spiritual comforts of a retreat, which was conducted by a Jesuit <sup>77</sup> This was apparently the first retreat given in Chicago to a community of nuns At Cincinnati Mother Seton's Daughters of Charity found a sympathetic friend in Father Elet, the first Jesuit rector of St Xavier's "The Sisters of Charity," their official historian has recorded, "have a tradition of much kindness received from him and great helps towards sanctity His name was placed on their mortuary list of Benefactors" <sup>78</sup> At Saint-Marys-of-the-Woods, near Terre Haute, Indiana, the Sisters of Providence shared the spiritual direction of Father Gleizal, of all the pioneer midwestern Jesuits the most successful, it would seem, in conducting retreats for religious communities He lent the aid of his wise counsel to Mother Theodore Guerin, the venerable foundress of the sisterhood, and on hearing her deliver a spiritual exhortation to her community made the comment "I have heard another St Teresa" <sup>79</sup> At Kansas City, Missouri, the Sisters of St Joseph of Carondelet opened St Teresa Academy in 1867 Not long after they welcomed as a guest Father De Smet as he passed through the city on one of his numerous western trips.<sup>80</sup> A few years later the same sisters were to see their Chicago orphanage swept away by the great fire of 1871, the orphans being thereupon given a temporary refuge by the Jesuits in their newly opened college of St Ignatius At Bardstown in Kentucky the Sisters of Charity of Nazareth were neighbors during nearly twenty years to the Jesuits of St Joseph's College "The Jesuits from St Mary's and St Joseph's College," writes the chronicler of this sisterhood, "were always cordially interested in Nazareth's welfare and ready to share their store of eru-

<sup>76</sup> *Idem*, pp 52, 294, 296

<sup>77</sup> *Illinois Catholic Historical Review*, 3 357 (1921)

<sup>78</sup> Mary Agnes McCann, *The History of Mother Seton's Daughters the Sisters of Charity of Cincinnati*, 2 95

<sup>79</sup> *Life of Mother Theodore Guerin* (New York, 1904), p 449

<sup>80</sup> Mary Lucida Savage, *The Congregation of St Joseph of Carondelet* (St Louis, 1923), p 143

dition with Sisters and pupils and to give of their spiritual resources. Once and for all it [association with the Jesuits] freed them from the limitation all too often and too unjustly ascribed to convent faculties—aloofness from the larger world of thought and mental discipline”<sup>81</sup>

The School Sisters of Notre Dame were brought to St. Louis in May, 1858, by Father Joseph Patschowski, pastor of St. Joseph's Church in that city. They came to replace the Sisters of Charity of Emmitsburg, who had been conducting the schools of that parish but now petitioned to be relieved of the charge. On October 2 of the following year another group of Notre Dame Sisters arrived in St. Louis, taking in hand the direction of the parish schools of Sts. Peter and Paul's. A large part of the parochial school-work of the archdiocese of St. Louis has since been in the hands of this capable sisterhood.<sup>82</sup>

The Daughters of the Immaculate Heart of Mary owe their establishment in Chicago in 1876 to Father Damen, who invited them to that city. The same year saw the Little Sisters of the Poor arrive in Milwaukee at the invitation of Father S. P. Lalumière.<sup>83</sup>

The teaching congregation of the Brothers of Mary first came to the United States at the invitation of Father Weninger. This energetic missionary, on becoming aware of the desire of the pastor of Holy Trinity Church in Cincinnati to obtain teachers for his parish school, wrote to the superior of the Brothers of Mary in Europe. The latter took kindly to the idea of extending the field of operations of his community to the New World and sent Father Meyer and two brothers to Cincinnati, where they arrived in 1849. Thus was established the first American house of the Brothers of Mary, who subsequently increased their personnel in great numbers and were thereby enabled to open and conduct flourishing schools at numerous points throughout the states. An interesting circumstance connected with their first coming to America is on record. Father Weninger, on soliciting the services of the Brothers of Mary for the Holy Trinity School in Cincinnati, simultaneously invited the Brothers of the Christian Schools to settle also in Cincinnati, and, so it would appear, to take in hand the same school. He presumably did not expect that both invitations would be accepted. The two groups of brothers came out in answer to Weninger's petition,

<sup>81</sup> Anna Blanche McGill, *The Sister of Charity of Nazareth, Kentucky* (New York, 1917), p. 134.

<sup>82</sup> John Rothensteiner, *History of the Archdiocese of St. Louis* (St. Louis, 1929), 2: 330.

<sup>83</sup> Thomas Mulkerins, S. J., *The Holy Family Parish, Chicago: Priests and People* (Chicago, 1923). C. M. Scanlan, "Little Sisters of the Poor, Milwaukee," *The Salesianum* (St. Francis, Wis.), 32: 107-111 (1937).

happened to be fellow-passengers on the same boat from Europe, and on comparing notes found that they were both destined for one and the same work. The Christian Brothers thereupon decided not to go on to Cincinnati but to turn their steps towards Canada, which plan they carried out.<sup>84</sup>

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<sup>84</sup> Lamott, *op cit*, p. 239