CHAPTER IV

SISTER ROSE WHITE IS ELECTED MOTHER — EMMITSBURG COLLEGE BURNED — HOUSES OPENED IN VARIOUS CITIES — HOSPITAL IN ST. LOUIS — SCHOOL AND ASYLUM IN CINCINNATI

1821–1829

MOTHER SETON was no longer at St. Joseph’s Vale, but her work must continue, and so on January 25, 1821 an election was held to fill the office of Mother. The choice fell on Sister Rose White, then Sister Servant in Philadelphia. Having arranged the affairs of her mission, she set out for Emmitsburg where she arrived March 20th and began at once the duties of her new office with Mother Seton’s example fresh before her.

The Community, consisting then of about fifty members, had orphan asylums and schools in Philadelphia and in New York, took care of the domestic arrangements of Mount St. Mary’s College, and conducted the Academy and day school at Emmitsburg. All of this had been accomplished in the short space of twelve years — the term of Mother Seton’s religious life. Very shortly, asylums and free schools were opened in Baltimore and Washington, a school was begun in Lancaster, Pa., and the Infirmary connected with the Medical Department of the University of Maryland was given in charge to the Sisters.¹

¹ Archives of Mount St. Joseph, Ohio.
Sister Appolonia Jordan died July 14, 1821 and was buried on Sunday, the 15th, the day the Sisters' Retreat began. She had gone to St. Joseph’s with her mother in 1819. Sister Mary Ignatia Doyle had died June 10 and a novice, Mary Vincent Langley, at her own home on June 23. Bishop Dubourg, the old friend of the Sisters, though working zealously in his extensive diocese, did not forget the Sisters at Emmitsburg and found great consolation in the spread of their Society and the good work already accomplished. He wrote to Sister Margaret July 6, 1822:

"St. Louis, July 6, 1822.

Your kind and affectionate letter of April 9th received only three days ago, on account of my absence from home, has afforded me, my dear Sister Margaret, an inexpressible satisfaction. I somewhat wondered at your long apparent neglect, yet I was well assured that your affection was still the same, nor did I ever entertain a doubt of your fervent remembrance of your Father in your prayers. Mine are not wanting for your happiness, which consists altogether in your perfection; and it gives me great pleasure, that notwithstanding your failings, you are continually struggling to advance. Alas, my dear child, we are poor crazy machines which require constant attention to keep them going. Let us not lose courage; our very infirmities will tend to consolidate our virtue by affording it a continual exercise. I had no hopes of meeting you in this vale of tears, till very lately, when objects of highest importance have presented which will in all probability compel me to visit your quarter; I will be very thankful to God for a circumstance from which I promise myself so much pleasure and edification. The dear Valley will not be the last nor the least source of gratification to my wayworn heart. — It expands with the thought, and feels all the warmth of youth renovated, with the hope of soon beholding the wonderful
growth of our little grain of mustard seed. Your dear Mothers, you, Sisters Adele, Louisa, and others, my former acquaintances, and my ever dear children, rise up in a delightful group to cheer my weakened fancy, and gladden this heart so long weaned from those pleasing sensations. Meanwhile, pray and request prayers for the objects of my intended trip. They are manifold, and who knows but it will be the means of extending the sphere of usefulness of your dear Society? Give my affectionate and respectful remembrance to all about you, to your indefatigable Superior, and the Reverend Fathers Bruté and Hickey. The progress of the Seminary, which I see keeps pace with that of the Sisterhood, consoles me in my present sterility. They both hold out to America a pledge of divine protection, the fruits of which will extend to its most remote quarters. May I be blessed with some from that plentiful reservoir! Amidst my many causes of grief, it has pleased the Divine Goodness to give me some consolations, the more valuable, as they are distributed with a more lavish Hand. Among them is the great opening to the introduction of the Gospel among the Indian tribes. An establishment is now in forwardness for the Osage nation, in which the first Catholic missionary has been received with the most glowing effusions of love and confidence, whilst the Baptist missionaries, though strongly supported by Government, are pining in neglect and inaction. The Indians have their old traditions of the Robe noire, of the cross, of Catholic Rites: nothing but that will satisfy them. They have promised all their children to the envoys of the great Father of St. Louis, and the principal agents, mostly Catholic, have given the example, not only by going themselves to confession, but also by offering all their help to make the establishment, and support the children for a couple of years, that is, till we have the means of supporting them ourselves. Show this to my good friend Father Bruté. I know how much he will be interested by this prospect, and his prayers will contribute not a little to realize it. My
numerous occupations do not comport with long letters. You will be satisfied with this, and not measure by the number of my lines, the extent of my tender affection for you. *William Bp. of Louisiana.*)"¹

Bishop Dubourg about this time wished Father Bruté to be made Bishop of St. Louis (March 19, 1822). His large diocese was to be divided and knowing the zeal of his old friend he would gladly have had him as a partner in his work. The bishops, priests, and Sisters who were then setting up Christ’s Kingdom in the United States seemed like one great family, their sole purpose being the advancement of God’s glory and the saving of souls. Each saw in the others rare gifts and felt happy in being able to develop them. Their high spirituality might tempt us to think them wholly divested of earthly aims, but a closer examination of their lives, correspondence, and conversation delights us with the charming individualities revealed. While religion was their main object, every other laudable sentiment reveals a happy combination of the material and the supernatural — patriotism, friendship, benevolence. It was customary then to keep journals and to them we are indebted for many points of history and for lovely character sketches of the great people of the early Church.

On April 1, 1823, Mrs. Jordan, an octogenarian, Mother of the Sisters Frances and Appolonia, died at St. Joseph’s. On May 6 the Most Reverend Archbishop administered Confirmation in the Sisters’ Chapel to thirty-two pupils, and on the same day Sister Susan Clossy died.² She has been mentioned as coming to the Community in the early days from New York. Sister Teresa Conway, a

¹ Archives of Mount St. Joseph, Ohio.
² She had been the tender nurse to Rebecca Seton.
member of the early band, died November 6. Sister Anastasia Nabbs, known so well at Mount St. Mary's College, on December 20, 1823.¹

In looking over Archbishop Purcell's writings of this date, we find the following letter written on August 6, 1823:

"Mr. Hickey, Mr. Pise, and myself placed our flag (U.S.) on the highest tree on Carrick's Knob." This is a peak of the Blue Ridge mountains a short distance from Emmitsburg. Here, too, a bonfire sent forth its flaming tongues when the whole country was illuminated as a testimony of regard for the Marquis de Lafayette and a profession of welcome to him in 1824. In the Know-Nothing times, 1855, the above mentioned Mr. Pise, as a protest, wrote the poem, "They say I do not love thee, Flag of my Native Land."² We read with delight the many interesting stories of Emmitsburg students who were patriotic as well as scholarly and holy. Whatever stirred the soul of Mount St. Mary's College was felt with enthusiasm in St. Joseph's Vale.

Father Bruté sailed for Europe in the ship Marmion March, 1824, taking with him Mr. John B. Purcell to finish his studies at St. Sulpice, Paris. In a parting letter Father Bruté says, "This morning the last Mass for so long a time. My son Purcell also at Communion — the breakfast together at your dear Sisters."

Mr. Purcell wrote to Father Egan:

"Dearest Egan:

Sailing down with a fair but light wind, — all's well, so far. Said my beads just now, counted over

¹ McSweeny, _op. cit._, p. 65.
² Rev. Charles Constantine Pise wrote a _History of the Church_, Baltimore, 1828. He was chaplain to Congress for two years, and with Very Rev. Felix Varela edited the _Catholic Expositor_, New York, 1842.
in mind all the young men; bid them and you a long good-bye. Was overwhelmed with the kindness and little presents of Sister Betsy and excellent Sister Agnes—what Sisters—with them, with those who love God is true friendship. I have said it, I feel it. God bless them all! May Heaven unite us, if not here, at least and best—hereafter. O Eternity! Thou happy resting place! Sister Betsy has the greatest affection for you. She grieves that you and I are separated. But in this, as in everything, let us blindly follow the will of God—the wisest. Present my warmest affection to my dear Father, Rev. Mr. Hickey, Mr. Wiseman, all the good old friends,—Sister Superior, Angela, Scholastica, Felicity, Clare, Mrs. Polly, Mrs. Derm, Mrs. Steadman. Love my Edward for me and tell the children of Mary that to be a worthy member of their Blessed Society is the highest ambition of their true friend until death for a whole eternity. 

JOHN PURCELL.”

“Remember me at your first Mass, McGerry, too. All my friends are present to my mind—how often—how affectionately will I think of them all. Farewell my faithful, dearest friend. I will meet you where we said.”

Another letter written to Father Egan came later while he was away on his begging expedition. Father Dubois writes him: "My ever dear child,—Inclosed I send you a letter from our Purcell. I opened it at the solicitation of all here. I knew there was nothing but what interested all, and my Egan as well as my Purcell has no secret from me." Mr. Purcell had not yet heard that a destructive fire had destroyed the new building of which they were all so proud. He wrote to the Mountain describing a conflagration at Paris. His friends remarked that it was an accurate

account of their own loss. "How our dear Purcell would weep did he know his words are a pen picture of our calamity!" To the end of a long eventful life — into that Eternity of which he loved to speak—John B. Purcell carried an enduring affection for his Alma Mater and the friends of his early days at the College and at St. Joseph’s Valley. Father Dubois, who reposed so much confidence in these young souls, never found a reason to mistrust their love for him or their zeal for religion. The calamity which now came to him when threescore years of his life had passed into eternity and when it should seem he might begin to look upon his work as complete revealed to him how deeply his name was engraven in the hearts of the Mountain Alumni.

The new College building with its cross-crowned cupola and stately halls and to which the last finishing touches were being given was destroyed by fire on Pentecost night, June 6, 1824. While the hearts of all sank at the sight of the flame-encircled building, the thoughts of the one hundred and fifteen students and those of their Professors turned in loving sympathy to him into whose very heart had been cemented each newly-laid stone of the edifice. Did they find him weakened by the blow? "The Lord gave and the Lord hath taken away; blessed be the Name of the Lord," were the words which went forth from a heart all God’s own. Inspecting the ruins with members of the faculty on the following day, he pointed out the site of the new College saying, "I will place the new building here," and in two weeks he began the work. He was greatly encouraged by both clergy and laity. Many of the priests undertook long begging expeditions and the

students solicited aid from their friends. God blessed the efforts of all. Two of the young Professors and Mr. Purcell were afterwards Presidents of their Alma Mater.¹

Father Bruté tried during his stay in France to have the Paris Sulpicians accept the College as a Little Seminary; but this offer having been declined Father Dubois suggested giving the institution with all its encumbrances to the Sisters of Charity. This plan did not meet with the approbation of Father Bruté. It had been spoken of as likely that the Government would purchase it for a military school or barrack. Fortunately it was not necessary to do either and the College stands a beacon light to thousands. Father Dubois wrote Father Bruté, March 20, 1826, that the Superior in France, M. Garnier, had sent three letters, one to the Archbishop, one to the Sulpician Fathers in Baltimore, and one to Father Dubois stating that St. Sulpice would no longer exercise any jurisdiction over Emmitsburg or any of the Fathers who remained there. Father Dubois wrote the Archbishop of Baltimore that whatever plan he might adopt for the College it would be necessary for him to provide for its continuance. He spoke of his own advanced years and the necessity of uniting himself to a body already existing in the Church, since he was forced to separate from St. Sulpice. He said, “The sad experience which I have had from the moment of my union with a foreign society induces me for the reason specified above to prefer to form one entirely American; but such religious organization cannot be formed without the concurrence

¹ Rev. Michael De Burgo Egan, October, 1826 to 1828; Rev. John McGerry, October, 1828 to November, 1829; Rev. John B. Purcell, November, 1829 to August, 1833.
of the Ordinary. I prefer a society resembling the Fathers of the Mission of St. Vincent de Paul, somewhat as the Sisters of Charity of St. Joseph resemble the Sisters of Charity of France established by the same St. Vincent.”

Archbishop Maréchal wrote him that he approved of his plan for a religious Society with rules analogous to those of the Sisters at Emmitsburg. Divine Providence however had mapped out other work for Father Dubois. Bishop Connolly of New York died and the Holy See laid the burden of the episcopal office on the ever-ready, always-enduring shoulders of Father Dubois. It was a sad day at the Mountain and in the Valley when Father Dubois said farewell to all that had grown into his heart of hearts. Mother Seton’s Community felt the loss scarcely less than the members of St. Mary’s College and though all rejoiced that a merited honor had been conferred on their Father, they realized, that their great prop was being removed. They recalled his love for both institutions, shown by the labors he had endured for their advancement. His interest and his energy had never slackened: he had seen both rise, chiefly through his own exertions, from the humblest beginnings to a fulness of inestimable usefulness. He had shown his greatness of soul in the hour of heavy trial, and God had given him the pleasure of witnessing a new College rise from the embers of the old and open its doors to a greater number of students which gave him the gratifying consciousness of having accomplished a giant task in the face of formidable obstacles. It was a monument worthy of his zeal and a reward of his efforts for Christian education. He was consecrated in the autumn of 1826 and

2 February 6, 1825.
as a Bishop was untiring in his exertions to extend the name of Christ. In this work he had the hearty cooperation of the priests whom he had educated and the Sisters of Charity whom he had trained in the exalted duties of their Institute, the instruction of the young, the care and education of the orphan, the relief of the needy, and the nursing of the sick and wounded. Archbishop Maréchal expressed a thought of closing the College but was dissuaded by Fathers Egan and McGerry to whom as President and Vice-President he entrusted its continuance.

The cloud that had hung over the Mountain had passed away when a message from Father McElroy, S.J., in Frederick came to the Sisters in the Valley, asking for a colony to take charge of “The St. John’s Benevolent School.” Sister Margaret George and Sister Rosalie reached the old historic town, December 23, 1824, and on January 3, 1825, opened school with forty-eight pupils. By January 22 the number had increased to seventy-seven. The following September they moved into the new school building and on December 21, their new bell pealed forth for the first time at half-past four in the morning summoning the Sisters to rise and celebrate the Anniversary of their call to Frederick. How the name arouses our patriotism! We recall that it holds the ashes of Francis Scott Key, author of “The Star Spangled Banner,” and those of his illustrious brother-in-law, Roger Brooke Taney, Chief Justice of the United States Supreme Court, that the Jesuit Novitiate abided there for almost nine decades of years—from 1814 until 1903—that Barbara Frietchie waved her flag defiantly as “rebel” troops marched by, and that Whittier has left us an account of the incident. Of all these things there is a memory in
connection with old Frederick Town, but the works of Mother Seton's Daughters would be forgotten now were it not for the records of them in the Journals kept by Father McElroy and Sister Margaret and the pages of the *Truth Teller*¹ and other periodicals of that early date. On February 17, 1826 by the


**SIXTH ANNUAL REPORT**

**St. John's Female Benevolent School, Frederick, Md.**

Six years have elapsed this date, since the commencement of this institution. In this time 573 scholars have been admitted, and 150 are now receiving tuition in it. In addition to the former branches taught in this school, have been added since last session those of Drawing, Painting and Music. No charge has been made for tuition from the first opening of the school, nor is it intended to make any. Parents, however, intending to place their daughters in this institution, may give a donation towards a contemplated building for the better accommodation of the school, and more especially for the orphans. Several parents have already entered their children in this way, others are respectfully solicited. Five Sisters of Charity are now employed in the school. Reading, Writing, Arithmetic, History, Needlework, plain and ornamental, Music, Drawing and Painting, are taught by them. The classes are examined every quarter, and premiums given to the successful in their studies at the public examination in August.

**Female Orphan Asylum**

The Orphan Asylum connected with the above school has been in operation four years. Twenty-six orphans have been received, eighteen of whom are at present in the Asylum. These are boarded, clothed and educated until they are duly qualified to become useful in respectable families, and to earn for themselves a decent support. Of late there are many applicants for admission; want of house-room alone prevents their being received. To meet the wants of the unprotected female orphan, an effort is now making to erect a suitable and permanent building, calculated to accommodate the probable number of applicants within our county. From parents who recently entered their daughters in St. John's Female School, and from the liberality of several charitable persons, donations to the amount of twenty-two hundred dollars have been subscribed; this justified the commencement of a building, 50 feet front and 89 feet deep, to be three stories in height. To a humane and charitable people, such as our citizens are known to be, we look for the balance necessary to complete the new Orphan Asylum. The Sisters (the adopted mothers of the orphans) will wait upon the citizens who have not as yet contributed, for a donation to this laudable undertaking, and we confidently hope they will find all willing to co-operate with them, in providing an Asylum for the little ones without father or mother. Contributors to the building will be entitled
exertions of Father McElroy a Bill was passed in the Legislature appropriating a part of the Frederick County School funds for the "St. John Benevolent School." This institution made great progress, as Pastor and teachers spared no efforts to bring it to a high degree of excellence. The examinations were a noteworthy occasion and were conducted with much dignity and ceremony during several days. Distribution of premiums followed and then the pupils in white, one hundred and sixty in 1826, marched in procession, two and two, through the principal streets of the city and returned to the school to find a very inviting repast spread for them by the Sisters. Father McElroy was much interested in the spirituality of his teachers. When he went to St. Joseph's, Emmitsburg, on February 23, to conduct a retreat for the Sisters, he gave the school a vacation and took with him Sister Margaret and her companions to make the exercises, which closed on March 3. Father McElroy mentions this as "the first retreat in which perfect silence was observed." He was extraordinary confessor for the Sisters in the Valley and at times gave the Seminarists on the Mountain a spiritual retreat, as is shown by the following letter to a preference in presenting Orphans for admission. The advantages of the Orphan Asylum are now so generally known as not to require repetition, suffice it to say that it will prove, as it has done thus far, an excellent school, a nursery to train up young females, who will be found faithful in all the duties of domestic life, and in whom confidence may be placed, as seamstresses, housekeepers, nurses, etc.

To the benefactors of the Asylum, the sisters and orphans tender their unfeigned thanks for their kindness during the past year; to the attending physician and to others in his absence, much gratitude is due. To the respectable tanners in town who continue to supply the orphans with all the leather they use, to the shoemakers who have made shoes for them gratis, to all in general who have not been unmindful of the orphans, we sincerely present our thanks, and solicit respectfully in their name a continuation of such favors.

JOHN McELROY

FREDERICK, Jan. 3, 1831.
which expresses his high opinion of Mount St. Mary’s College.

"DEAR MOTHER AUGUSTINE:

In a moment’s relaxation after dinner — for recreation we have none — I take the opportunity of informing you that I will return home (Frederick) on Saturday about twelve o’clock and will take charge of any commands with which you may entrust me. Divine Providence has favored us very much in our holy exercises. The place is one of the finest I have ever seen for a retreat, and constantly reminds me of Manresa where our holy Father, St. Ignatius, first wrote these exercises. I mean the Grotto, not far from the church, and in which I am now writing. Here are we to be seen, twenty-nine in number — of these three are priests, two deacons, and a sub-deacon — sometimes kneeling on the ground in two ranks during meditation and examen, at other times seated in two ranges of seats listening to instructions of ‘Father Mac’ who stands at one end of the Grotto shaded from the rays of the sun by a luxuriant vine. Again, we recite the Divine Office walking along those delightful walks, the work of the pious and saintly Rev. Mr. Bruté; again are we to be seen scattered over the rocks with our paper and pencil or under the shady oak noting down our . . . and good resolutions. Our divine Master is not of course forgotten; we visit Him at the holy altar five times a day — I need not tell you that we (men) can keep silence during a retreat as well, if not . . . , than Sisters of Charity. We are now in our fifth day and I think that I can say with truth, silence has not been broken in any instance by those engaged in the retreat. Truly, Mount St. Mary’s is blessed with many virtuous and promising young men! Continue to pray for them, as much depends upon this retreat, and for me in particular the most unworthy of all. I write this, — which I hope you will not say is a breach of silence, — that you may receive some edification, and that as I do not, or
rather cannot visit you this time, you may not imagine
that I am displeased, as on a former occasion. If I
were near some of your Sisters they would afford me,
I am sure, a better pen. Our little Paradise affords no
better than that I use. Tomorrow ask some good
things for us from our Blessed Lady. We shall con­
tinue our exercises as to-day, without attending High
Mass or Vespers. Beg all to pray for us, and him in
particular who feels much interested for the happiness
of the respected Community at St. Joseph’s and espe­
cially the good Mother Augustine.

Yours in our Lord

FATHER McELROY, S.J.”

Eve of the Assumption B.V.M.
In the Grotto (Manresa)

The boarders at St. Joseph’s Academy now numbered
seventy and the novitiate was large; therefore it was
found necessary to erect an additional building, the
foundation of which was laid in the early spring of this
year — Jubilee Year. The celebration of the Jubilee
was made a great spiritual Feast at St. Joseph’s Valley.
Sister Margaret George has the following account of it:

“On Sunday, 15th of October, began the Jubilee
at St. Joseph’s. Forty Sisters and sixty-one children
attended, among whom were several Protestants, who
availed themselves of this time of mercy to enter the
true Church. Rev. Simon Bruté opened the retreat
by an instruction on the End of Man. The First
Station was performed in the chapel. Father McElroy
gave an instruction on Mortal Sin, in the evening,
after which was Benediction.

Rev. John F. Hickey gave the third instruction on
Monday morning, on Hell. Between the hours of
twelve and one Father Deluol arrived, it being his
second visit to St. Joseph’s. At two o’clock P.M.
Father Bruté gave the fourth instruction.

1 Archives of Mount St. Joseph, Ohio. The Grotto was first discovered and
used by Mother Seton. Bishop Bruté improved it afterwards.
The Second Station was performed in Emmitsburg: Fathers Deluol, Hickey and Bruté attending. Benediction at St. Joseph’s on their return.

On Tuesday morning Rev. L. Deluol gave the fifth instruction. The Third Station performed at the Mountain, Fathers Egan, Bruté, and McGerry attending.

At half-past two o’clock Father Hickey gave the sixth instruction, continuation of his first subject. Benediction at six o’clock. Wednesday morning Rev. L. Deluol gave the seventh instruction. At two o’clock P.M. Father Bruté gave the eighth instruction on the Mercy of God. The Fourth Station was performed in “The Woods,” Rev. L. Deluol, Rev. J. F. Hickey and Rev. S. Bruté attending. Benediction on their return at half-past five o’clock.

On Thursday morning with instruction by Rev. L. Deluol, the Fifth Station was performed at the Mountain, Rev. M. Egan attending. At two o’clock Father Hickey gave the tenth instruction on the Death of the Just. Benediction at six o’clock.

On Friday morning eleventh instruction by Father Egan on Monthly Communion. The Sixth Station was performed in the chapel. At two o’clock Father Deluol gave the twelfth instruction. Benediction in the evening at six o’clock.

On Saturday morning thirteenth instruction by Rev. Mr. Deluol. After three o’clock Rev. Mr. Deluol administered the Sacrament of Baptism to Cornelia Chamberlain, Ann Eliza Usher, and Frances Gardiner, converts. Benediction in the evening at six o’clock.

On Sunday morning Rev. Mr. Bruté said an early Mass at half-past six o’clock. At eight o’clock Grand High Mass was celebrated by Rev. Mr. Deluol, Rev. Mr. Bruté, deacon, and Mr. George Carrel — afterward Bishop of Covington, Ky. — sub-deacon. (Rev. Mr. Hickey being pastor of Emmitsburg was obliged to celebrate High Mass there as he could not get any one to supply his place, consequently could not be at St. Joseph’s until dinner time.)
Thirteen of the children made their first Communion, among whom were the three converts already mentioned. Vespers and Benediction in the evening, after which Rev. Mr. Deluol accompanied Rev. Mr. Hickey to town, and there opened the Jubilee for his congregation, it being the 22nd of October."

Father Bruté wrote the Sisters at the opening of the exercises:

"DEAR SISTERS:

Pray much to-day and to-morrow for the Jubilee and the ensuing days for that of the house to which your good Father McElroy grants his zealous exertions. Enjoy your own grace before your beloved Lord in a manner worthy of His own fervent spouses, in the full spirit of faith and love. 1. On His adorable mercies this year to His Universal Church, thus so beautifully roused at the voice of Peter (Gregory XVI) — but to our little corner, so abundantly also. Praise, thank, pray His infinite goodness for sinners. May some more be received for His Heaven and His greatest glory in eternity. 2. On your own personal grace and duty, each one in that spirit of faith, that is what the grace should be to your souls, and that their faithful exertions in the spirit of love and full consecration. Ah, do entreat your Jesus to grant the same also faith and love, to His priests and that special portion of the family destined also to become so — His priests! — His Daughters of Charity. What prayer can be fervent and pure enough to answer the call! Beg above all for humility and the proper intention as foundation and only means to gather the true grace of this time so particularly destined to cleanse all the past and set us on more zealously than ever for the days always so uncertain and so near, of our eternity. Praise and love, thank and pray all, every day as if the eve of the great To-morrow — Eternity.

S. BRUTÉ."
Pray particularly for the absolutions of the day. Trust them much to the Blessed Virgin and to St. Joseph by some extra prayer, each one.”

Two miraculous cures were effected by novenas made in honor of the Holy Name of Jesus in union with Prince Hohenlohe who had announced that on the 10th of each month he would pray for those living outside of Europe. Mother Rose felt overpowered by mingled emotions of fear and gratitude and in a letter to Archbishop Maréchal thus expressed herself: “My God, Thy Will be done! I feel frightened at such marks of tenderness. What will become of us if we do not advance in humility? My dear and most Rev. Father, I know not what to say except that I am a miserable sinner and a most ungrateful child. Yet I trust our Jesus has His faithful ones amongst us.”

In reply Archbishop Maréchal wrote:

REVEREND SISTER SUPERIOR: “BALTIMORE, June 26, 1826.

I have just now received your letter containing the joyful news of the wonderful cure of Sister Benedicta. This manifestation of divine goodness and power deserves our most humble and profound gratitude. Surely, never will that good Sister forget what Almighty God has done in her behalf; and neither you nor I ought ever to forget it. For in these mighty works of a merciful Providence Heaven has some ulterior end, far more important than the corporal health of an individual; and is it not a matter of infinite consolation to all the faithful, and to me to reflect that this and similar extraordinary secrets have taken place in the diocese of Baltimore? There is no difficulty in your acquainting your good Sisters dispersed abroad with the fact that has taken place under your own eyes and those of your Community; nay, it seems to me, a duty incumbent upon you to write them to

1 Archives of Mount St. Joseph, Ohio.
return their most grateful thanks to Heaven for such a signal favor. But, to pronounce it a real miracle is not permitted to me, nor to you. Before we may do it consistently with the law of the Church, a very long and minute investigation must take place. Hence the advice of the Rev. Mr. Dubois of not having the account of that wonderful cure printed as a truly miraculous one is perfectly consonant with my will and the laws of the Church. I beg Sister Benedicta to say for me and my diocese in presence of the Blessed Sacrament, once the Litany of the Holy Name of Jesus; surely she will do it with fervor. I remain with great attachment and esteem,

Your humble servant,

AMBROSE (MARÉCHAL)
Archbishop of Baltimore.”

Sister Benedicta not only said many prayers according to the wish of His Grace, she also volunteered her services for the spread of religion in Indiana, as we shall see later, and did heroic work in the diocese of Vincennes.

Rev. John Hughes known to history as the “Lion of Judah,” was ordained this year—October 15, 1826. It is a pleasant thought that in the direction of his course Mother Seton’s insight into character had much to do. He called at St. Joseph’s one day, asking for employment as he had some knowledge of agriculture, though his heart’s desire was God’s altar. Mother Seton recognized at once the superior refinement and intellectual gifts of the young man and sent him with a note to Father Dubois at Mount St. Mary’s College. The President of the Seminary soon found his horticulturist explaining difficult passages and problems to the students. Father Hughes became teacher

1 Archives of Mount St. Joseph, Ohio.
and pupil, as did his life-long friend John Purcell who came to America in 1818. The latter applied to the Ashbury Methodist College in Baltimore for a teacher’s certificate. After a most rigid examination in Greek, Latin, Hebrew, and other branches the college gave him the proper credentials, by which he was enabled to secure a position as tutor in a family in Queen Anne County, Maryland. Destined for God’s service, Mr. Purcell in 1820 was introduced by some friends from Mount St. Mary’s College to Father Dubois who received him as a theological student. He was just twenty years of age as he used to say, “Having been born with the century.”

The three years which followed marked him as “the most brilliant among the brilliant alumni.” 1 In 1824 he went to France and studied at Paris and Issy and was ordained priest, May 21, 1826, in the great historic church of Notre Dame in Paris by Most Rev. Hyacinthe Louis de Quelen, Archbishop of Paris. 2

Three other young men were raised to the sacred priesthood with him, one of them later the beloved Archbishop of Rheims, Ludwig Eugene Reynauldt, who was born on the 21st of February, 1800, while Archbishop Purcell’s birthday was February 26, 1800. The Archbishop of Rheims remembered this and invited Archbishop Purcell to Rheims for his golden jubilee. Rev. Samuel Eccleston, fifth Archbishop of Baltimore, returned to the United States with Father Purcell in 1827. Father Purcell hastened to his Alma Mater as professor and gave to his work among the students all the freshness, brilliance, and love of his heart and soul until God called him to a greater field. Father Bruté received him with open arms and high hopes as

1 McSweeny, op. cit., p. 94. 2 Archives of Mount St. Joseph, Ohio.
did all the members of the Faculty. Father Bruté seems to have acted the part of a fatherly advisor to all the young professors many of whom, like himself, were destined to carry the Gospel to the farthest parts of the United States. He was untiring in his zeal for their advancement in spirituality and for that of the Sisterhood at St. Joseph’s and constantly urged both to acquire the Apostolic spirit.

On March 17, 1827 his instruction to the Sisters contained the following remarks:

“

A thought worthy of Sisters who assist through their love for Jesus Christ to rear the Apostles for His Church of America, is this, to give thanks for the admirable grace He bestowed so many ages past upon St. Patrick, and ever since upon Ireland, to beg to share particularly in the spirit of zeal for Thy Kingdom which alone shone forth so admirably in St. Patrick and made him so fervently sanctify himself to sanctify others,—to beg a share in the eminent Spirit of Prayer which was in St. Patrick the source of every grace.

What wonders has our Lord already done in this country, since Archbishop Carroll, the very first one, and now there are ten, and eight more died or returned to Europe.

And since the first nursery, the novitiate of the Jesuits, now there are eight seminaries or noviceships. Since early in 1818, the Seminary of St. Mary in Missouri has sent alone twenty-four priests to the missions.

O, may our Lord grant His grace to the country. May we not prove unworthy of it and unfaithful.

Of religious communities after the Jesuits there are Dominicans, Lazarists, St. Sulpice, St. Augustine’s in Philadelphia, and Carmelites, Visitation, Ursuline, Sacred Heart, Daughters of the Cross, Daughters of Charity,—ah,—of St. Joseph’s eight houses! What thanks to return! O for fidelity!”

1 Archives of Mount St. Joseph, Ohio.
In the second term of Mother Rose's office Academies were opened at Norfolk, Va., and at Vincennes, Ind. Parish schools were begun at Richmond, Va., Utica, Conewago, Philadelphia, and Pittsburg.

Mother Rose's time of office expired July 19, 1827 and Sister Augustine Decount was elected Superior of the Community. It will be seen later that her term of six years was a period of great activity during which the Sisters received calls from many places throughout the country and answered them by founding establishments in Harrisburg, Albany, Cincinnati, Wilmington, Del., New York, Brooklyn, Philadelphia, Alexandria, Va., Georgetown, and Washington, D.C., New Orleans, St. Louis, and Baltimore.

Archbishop Maréchal died on January 29, 1828. He had been appointed administrator of Philadelphia, but on account of ill health asked the Holy See not only to free him from that burden but to grant him a coadjutor in the person of Rev. James Whitfield, who was consecrated May 25, 1828.

Father Bruté, when President of St. Mary's College, Baltimore, had entertained as guests the first sons of St. Vincent in America. One of the band was Father Rosati, later Bishop of St. Louis. Remembering Father Bruté's goodness to him and his influence with the Sisters of Charity he wrote him from St. Louis June 23, 1828:

"I come to obtain through your intervention three Sisters of Charity for a Hospital in St. Louis. When I wrote to you the first time I had no certain information on which to build hopes of seeing an establishment of that kind in the city. I felt its necessity and I desired to find some means to execute that which I wished to undertake. How admirable is Providence! Without having said one word, a very rich man offers
me a very beautiful piece of ground with two houses in the city of St. Louis. He will give besides another lot with other houses that will bring a revenue of six hundred dollars a year. He will give one hundred and fifty dollars for the journey of the Sisters, three hundred and fifty to furnish the house. But, he will not leave it in the hands of mercenaries; if we do not get the Sisters of Emmitsburg this establishment will fail, for I see too many difficulties to obtain any from France, and those of Kentucky do not understand hospitals. Will the Daughters of St. Vincent have the courage to deprive the poor of this city and its environs of an establishment which is so necessary and which will not be established if they refuse to come? I beg you to make them understand how unbecoming this piece of cruelty would be in persons whom we could not name without pronouncing the name of that beautiful virtue which is the great object of their institute. For the love of God, speak, pray, exhort, do all that is in your power that this good work may not fail.

Answer me as soon as possible, and address this letter to St. Mary's Seminary, Perry County, Missouri.

*Joseph, Bishop of St. Louis
& Administrator of New Orleans.¹

This letter touched Father Bruté and he used his influence in behalf of the hospital although he had said previously "I would begin the second branch of Sisters' good works in this country (hospitals) only when the first (schools) would have its fulfilling. For Providence, the circumstances here, and Archbishop John, our venerable founder of Catholic things here, judged that seizing on that instruction which protestantism engrosses every way, was more urgent and a more productive view of good to calculate upon than the field of hospitals, and simple relief of the poor.

¹ Archives of Mount St. Joseph, Ohio.
And so was the thing carried on and blessed beyond all expectation. More than fifteen hundred children, as I am writing here, slates and books in hands, are under the eyes of their good angels in seven or eight schools beside Sunday school, etc. That good is above twenty patients silently moldering under the roof of one infirmary, eight sisters to the twenty and very much fatigued at it, though timely changing of Sisters and Superiors is at hand.

Called to Albany, called to Detroit, called nearer to Chambersburg, called soon to Hagerstown,—my word for it! and why not sooner to Taneytown or Westminster, that way I would prefer to push.

We push that way, our Lord opens the way, the call of a Bishop is His own — of such a holy Bishop, and the very child of St. Vincent.”

After enumerating all the wise questions and answers he says: “Trust and go on.” What is fifteen hundred miles to God and has any establishment begun to prosper otherwise than by apparent destitution of means? Faith is the substance of things to be hoped for, the evidence of things that appear not.” Father Bruté had graduated as a physician in France. His views are therefore very interesting. He wrote to Mother Augustine September 21, 1828:

“My dear Mother:

Coming home I received a letter from Bishop Rosati, dated ‘Seminary of St. Mary, Perry Co., Missouri, 29th Aug.—I copy it as it is in French—

What pleasure your letter has caused me in giving the happy result of your negotiation which assures to the city of St. Louis an establishment so important and necessary! God be blessed! Immediately com-

1 Archives of Mount St. Joseph, Ohio.
municated the news to Mr. Mullanphy, the founder of
the Hospital, who awaited it with impatience. We
are well pleased at receiving four instead of three.
The selection of a Sister who speaks French could not
be more happy. I will write to Mr. Deluol. Mr.
Mullanphy will send him a check for one hundred
and fifty dollars which he destines for their (the Sisters)
travelling expenses. It is probable that the estab­
ishment of the Sisters in St. Louis will result in other
foundations elsewhere. Let us follow Providence and
I am confident that in following it as did St. Vincent,
we will not fail to accomplish much good.”

“'The Sisters’” according to Sister Margaret George’s
diary “left St. Joseph’s Oct. 15, 1828, five minutes
before five in the morning to take the stage in Frederick
Town. Many and great were the difficulties they
had to encounter from the time they left St. Joseph’s
until they reached their destination. The names of
the Sisters who first opened the establishment in St.
Louis were: Sister Francis Xavier Love, Sister Mar­
tina Butcher, Sister Rebecca Delone, and Sister
Francis Regis.”

The Bishop wrote Mother Augustine of the Sisters’
safe arrival and remarked:

“'The Hospital is on the footing of all the institutions
of our State. It is but in embryo. I have no doubt
it will grow into perfection, but before this time comes,
we shall do what we can. Mr. Mullanphy has made
over everything to me and I have given carte blanche
to the Sisters. They will have the advantage of not
being under any control than that of the Bishop of
St. Louis, who will never be in the way of their doing
what they think proper conformably to their customs
and their rules. I have been highly pleased with them
and edified at their conduct. I have discovered with

1 Archives of Mount St. Joseph, Ohio.
pleasure that the Daughters of St. Vincent in America have perfectly succeeded in acquiring the virtues which he transmitted as a precious inheritance to his Daugh­ters in France. St. Joseph's School must be acknowled­ged to be as proper as that of Paris to transmit the amiable spirit of their holy Founder to the Sisters of Charity. As for me you may believe that I shall spare no pains to foster an establishment which I have so much desired. In the beginning the Sisters will experience many of the inconveniences of a new establishment in a new country. The buildings are poor, the furniture is not brilliant, everything bespeaks the poverty of a new country. But the Sisters give me courage and I have no doubt that such begin­nings will meet with the particular blessings of Heaven. Such has been the case with all our institutions. I have appointed the Rev. Mr. Dusossoy confessor of the Sisters; he is a very pious and informed priest. In my absence the three clergymen residing in the town will render the Sisters every service in their power. Until there be a bishop in New Orleans I shall have very little time to reside in St. Louis or any other place, being continually traveling. I recommend myself to your prayers, and to those of your holy community. My best compliments to Rev. Mr. Deluol to whom I answered before I left the Seminary, and to Rev. Mr. Bruté. I am, sincerely, Madam,

Your most humble servant,

*Joseph, Bishop of St. Louis."

Shortly after the Sisters' arrival Bishop Rosati was called upon to settle the claims of an Indian Chief for the hand of Sister Francis Xavier. Not knowing the customs of the Redman, Sister had accepted from him a rose. It meant in his mind an offer of marriage, while Sister regarded it as an act of courtesy. When the chief returned with many of his tribe to take away his supposed bride, the Bishop was called to explain
how Sister belonged to the Great Spirit and did not understand the offering of the rose.

The Bishop’s good opinion of the Sisters continued and he called very often on St. Joseph’s for assistance and for other foundations. Father Bruté did not suspect how soon he, too, would be soliciting help for a very needy diocese. At present he was heart and soul in the interests of the community. Not only did the Sisters’ spiritual needs appeal to him, he wished also to encourage their literary efforts, as we see from a letter to Mother Augustine.

“MY DEAR MOTHER,

“You invited me with so much politeness to your examinations that I ought, perhaps, to acknowledge it distinctly; although for you and for us all, all is merely and simply for the service of God, as it seems best for the moment. That I did so badly justice to your institution, and rather troubled than assisted you and the good girls, I might also perhaps offer apology or beg to be excused. But again in that point I rely on your charitable allowance of intention on my side; and as for the girls, you will have settled well enough, though particularly the last class was so badly puzzled by me. All I want most in these lines to express before God, all the edification I have received from such uniform modesty, patience, politeness of your excellent girls. Be it your joy and consolation, not from my poor testimony, but being so truly the case, that to call your attention to it is enough and whilst checking every spark of useless and sinful complacency in it, you can but praise and bless your dear Lord who rewards you so much above any service. Pray for your humble servant — S. BRUTÉ”¹

A Hospital in Baltimore was to have been opened in November, 1827. Sisters Rose and Camilla were

¹ Archives of Mount St. Joseph, Ohio.
to go there from Washington, where the Sisters’ school was very large and occupied a beautiful site.

Father McElroy wrote from Frederick, November 17, 1827, that Sister Margaret had resumed her post at St. John’s School and Asylum to the great joy of all Catholics and Protestants. And on November 12 he wrote that she had returned from Washington, that day, in consequence of the project of the Sisters attending the Hospital having failed, that the former incumbent of Washington (Sister Rose) had returned from Baltimore, Sister Margaret to Frederick, and Sister Fanny to St. Joseph’s.¹

What a dear old friend Father McElroy was to our early Sisters! He used to delight in hearing Father Rautzan, S.J., call them “Sisters of Charity, Daughters of Heaven.”

On March 30, 1828, while Father Egan was preaching in St. Joseph’s chapel, he was seized with a violent hemorrhage which almost proved fatal. From that time his health failed rapidly. It was a great sorrow to his friends to witness the hasty decline of this brilliant young priest—only twenty-five years old. He resigned his Presidency October 8, 1828 and went to Rome where he was received most affectionately by His Holiness, Leo XII.²

Archbishop James Whitfield succeeded Archbishop Maréchal, on Pentecost Sunday, 1828. Bishop Flaget of Bardstown was the consecrator. How delighted he must have been with the progress of the church in Maryland and the greatness of Mount St. Mary’s

¹ Archives of Jesuit College, Baltimore. Father McElroy’s Journal.
² Plenary Indulgences, granted, in perpetuity, to the Society of the Sisters of Charity, in whatever place they may be, by our most Holy Fathers, Popes Pius VI and VII; and, at the solicitation of Rev. Michael Egan and Rev. Michael Wheeler, to the Sisters of Charity in the United States, by His Holiness Leo XII.
and St. Joseph’s which he had known as tiny mustard seeds.\(^1\)

Father Hickey returned from Emmitsburg in 1838 as he was very much needed in Baltimore. Archbishop Whitfield urged his need of priests and suggested that Father John Purcell might be the confessor of the Sisters at St. Joseph’s Vale. The President, Father McGerry, wrote in answer to this, “Rev. Dr. Purcell teaches Moral Philosophy, Hebrew, and Greek; is confessor and spiritual prefect over a hundred boys as well as several seminarians, of the Sisters and domestics, and is Prefect of studies. If I lose him I lose my right arm.”

George W. Washington, a nephew of the Father of our Country, entered the College this year and remained until 1836.\(^2\)

St. Joseph’s Vale and Mount St. Mary’s have registered the beginnings of all great things in our land and have been intimately connected with the greatest names in history.

Among Mother Seton’s letters is a boyish note from Jerome Bonaparte, nephew of Napoleon, a pupil at the College in 1814. On June 21 he wrote her asking for an “Agnus Dei” before going home, to preserve him during the vacation from the dangers that will surround him. He says “he will keep it as a memorial of kindness and love for her little child who always thinks of her with respect and love and who will think of her with gratitude especially if he shall have an ‘Agnus Dei’ as a present from her.” He then tells her how happy he is to have received so lately the Dear Savior into his poor unworthy heart and prays,

that he may long remember the Happy Day and never violate the promises he then read."  

Rev. Father Egan died in France, May 29, 1829. Solemn Mass for his eternal repose was said at the Seminary, September 2, Rev. John B. Purcell being celebrant. Rev. H. Xaupi was deacon, Rev. John Hickey sub-deacon, and Rev. S. Bruté preacher. At St. Joseph’s Vale, too, the Holy Sacrifice was offered for Mother Seton’s “Good little Michael Egan.”

The great orator, Rt. Rev. Dr. England, visited Emmitsburg on the 22d of September. He was received with great joy at the college where he remained for several days. On Thursday, the 24th, he celebrated Mass at St. Joseph’s Vale and (at Mother Augustine’s request) addressed the Sisters and young ladies. He spoke of the exalted duties of the Sisters of Charity and of their high calling in which they unite the activity of benevolence with the sublime enjoyment of contemplation and divine love, of the millions yet unborn who would owe to them the intellectual, moral, and religious cultivation fitting them not only for ornaments of society here below, but for companionship of saints and seraphs, where like brilliant stars they would glitter eternally before the throne of God. After Mass and breakfast he was conducted through the institution and invited to the exhibition hall where he was entertained with vocal and instrumental music, and an appropriate address by one of the young ladies. To this he replied most happily, giving his early impressions of Mother Seton, whose rules he had carried to the Southland and given to an order which he had founded—the Ladies of Mercy. He dined at St. Joseph’s and then returned to the College. He was

1 McSweeny, op. cit., p. 70.
called upon to speak in the Mountain Church, where he showed his powerful reasoning and animated delivery, while his glowing language filled the minds of his hearers with luminous instruction.

He had come to the first Provincial Council held in October, 1829. He chose for his theologian Rev. Simon Gabriel Bruté. Bishop Flaget came to this council also. His theologian was Rev. Francis Patrick Kenrick. Seven prelates took part in the proceedings. Three were natives of the United States, one of France, one of Ireland, one of England, and one of Italy. At the close of the Council, Emmitsburg was visited by the Bishops of Bardstown, Cincinnati, St. Louis, and Boston; they were respectively, Rt. Rev. Flaget, Rt. Rev. Edw. Fenwick, Rt. Rev. Rosati, and Rt. Rev. B. Fenwick. As they remained several days both institutions, Mount St. Mary’s and St. Joseph’s were honored by their presence and instructed and edified by their eloquence and example.

On Sunday Bishop Flaget said Mass at St. Joseph’s Valley and was delighted and thankful to be able to address the Sisters whose foundation rules he had carried across the ocean twenty-one years before. He knelt at the grave of the holy foundress, Mother Seton, and felt that her spirit hovered around the place so dear to her and for whose existence and perpetuation she had sacrificed her whole lovely life. He spoke of the rapid spread of their Institute and congratulated Bishop Fenwick on the foundation just then being established in Cincinnati, his Episcopal City. Bishop Fenwick had applied to the Sisters of Charity a short time before and Mother Augustine had selected four

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1 Centennial History of the Baltimore Cathedral.
2 Archives of Mount St. Joseph, Ohio.
Sisters who were then on their way to a most delightful little town later to be known as the great Queen City of the West.

Bishop Fenwick had no Sisterhood in his large diocese. The teaching order of Poor Clares had lived in Cincinnati a short while and, though an early directory states that they had eighty pupils, we know from the following authentic letter that they did not open a school. They may have had a Catechism class.

"My Lord:

A few days previous to the date of your Lordship's last letter with the two enclosed to the Nuns, I had the honor of informing you on the arrival of those ladies in Pittsburg, and of the motives which induced them to change their determination, in which, I think, they cannot be blamed; they lived in Cincinnati 14 months at their own expense; here they lived gratis, until they took up house-keeping for themselves a couple of weeks ago; there they had neither candidates nor scholars; here they have three candidates and the prospect of a large school. The great object they had in view on quitting Europe was to establish their order in this country; if this could not be effected in the City of Cincinnati, how much less in the obscure village of Canton.

Your Lordship believes they were destined by Heaven for Canton to edify and instruct there. Why for Canton rather than the large and rapidly increasing City of Pittsburg? They are of my order and in the United States they have no Superior of the order but myself; they are of a privileged order, and neither Bishop nor Cardinal has any jurisdiction over them, except in defect of a Superior of their own order. Before I left Europe I received from Pater Gaudentius

1 The Poor Clares had establishments in Pittsburgh, Detroit, and Green Bay, but in 1836 the Abbess, Mother Frances van der Voghel, not agreeing with the Bishop regarding property and the management of the Community, closed her houses and returned to Europe. Shea, op. cit. Vol. III, p. 636.
a Coriano, General of my order, a Patent, dated at Aracoli in Rome, January 25, 1817, which I showed to Reverend Mr. Muñoz, and of which the following words are a literal extract, ‘Insuper tibi nostram auctoritatem delegamus qua valeas in prefatis regionibus Conventus fundare; et Conventuum Provincias constituere; Novitios recipere; eosque ad Novitiatum, hocque expleto, ad Professionem legitime admittere.’ It was not by my persuasion, I had enough to do without them, it was at the repeated solicitations of many of the most respectable citizens of Pittsburg, the discouraging account they heard of Canton, and the fear of being deprived of a Priest a considerable part of the year, united to an expression of your Lordship to a certain gentleman in Cincinnati, which has been hawked thro’ Pittsburg ‘that you would request me to take them off your hands’ that determined them to remain here. Your Lordship tells me again ‘I will be responsible for them before God, and will, you hope, take good care of them in the meantime.—‘Yes.’

They open school next Thursday in an elegant house, for which they pay $200.00 yearly, and which they have provided with everything necessary for the reception of 20 boarders, but all on trust that they might be able to pay their debts. They were overjoyed at the idea, that Your Lordship has received the money specified in the M. Abbess’s letter; if so, I beg you to send it to them as soon as possible; they want it very much.

Begging your Lordship’s blessing I have the honor to be with the most singular veneration,

My Lord,
Your Lordship’s
most devoted and hble servant

PITTSBURG, 28th April, 1818.

C. B. Maguire.”

This letter shows that Mother Seton’s Daughters have the honor of being the pioneer Sisterhood of Ohio in education and charitable works. The chronicles

1 Archives of Mount St. Joseph, Ohio.
of 1829 speak of their work and of the joy Bishop Fenwick experienced when he returned from the first Provincial Council of the United States and found the Sisters of Charity with their school and orphanage established. It was near his Cathedral and Seminary on Sycamore Street.

The following letter written to the *United States Catholic Miscellany*, April 15, 1828, gives much valuable and interesting information:

"CINCINNATI, April, 15, 1828.

**OHIO**

As a transient visitor at Cincinnati, I was led on the 12th inst. to view the Roman Catholic Cathedral situated on Sycamore St., where I witnessed a very affecting and edifying ceremony, performed by the resident Bishop, the Right Rev. Dr. Fenwick, assisted by one priest, the whole body of clergy now at Cincinnati; though there are several large congregations scattered over the diocese of Ohio, there are but three that have a resident clergyman to attend them, which may account for their being so few at the Cathedral. The congregation here is numerous, respectable, and edifying, and I am informed, that it is daily increasing both by conversion and immigration.

The ceremony alluded to, was the administration of the Sacrament of Confirmation to eight converts, all adults, four of whom had been lately baptized. The venerable Bishop in Pontificals, with mitre and crosier, addressed his new spiritual children in a short, paternal and affecting discourse; he then proceeded to administer the sacrament, after which giving them his solemn benediction he tenderly invited them to unite with him in offering up the Holy Sacrifice of the Mass, which he was about to celebrate, and to partake of that divine Bread, the pledge of their future glory. After Mass, the assistant priest, Rev. Mr. Mullon, gave them a pathetic and instructive dis-
course, which appeared to complete the spiritual joy
and heart-felt gratitude that accompanied their devo­tion.

I admired the grandeur of the ceremony, performed
with such decent brevity, due piety and decorum; nor do I admire less the fruitful zeal and indefatigable
labours of the Bishop and his virtuous clergy. I am
told, he performed alone all the ceremonies of the
Holy Week, and that the Reverend Gentleman above
mentioned preached and instructed nearly every day
during that time, as he does every Sunday and festival
during the year.

There are, I am informed, four or five other adult
converts preparing for confirmation. Conversions to
the Catholic faith are numerous in this, as well as in
the other congregations of this diocese through which I
have travelled. It presents a beautiful exemplifica­
tion of the parable of the mustard seed, the rapid
and luxuriant growth of which can be retarded only
by the limited means possessed to afford it proper
cultivation. ‘The harvest indeed is great, but the
laborers are few.’

The Cathedral is a neat and elegant building of
about one hundred feet by fifty, distinguished on the
outside only by the regularity of the brick work, fine
Gothic windows, a large cross formed by the pilasters,
in front, and a small spire not yet finished, designed
to support a clock; a handsome iron gate and railing
separate it from the street. The interior is remarkable
for grand simplicity and chasteness of design, finished
in the Gothic order. The Altar, pulpit and Bishop’s
chair are handsomely finished and richly decorated.
The effect produced by the splendid bronze taber­
nacle, surmounted by a beautiful crucifix, in the midst
of ten superb candlesticks of the same material, is
truly imposing. There is nothing light, frivolous or
gaudy to be seen; dignity is sustained throughout
and imparts an awful solemnity to the performance
of the Divine Service. Thirteen large and choice
paintings, presented to the Bishop, I understand, by
his Eminence Cardinal Fesch, uncle of Napoleon Bonaparte, embellish the walls. There is a handsome well-toned organ in the gallery; on each side of which I perceived the confessionals where the priests attend to discharge that awful part of their ministry. The floor of the Church is paved with tile, which must render it cool in summer, and prevents the great noise occasioned by walking up the aisles, which is of considerable annoyance in churches where the floor is of wood. The good Bishop assured me that he was wholly indebted to the common Father of the faithful, and to other benefactors in Europe for his establishment in Cincinnati, which is, in truth, like himself, modest and unaffected; he has doubtless made a judicious, economical and prudent application of the funds, which he received from his transatlantic friends; he has received none from any other source. ‘No prophet is received in his own country.’

It is a misfortune much to be lamented for his diocese, that he has not a Seminary, nor the means to erect one; and consequently no prospect of procuring suitable clergymen for the numerous and laborious missions within the limits of his jurisdiction.

An Observer.”

In less than a year after this article was published Bishop Fenwick had provided for the opening of Seminary, School, and Orphanage, and the Church in the United States had arranged for its First Provincial Council.