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American Vincentians in 1877-1878:  
The Maller Visitation Report (2)  
- Continued from Vincentian Heritage 18, Number 1 -  

EDITED AND TRANSLATED  
BY  
JOHN E. RYBOLT, C.M.  

Germantown  

In July 1878, after I made the visitation of this house, I wrote a report of its state and sent it to Father Boré.¹ I read this report again, and I affirm what I already said there. I should add just that three of the confreres who were there at the time are there no longer, namely: Father William Ryan, who has lost his mind and is in a hospital belonging to our sisters near Baltimore, called Mount Hope; Father Lamey has been assigned to New Orleans, and Father Theophile Landry to Niagara. With these changes and certain other measures which were taken during or after my visit, the house has improved greatly. I returned to Germantown on my way back to Europe and I was happy to see this improvement. I congratulated the confreres for it and encouraged them to persevere.  

The property on which the house was built was bought in 1865, and cost about 10,000 francs [$400]. There used to be a house which was sufficient at the beginning to accommodate the little community, but the community grew and they had to build. They did so three years later, in 1868. The new construction cost from 113,000 to 140,000 francs [$4500-5600]. In 1871 they added a second section to the building. It cost a little more than 150,000 francs [$6000]. To finish what is lacking in the plan of the house they still need 150,000 or 200,000 francs [$6000 or $8000]. The property bought at the beginning contained a little more than two hectares. There was another piece alongside which they wanted to buy, either to give more room for the sports of our young men or to avoid having difficult neighbors. This was divided and they bought it at a price of 105,000 francs [$4200] and it is a little more than two hectares.  

For most of these purchases and debts a contribution was imposed on the houses of the province in proportion to their resources, and  

¹ Eugène Boré, superior general 11 September 1874 to 3 May 1878.
while waiting for these payments they have had to pay interest. The debt of the house and the province together is about 280,000 francs [$11,200]. But the houses owe the province, whether by reason of the contributions imposed on them, or by their annual tax, something like 12,000 francs [$480]. They foresee a surplus of more than 130,000 francs [$5200] once they pay these debts. If the other houses were in good condition it would be an easy manner to pay the debt satisfactorily. But the other houses for the most part are not in good shape, as I mentioned above, and will do so below.

Speaking of the current visitor, I mentioned what I think he lacks, but I have concluded by saying so since despite that, I did not think it expedient to change him in view of the difficulty of finding someone better. I held back from giving a positive judgment until I had seen the people and affairs of the province. Now, both after examining and weighing everything, I lean rather toward the thought that we should care for the needs of the province by naming a new visitor. The difficulty will be in finding this man. The names which circulate are those of Father Thomas Smith, superior of Saint Joseph in New Orleans, Father [Robert] Rice, superior of Niagara, Father [Richard] Fitzgerald, assistant at Germantown, Father [Anthony] Verrina, superior of Saint Stephen in New Orleans. I have already mentioned Father Fitzgerald. I will mention the others with their own houses. Someone spoke also of Father [Miguel] Rubi, superior in Los Angeles. I do not know him. I have never seen him since lack of time has kept me from going to California, where the Los Angeles house is.

**Saint Louis**

Although the Catalogue of houses of the Congregation gives the year 1818 as the date of its founding, the house in Saint Louis [Saint Vincent] dates strictly speaking only from 1845 or thereabouts.\footnote{2} It is true that Father De Andreis and some other confreres went there about 1818, but the house was later abandoned.\footnote{3} The present archbishop [Peter Richard Kenrick] invited us to begin again and he is contributing a little to the expenses of our establishment. His main goal was to move there the major seminary which had been in the Barrens at the time.

\footnote{2} This house began in 1844.

\footnote{3} That is, Felix de Andreis and the novices lived at the cathedral in Saint Louis until the former's death in 1820. After that period, the novitiate moved to the Barrens, and no other confreres, apart from the bishop, Joseph Rosati, served regularly at the cathedral.
The real or supposed unhealthfulness of that place was either the cause or the pretext for the transfer. To judge by its success, God has not blessed this decision. There were dissension and problems among our confreres. There was not a good spirit there. Although the seminary was large enough in the area, it did not give much satisfaction. The seminarians could too easily go to the secular clergy and complain to them. The archbishop even listened to them so much that he believed them or at least seemed to. The authority of the directors and even of the superior suffered because of it. Things reached such a point that the confreres had to ask the archbishop to take his students away since the house belonged to us. He took them indeed, and since then, about 1849, we have had only a parish in Saint Louis.⁴

At first they lived in a double house there when they purchased the property. These were really two houses there built next to each other, but such that nothing could be done with them apart from opening some inside communication from one to the other. Later they built another one better arranged for a community. It is simple, spacious, and accommodates a community of ten to fifteen persons.

The parish is made up of Germans and English-speakers. The number of Germans is so large that [the confreres] are forced to sing two high masses and to preach twice each Sunday and holy day, one at eight o’clock for the Germans and the other at ten for the English speakers. This mixing does not work as well as it should, and I think it could be more satisfactory for everyone, and yet both painful and advantageous to our confreres, if they divided them in half and build another church just for the Germans. I mean that there should be only one high mass and they would preach only in German. As it is, there is not a good relationship between the parishioners and the clergy. The issues of each group are hard to reconcile. Nonetheless, they are doing great work for souls.

The church is modest, unpretentious, and quite fine. The property is good. It is a square of three or four hundred feet on a side, such that there is room enough on it. The church is at the north-east corner and faces east. A little to the south, separated by a space is the new house. More to the south, at the south-east corner, is the double house, where we lived first. This has been divided again into two separate houses, and different people have rented them. In addition, at the southwest

⁴ For the history of this period, see the author’s studies: “Kenrick’s First Seminary,” Missouri Historical Review 71 (1977): 139-55; and “The Carondelet Seminary,” ibid., 74 (1980): 391-413.
corner and facing west, our confreres built some years ago a row of houses, seven, I think, each one with a small back yard. The purpose of this was to have some funds for the future by means of tenants. The houses cost 180,000 francs [$7200]. This has not been repaid yet, and the income has not been great, when you deduct the expenses of maintenance, upkeep, taxes, etc., etc. We still have in Saint Louis a piece of property located outside the city some years ago, but which today is within the city limits. This is a cemetery, but city or state ordinances—I do not know which—forbade all cemeteries in cities, and so all the bodies buried there had to be reburied: this was very costly. Eventually they could sell the property, hopefully at a better price. This will somewhat improve the financial state of the house; at the moment it is not brilliant.

As far as I can understand—for it is difficult if not impossible to get to exact figures—the house debt, including what is owed the province, amounts to 682,500 francs [$27,280]. The greater part of this debt does not or nearly does not pay interest. It seems that there is only some 21,000 francs [$840] to pay yearly in interest. This is just about what the rental of houses brings in. In addition, they are owed 73,500 francs [$2900]. The annual income from the church and other sources, without counting the 21,000 francs interest (or rental income) amounts to 35,000 or 40,000 francs [$1400-1600]. The resources will probably grow with the improvement of public life. There is reason to hope that they will get out of their financial problems in time. The only danger to fear here would be if a panic were to break out among the people who committed their financial affairs into our hands at little or no interest [and] who might fall on us suddenly, as I said above (see pages 5 or 6 [Debts] of this report.) This nearly happened to us last November at the death of Father [Thomas] Burke. At the moment there is a good procurator. If they have the happiness of receiving a good superior, there is hope that the debt will vanish quickly. Now comes the personnel.

Father Edmund Hennessy, fifty-five years old, thirty-four years of vocation. He has better than ordinary means, and is well educated, a hard worker, generous; he has a good heart, is sociable, and is pleasant in conversation. He is a little childish, and can be vain and affected. He loves the parlor a little too much, he is often there too long. He often

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5 Thomas Burke died 31 October 1877.
6 Maller does not mention Frederick A. Rheindorff, listed in the 1877 personnel catalogue as stationed in Brooklyn, and in 1878 as being in Saint Louis. He died 16 January 1889.
instructs Protestants who want to become Catholics and this takes time. Both the visitor and the last superior did not let him get bored. Although still a member of the Saint Louis house, I think, I have let the visitor know that he should not agree to his return there at least for a long time. He has been away since the beginning of April. At the death of his superior, Father [Thomas] Burke, he was in a bad position because of the very poor finances of the house. He brought the house out of it marvelously, but either because of the work or the worry, his health suffered, and there is reason to fear for his senses. He has not been seen in any grave abuse, but people notice that he loves drinking too much. He seems to be a strong adherent of the Irish party.7

Father John Uhland, sixty-six years old, thirty-three years of vocation. A good German confrere, for nearly thirty years in charge of the German portion of the parish. He has very modest talents, and is not very healthy, yet he has done and continues to do great good. Nevertheless, people find him a little too attached to the customs of his countrymen, and too moved to agree with them. (Of course, that is right. This has even been said about the Irish confreres.) It would perhaps be better for the good and peace of the parish to send him to Germantown to end his days.8

Father James Moré, forty-four years old, twenty-three of vocation. He has talents; is taken up with piety; a hard worker, somewhat singular. He works mainly at City Hospital in Saint Louis and helps in the parish.9

Father Louis Krabler, thirty years old, eleven of vocation. He is German; a good young priest with ordinary talents. He still needs some formation.10

There are also three coadjutor brothers, namely Brother [Joseph] Tiberi, an Italian, worn out by a chronic cough for twenty-five or thirty years.11 Brother [Thomas] Murphy, who has kept the sacristy of the parish in good order for twenty-five years,12 and Brother Felix Mullen,

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7 Edmund M. Hennessey died 22 September 1887. He was appointed superior in Saint Louis at the provincial council meeting of 21 November 1877 (Register, Provincial Council, 48).
8 John G. Uhland died 10 February 1885, in Saint Louis.
9 James Moré died 24 September 1916.
10 Louis (or Aloysius) Krabler died 10 July 1934.
11 Joseph Tiberi died 11 December 1880.
12 Thomas Murphy died in Saint Louis, 27 September 1899.
The Barrens

This is the oldest house in the province [Saint Mary's of the Barrens] and for twenty years was the only important one, but it has passed through a good many troubles. It is located in a place deemed to be unhealthy. In fact, there is often a kind of malaria there, which brings about intermittent fevers. Despite that it enjoyed great prosperity for a long time. When I arrived there for the first time in 1840, there was a major seminary and a college [high school] which was quite well attended, and one of the best in the United States. Our confreres, mainly Italian and French, kept the spirit of our state. The seeds of division, however, were already developing, and a spirit of innovation took hold among some of our confreres. They said that they wanted to leave this evil hole. They first moved the novitiate to Cape Girardeau on the banks of the Mississippi, about seventy kilometers south of the Barrens [1841]. Later, God permitted the college to burn and they sent the collegians to the same place [Cape Girardeau, 1844] and the novitiate was transferred again, to Saint Louis. About the same time [1842], the major seminary, too, was removed from the Barrens and placed in Saint Louis, but it did not prosper. And so the Barrens was without an internal or external seminary, and without a college. Yet they did not wait long to begin a minor seminary there, and it prospered for about twenty years. The internal seminary returned from Saint Louis [1853] and remained there until its transfer to Germantown at the beginning of 1868.14 At that point the Barrens was almost entirely abandoned. Only the parish remained and they were constrained to open a kind of school which ran for only about six months of the year for a small number of young people from the area to fulfill one of the conditions of the charter.

The letters patent, which authorize the formation of the corporation which can own funds and movable property, they call a charter. There must therefore be a school there, under pain of losing everything we have there. To me it would seem to be impossible to depict what I experienced there last November, when I was at the Barrens

13 Felix Mullen (or McMullen) died 19 January 1908. He is also listed here as one of the brothers at Cape Girardeau. He must have been sent there about the time of the visitation.

14 The novitiate was also located at Saint Vincent's Church in Saint Louis from 1862 to 1868.
again, after an absence of more than twenty-seven years. It had been thirty-seven years since I had first come here. At that time it was so happy, so populous, so lively, while now it is so desolate, so lonely, so quiet. A profound sadness came over my soul and I wondered: what sin has merited such desolation? Isolation, of course, malaria, and everything said to justify this decision did not satisfy me, and the words of Our Lord sprang unbidden to me: “Omne regnum,” etc. [“Every kingdom (divided against itself). . . .”]¹⁵

Despite all this, it is possible that the Barrens can come to life again. To do so will depend on the good will of the visitor and the local superior. The present visitor seems to want it, and the recently named superior does too. I have encouraged them to open a minor seminary again. This seems even easier since there is no minor seminary in the diocese, the archbishop does not oppose it and his coadjutor eagerly wants it, and even suggested the idea himself without anyone talking to him about it.

The house, built in 1850, is comfortable, well constructed, and capable of receiving, in addition to the community, several seminarians, forty or fifty for example. If space is needed they could easily make use of the old wooden building, which was in use for twenty-five or thirty years, and which they kept and moved some fifty meters from the place where it was to make room for the new construction which is the current seminary.

The church, the marvel of the area in its time, is not bad. It is in the Italian style, nothing Gothic about it.¹⁶ The sanctuary and choir are relatively spacious and lend themselves to the beautiful ceremonies of the Church. These used to charm even the Protestants and were the envy of the bishops who would come to visit us.

Surrounding the house and the church we have lands in abundance, several hundred hectares. A part of these is farmed, with very mediocre results. At five or six kilometers away we still have extensive and very good lands. They are hardly farmed at all. A mill run by water used to do some work, but since they have begun to grind flour with steam power, other kinds of mills have lost their importance. They have also discovered lead mines which one day might become important, but which for the moment they are leaving alone.

¹⁶ Maller neglected to mention that the plans for the church were based on the house chapel of Monte Citorio in Rome.
With all these advantages and without practically any annual expense except for food and support for the nine people who make it up, the house has a very large debt. I have been unable to understand how to figure out how, according to some, it should be 84,000 francs [$3360] and according to others, twice that amount, about 168,000 francs [$6720] including what they owe the province. The books have not been well kept. At length, after several years, the house is foundering because of the negligence or incapacity of its superiors and procurators. They have been changed often, but without bettering the condition. The recently named superior seems to me capable of getting the house out of its problems, since resources are not lacking, and he knows how to use them well. I will now speak of the personnel.¹⁷

¹⁷ Maller wrote the following comments and ordinances in English for the members of the house at the conclusion of his visit:

I, Marianus Maller, unworthy Priest of the Congregation of the Mission, to the Reverend Priests and dear Brothers of the house of the Barrens. Having been authorised by our most honoured Father Eugenius Boré, Superior General of the same Congregation to visit, as his commissary, all the houses of the Province of the United States, have commenced the visitation of this house on the 17th day of November and terminated it on the 20th day of the same month and year, 1877. With deep and mingled feelings of joy and sorrow have I seen again this venerable and sacred spot, the cradle of our Congregation in the United States. Twenty seven years have elapsed since I had seen it before, and these years have brought about a sad change. A mournful solitude has replaced the joyful crowd of young men who were here taught, not merely human science, but also and principally the science of salvation. If anything can console me, it is the hope that this sad change shall not be for ever. That the God of mercies has not entirely rejected this hallowed spot. That Mary, whose name it bears and who was and is honoured here, will once more cast her merciful eyes upon it and bless it again, that again it may flourish. The prayers of so many missionaries who have laboured here, some of them till their last hours, whose remains render it venerable and whose life has sanctified it, will also contribute to its restauration.

But, my Reverend Confreres and dear Brothers, we must also contribute our part to this glorious restauration, not only by our prayers and our willingness to work in the way that obedience may point out to us, but mainly by our fervor in the service of God and our sanctification. This is the most efficacious way of drawing upon us and upon the house the blessing from God without which it would be in vain that we would work.

I am happy to see in you all a generous disposition to do so, and will content myself with encouraging you to apply the proper means to that effect, which are the observance of the Rules and pious customs of the Congregation.

1. Piety being good for all things, we must cultivate it carefully.
Father Anthony Verrina, fifty-eight years old, thirty-seven of vocation. This confrere was the superior at the time of the visit, but only for two or three months. He is no longer there because he had been transferred to New Orleans. He is an excellent confrere, has a good spirit, is pious, hard-working, intelligent, solidly virtuous, capable, often a little too lively, somewhat too attached to his way of seeing things, easily upset and almost discouraged when he is contradicted, especially if he is not supported or if he imagines that he is not appreciated by the major superiors. Father McCarthy, his successor, will do better, since he is better equipped to handle temporal matters. I will speak of Father McCarthy when we begin our treatment of Emmitsburg, where he was stationed during my visit.\textsuperscript{18}

Father Secondo Lavezeri, fifty-three years old, twenty-seven of vocation. He is a good priest, good confrere, pious and regular with

\textsuperscript{17}Continued

Everyone shall be punctual to the exercises of the Community, assisting at them during the whole time, unless necessity or obedience compels us to do otherwise.

2. Prayer, whether mental or vocal, must always be accompanied with interior attention and exterior respect. We must, therefore, avoid distractions and precipitation. Vocal prayers should be pronounced distinctly and with reverence, not with hurry nor overlapping one another, but allowing one side to terminate fairly before the other begins [sic].

3. The divine office shall be said in common as far as it may be possible. The superior will see to that.

4. There shall be both conferences and repetition of meditation once a week. This last may be had on Saturday or any other day instead of Saturday.

5. Silence is considered of absolute necessity in order to preserve interior recollection and devotion. Our holy Founder made so much of it, that he would not accept the house of Saint Lazarus with the sacrifice of this rule. Let us remember that and be faithful in keeping silence out of the hours of recreation. There is no recreation after breakfast.

6. Fraternal charity should always be the distinctive mark of the followers of Christ, much more so of the children of Saint Vincent. The Priests must love and esteem the Brothers, and the Brothers, on their side, must also love and respect the Priests. All, however, must bear with each other, for we are all men, and need being borne with.

And now I thank you for your kindness, and recommending myself to your prayers, I remain in our Lord and his blessed Mother, Reverend confreres and dear Brothers,

Your devoted servant

Marianus Maller, I.P.C.M., Commissary

Source: Untitled and unpaged copybook, in DRMA II-C(MO)-9-A-1-Box 2, B.

\textsuperscript{18}Anthony Verrina died 25 November 1904.
moderate talents, but he cannot handle people at all, since he sometimes judges a little awry. He was made superior, but he did not succeed and he had to be removed. He then went to Emmitsburg to help with the confessions of the sisters and the old people.\textsuperscript{19}

Father William Moore, thirty-nine years old, seventeen of vocation. He is the procurator of the house. Fine man, too good and simple to be procurator. People impose on him too readily. He is very zealous for the conversion of Protestants and he is successful at it. He was born in the area, and everyone knows him and loves him well.\textsuperscript{20}

Father Edward News, thirty-five years old, nine of vocation. Very good spirit, hard worker, rather weak health, regular talents. He teaches the small class for six months, after which the students leave until autumn.\textsuperscript{21}

I have also found five coadjutor brothers. Brother Thomas Murphy, old, pious, has a weak head.\textsuperscript{22} Brother [John] Moerscher, a German, a little crazy, strange, with moments of violent anger; some might say he is crazy.\textsuperscript{23} Brother [Daniel] Carboy, good, does his duty well.\textsuperscript{24} Brother Daniel Kerans, carpenter, handyman. He belongs to the Cape Girardeau house, and has been loaned for a while. Very good and regular, not too meek with the other brothers.\textsuperscript{25} Brother Dennis Keyes. Very weak mind, although he is quite young. He left the house at Cape to become a Trappist, but along the way he encountered a good person who advised him to return to Cape Girardeau, which he did, and was admitted. He does not let himself be useful.\textsuperscript{26}

\textbf{Cape Girardeau}

For several years, the house at Cape Girardeau [Saint Vincent’s College] had only two confreres. In 1841 or 1842 the internal seminary moved there from the Barrens. Two or three years later, when the college at the Barrens burned down, the collegians were also sent to Cape

\textsuperscript{19} Secondo Lavezeri died 5 June 1915.
\textsuperscript{20} William V. Moore died 26 November 1899.
\textsuperscript{21} Edward J. News died 4 June 1915.
\textsuperscript{22} Brother Thomas Murphy died 28 August 1888.
\textsuperscript{23} John Moerscher died 24 September 1911.
\textsuperscript{24} Daniel Carboy died 15 March 1917. His name lives on at “Brother Dan’s Mill,” located a few miles west of the seminary, where he lived a hermit-like existence while milling grain for the seminary and the local people.
\textsuperscript{25} Daniel Kerans (also spelled Kerin and Kearns) died 11 July 1898.
\textsuperscript{26} Dennis Keyes died 26 June 1890.
Girardeau, while the internal seminary was moved to Saint Louis. In 1847 the college was flourishing under the wise conduct of Father Penco. He endured a lot of troubles. In 1844 the Mississippi overflowed its banks and flooded a part of the College's lands, destroying farm animals and the harvest, and it left behind some stagnant water which damaged the health of the confreres and the students. The College was closed and rebuilt. It became a major seminary destined to receive seminarians not only from the archdiocese, but from all the suffragans of Saint Louis. At first, they came in large numbers, but they gradually diminished to the point that it was not worth the trouble, and they could not support themselves, other than by opening the College. When I visited there were eight seminarians and about one hundred collegians.

The house is quite pretty and spacious. It is marvelously situated on a small elevation, at about one hundred meters from the banks of the Mississippi. The climate is not considered much healthier than the Barrens. The nearness of low lying lands often flooded by the Mississippi causes intermittent fevers. People are also exposed there to frequent attacks of pneumonia, or inflammation of the lungs, called in this area “winter fever.” Despite all this, the College gives promise of prospering if it is well managed, and if no public calamity prevents it, as happened during the Civil War.

There are about sixteen hectares of ground around the College. Besides, the College owns two other pieces of property located on the banks of the river, one north and the other south, both five or six kilometers from the College. Each one contains about 320 hectares. The southern one is better but is also more exposed to flooding. Both are farmed with some success, at least in the last two or three years. They hope that the farms will pay the debts which they have here, and which they should not have, given the resources which the College enjoys.

<table>
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<tr>
<th></th>
<th>Amount</th>
<th>($ in USD)</th>
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<tbody>
<tr>
<td>Consolidated debt</td>
<td>86,974.65</td>
<td>[$3478.99]</td>
</tr>
<tr>
<td>Floating debt</td>
<td>46,588.35</td>
<td>[$1863.53]</td>
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<tr>
<td>Due the Province at 6%</td>
<td>118,145.25</td>
<td>[$4725.81]</td>
</tr>
<tr>
<td>Total debt</td>
<td>251,688.25</td>
<td>[$10068.33]</td>
</tr>
</tbody>
</table>

Despite these debts, it seems to me that there is no reason for worry about the future of this house. The current superior and procurator are capable of paying off the debts and they have made a good start. Even last year they succeeded in reducing it a little.
The personnel was composed at the time of my visit of ten priests and nine coadjutor brothers.\textsuperscript{27}

\textsuperscript{27} Maller wrote the following report at the conclusion of his visit:

I, Marianus Maller, unworthy Priest of the Congregation of the Mission, to the Reverend Priests and Dear Brothers of the house of Cape-Girardeau, of the same Congregation. Having been authorised by our most honoured Father Eugenius Boré, Superior General, of the same Congregation, to visit, as his Commissary, all the houses of the Province of the United States, have commenced the visitation of this house on the 21st of November 1877 and terminated it on the 1st of December of the same year.

We owe to God a tribute of gratitude for the blessings which he has bestowed on this house and College during the 33 years of its existence in this place. Without a special divine protection, it would have disappeared in the several trials through which it has pleased his divine Majesty to have it to pass. In order to obtain a continuation of the same blessings and protection, we must strive to be faithful to our duties. I will indicate some points to which I deem it necessary to call your attention.

1. Piety being indispensable to every Missionary, I request you to be very punctual to the spiritual exercises of the community, in a particular manner \[sic\] to morning Prayer and meditation. No one ought to fail to come, unless prevented by necessity or authorised by permission.

2. Morning and evening Prayer, and in general all vocal prayers, ought to be said with gravity and reverence; without hurry or precipitation; and in such prayers as are said alternately, allowing the other side to finish before we commence.

3. The divine office is to be said in common, as far as it can be considering the duties of the College.

4. The practice of the Congregation of visiting the Blessed Sacrament when we go out from or return to the house has been abandonned \[sic\] and there is no good reason why it should not be reestablished. I hope everyone will make it his duty to do so for the future.

5. Interior communication should be made to the superior or to the Director by him appointed, at least once in every three months. The superior will remind the community when the time is come to make it.

6. Another practice should also be retained, that of asking to be admonished of our faults in Chapter, and of admonishing others when there is occasion for it.

7. Saint Vincent prized \[sic, prized\] much the rule of silence. Let every one of us do the same. There is no permission to speak, out of the time of recreation, and that time is only after dinner and supper. There is no recreation after breakfast nor at 4 o’clock p.m. except for the Prefect or Sub-prefect, when they are keeping \[sic\] the collegians at those hours. On recreation day, however, all the teachers may have recreation or even take a walk.

8. Every one ought to contribute to the order and welfare of the house and of the college, without, however, intruding on or interfering with another’s duty.

These few remarks, if well attended to, will, I feel confident, suffice to draw God’s merciful blessings on the house and on each one of you.
Father John Hickey, forty years old, twenty-two of vocation. Good spirit, very capable, active, a little rigid, given to particular friendships and to show preferences or lack of confidence by pure sympathy or antipathy, by partiality, in a word. It seems to me that he does not apply himself enough to the spiritual advancement of his subjects, but does maintain a certain regularity. This could be through his not being a superior for long, and that he gives too much attention to external affairs, which dry up piety. Good talent, good health, and he loves his vocation and the Community.  

Father Timothy O'Keeffe, fifty-nine years old, thirty of vocation. Good heart, given to piety, with very reasonable means. He makes himself very useful, but not so much that he might have the bad habit of acting in such a way that he should be watched constantly to spare him from danger and to keep him away from the occasion. Obviously I am speaking of drinking. For a long time he has given bad example. He acknowledges his fault, is very attached to his vocation and enjoys excellent health.  

Father [Louis] Philip Landry, the assistant superior, thirty-six years old, sixteen of vocation. Excellent confrere. One of the best I have met in that province. If God keeps him and continues to bless him, he will be very useful for the glory of God and the good of the Congregation. He has everything going for him, and I have hardly found any fault in him. He came from French parents or the descendants of French, but he was born in Louisiana.  

Father William Murphy, thirty-one years old, ten of vocation. Young confrere of fine talents, hard-working, not too much piety, a lot of vanity which he admits and says he wants to correct, good health, loves his vocation. He prints the weekly college newspaper, where he publishes such compositions or essays of the students as deserve this

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27 Continued
   in particular.
   I thank you for your kindness, and I remain in our Lord and His
Immaculate Mother,
   Reverend Confreres and dear Brothers,
   Your devoted servant
   Marianus J. Maller, I.P.C.M., Commissary

Source: "Liber Decretorum Visitationis Tempore a Visitatore Factorum," in DRMA, II-C(MO)-3, Box 20, Book III.

28 John W. Hickey died 28 October 1919.
29 Timothy D. O'Keeffe died 11 February 1885.
30 Louis Philippe Landry died 10 September 1918.
honor. Father Murphy is its director or publisher.\textsuperscript{31}

Father Dennis Downing, procurator, thirty-five years old, eight of vocation. Good spirit, quite ordinary talents, an excellent procurator, who gets along well with the superior. He is in good health.\textsuperscript{32}

Father Francis O’Donohue, thirty years old, seven of vocation. A poor spirit in all his relationships, weak vocation. He doubts, or would like to doubt, the validity of his vows. It appears he wants them declared null, or to be dispensed. I wrote about him to Father Bóré. The visitor would also like him dispensed, but since he seemed to have no reason, no one wanted to take the responsibility for this dispensation. He has a problem with his eyes which might make him blind. But what is worse is that he has a weakness for alcohol. All this could make him not only a useless subject, but dangerous for the Congregation. He will probably end up by leaving his vocation and we will not lose much thereby.\textsuperscript{33}

Father James Durkin, twenty-seven years old, seven of vocation. Good spirit, more than ordinary talent. He is a very successful teacher. He knows how to manage the boys, making himself both feared and loved by them at the same time. He enjoys good health and loves his vocation.\textsuperscript{34}

Father John Downing, brother of the procurator, thirty-four years old, seven of vocation. Good spirit, ordinary talents, miserable health. He is in charge of the Cape Girardeau parish and is doing a good job.\textsuperscript{35}

Father Ferdinand McCauley, twenty-eight years old, seven of vocation. Young confere, good spirit, good talents. He is a success in the classroom and loves his vocation.\textsuperscript{36}

Father Herman Menniges, twenty-five years old, seven of vocation. Young confere, recently ordained a priest; good spirit, good enough talents. They hope he will develop well.\textsuperscript{37}

Besides these confères, there was another who later left the Congregation, George Burns. Bad spirit, inclined to alcohol, intimate friend of Father O’Donohue, mentioned on the previous page. On the other hand, he has excellent talent, especially for mathematics. I am told he

\textsuperscript{31} William J. Murphy left the Congregation in 1880 amid scandal (General Council minutes, 5 January 1880). He edited the College Message.
\textsuperscript{32} Dennis J. Downing died 12 November 1926.
\textsuperscript{33} Francis H. O’Donohue died 2 December 1908, a member of the congregation.
\textsuperscript{34} James J. Durkin died 28 May 1893.
\textsuperscript{35} John W. Downing died 25 December 1915.
\textsuperscript{36} Ferdinand L. McCauley died 22 February 1918.
\textsuperscript{37} Herman B. Menniges, ordained in 1877, died 23 February 1928.
regrets leaving and might ask to return. I do not advise his readmission.\textsuperscript{38}

I do not have much to say about the nine coadjutor brothers. Two of them are Italians, and enjoy the highest confidence. Brother [Joseph] Camagna is getting old, but his health is good and he gives good service in charge of tailoring.\textsuperscript{39} Brother [Joseph] Cesari is old, sick, and a saint.\textsuperscript{40} The others are good big Irishmen.\textsuperscript{41}

In the college there is a steam engine to thresh grain, saw wood, and pump water. They also make gas to light the college.

\textbf{La Salle}

La Salle is a small town in the state of Illinois, diocese of Chicago. French who came from Canada founded it. Our house dates from 1838. We serve the parish; there are no other works. There is only a school run by the [Christian] Brothers and another run by the Daughters of Charity. The parish [Saint Patrick] takes in not only the whole town, but also a great amount of nearby area. It is the best parish in the diocese except for the cathedral, and the parish of Peoria, the metropolis of our area. For this reason the diocesan clergy are a little jealous of us. The ground on which the church is built, as well as our house, belongs to us. The same is true of the property of the Brothers’ and Sisters’ schools. The church is new, spacious, solid, but nothing remarkable as to taste. The house can hold eight or ten people. They need only three confreres to do the work there; fewer than three are not enough. The house and

\begin{center}
\begin{tabular}{|l|l|l|}
\hline
1. Joseph Camagna & 1816 & 1834 \\
2. Joseph Cesari & 1810 & 1839 \\
3. Daniel Shea/O’Shea & 1820 & 1854 \\
4. John Roche & 1817 & 1858 \\
5. Felix Mullen/McMullen & 1825 & 1858 \\
6. Patrick O’Reilly/Riley & 1840 & 1863 \\
7. Louis Holtzmeier & 1840 & 1869 \\
8. Nicholas Barron & 1853 & 1877 \\
9. Thomas Regan (probably a postulant) & \textbullet\textbullet\textbullet & \textbullet\textbullet\textbullet \\
\hline
\end{tabular}
\end{center}

school of the Brothers is very good and shows good taste in its plan and execution. It is large, solid, comfortable. The house of the Sisters is quite otherwise; it is small, uncomfortable and badly built. It threatens to fall into ruin. It would easily be a consolation to have it repaired someday, provided there were no other problem.

Besides these three properties in town, we own some others a few kilometers away. One has thirty-two hectares; the second one is half that, i.e. sixteen hectares; the third is twice the size of the first, sixty-four hectares. On this last piece we have an oil well. The well belongs to us only in partnership with two other owners, and we have a right to a third of what it brings. A businessman, who works it, has leased it; however, it is languishing and does not produce much.

The house has no debts. Receipts almost match expenses, and the annual budget is 20,000 or 21,000 francs [$800-850]. The personnel consists of three priests, no brother, but two female housekeepers.\footnote{Maller wrote the following at the conclusion of his visit:}

\begin{quote}
I, Marianus J. Maller, unworthy priest of the Congregation of the Mission to the Reverend Priests of the house of La Salle of the same congregation.

Having been authorized by the Superior General to visit, as his Commissary, all the houses of the province of the United States, I have begun the visitation of this house on the 3rd of April 1878 and terminated it on the 4th of the same month, and year.

The visitation of this house has confirmed me in the conviction that I had already that much has been done here for the glory of God, and much more may be expected if the Community life be established with the observance of the rules. My conviction is strengthened by the observations and ordinances of former visits. They have all insisted on the same things. These things are condensed in the ordinances made in the visit of 1867. They speak of rising at 4 o'clock. Morning and evening prayer in common, silence, intercourse with strangers, etc. I think I can do nothing better than to require the Superior to have said ordinances of 1867 read every three months before the whole community.

To them I have only to add: 1. That a room be at once made exclusively a reception room for strangers; the superior taking another room for his dwelling room. 2. The offices of the house shall be Reverend M. Anthony, Superior, Reverend P. M. O'Regan assistant and admonitor of the superior, Reverend J. Cooney, Procurator of the house.

The assistant may be the secretary and the Procurator the Treasurer of the Board of Administration.

I recommend that the meeting of the Board be held at least once a year, and that all be recorded with regularity in the book of the minutes of said meetings. Both Father O'Regan and Father Cooney are consultors.

3. Each of the officers named shall have the rules of his office and be compelled to read them and observe them with scrupulous exactness.
\end{quote}
Father Marc Anthony, superior, sixty-eight years old, 3 [sic, for 35] of vocation. He has been in charge of the parish for thirty years. I assigned him there in 1848. A good pastor, good confrere, but worn out by age and fatigue. His spirit has weakened, and one must never bother him.43

Father [Patrick] Michael O'Regan, named assistant by me during my visitation, forty-three years old, twenty-three of vocation. This confrere was the most recent superior in Brooklyn. Good spirit, regular, too rigid a confrere, and does not know how to make himself loved by his subjects. He leaves them too much to themselves, and demands a rigid regularity. This is more a military regime than the work of a priest. With all his rigidity the house at Brooklyn was no model to follow. We hope that he will succeed better in this new post.44

Father John Cooney, twenty-eight years old and eight of vocation. I have nothing special to say about this young confrere.45

New Orleans

We have two houses in New Orleans: Saint Stephen in the suburb called Bouligny, and Saint Joseph in the city.

Saint Stephen in Bouligny

Previously we had the New Orleans seminary in a place in Louisiana called Bayou La Fourche. As at the Barrens, the confreres grew weary of being isolated and so far from the capital of the diocese. They therefore bought some property in New Orleans with the intention of

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If we do our best to cooperate with God’s designs, God on his part will bless our efforts for his greater glory. The good of souls and our own sanctification and salvation.

I recommend myself to your prayers and remain Reverend and dear Confreres your humble and devoted servant in Christ,

M.J. Muller, Commissary
April 4, 1878

Source: Untitled visitation book, in DRMA, II-C(IL)-4, Box 1, folder H.

43 Mark Anthony died 18 February 1881.
44 Patrick Michael O'Regan died 14 July 1927. He was removed from La Salle at the provincial council meeting of 14 November 1878 (Register, Provincial Council, 48).
45 John V. Cooney left the congregation in 1891.
building a seminary; the seminary was transferred there. Difficulties
began soon thereafter, and, as in Saint Louis, they wound up at the
doors of the seminary. We have only the parish there now. One part of
the parishioners is French or French-speaking; most speak only En-
glish. Consequently sermons are given in both languages.

The house is beautiful and roomy, since it could accommodate the
major seminary. The present archbishop, Archbishop [Napoleon Jo-
seph] Perché, is reputed not to like communities. Moreover, he is
burdened with debts. They say he owes 2,625,000 francs [$105,000]. He
thus finds it better to send his seminarians away to study in the semi-
naries of other dioceses. He was not the one to remove his seminarians
from us, but Archbishop [John Mary] Odin, his predecessor and our
confrere.46

The church in use since the beginning is small, built of wood. There
is a very large one under construction but funds are lacking to con-
tinue it. The walls have reached the height of the roof, but it has not
yet been finished. There are those who find the new church too large
and of a bizarre style. It is impossible to tell what effect it will produce
once it is completed.

The debts of the house are considerable, in view of its modest
resources, 163,000 francs [$6520] in all. The annual income amounts to
some thirty-five or forty thousand francs [$1000-1200]. They can count
on about 10,000 francs [$400] per year to repay the debt. They have
been wrong (1) to begin a new church without absolutely needing it;
(2) to adopt a plan that is excessively large; (3) to begin the plan as a
whole, whereas they could have started with half, which they might
have afforded. They could have completed that part and, with the
interest they are paying now, they could have been able to continue
the other half shortly afterwards, practically without going into debt.

The parish is poor, and not very large. Now to the personnel.

Father [Anthony] Verrina, whom I mentioned while speaking of
the Barrens, where he then was, is now the superior. The other confreres
are:

Father Anthony Andrieu, the assistant, sixty-three years old, thirty-
eight of vocation. Good missionary. French in origin, very fine spirit,
good talents. He takes care in particular of the French in the parish,

46 John Mary Odin (1800-1870) became the first bishop of Galveston, and trans-
ferred to become the archbishop of New Orleans, 1861-1870. See John E. Rybolt, C.M.,
and he is confessor for a large number of the Sisters. This is a good job for him. He is in good health.\textsuperscript{47}

Father Thomas Abbott, forty-two years old, fourteen of vocation. Fine spirit, hard-working, smart, especially about the business of his office. For the rest, ordinary talents, poor health.\textsuperscript{48}

Father Pascal Baldini, thirty-one years old, four of vocation. A lightweight, talker, busybody; he does not stay in his room very much; Italian by birth, but arrived shortly after; he has taken up the cause against the Irish. A scribbler, he gives himself airs. I gave him the advice I thought he needed; he received it very well. Afterwards he corrected his behavior somewhat, and Father Verrina will handle him as he ought. He has been put in charge of the blacks in the parish. He is doing this and will, I hope, become a good missionary. He does not lack the means and is in good health.\textsuperscript{49}

There are also two old good Italian brothers. Brother [Louis] Locatelli, a tailor,\textsuperscript{50} and Brother [Dominic] Canepa, a handyman,\textsuperscript{51} but

\textsuperscript{47} Anthony Andrieu died 12 May 1887.
\textsuperscript{48} J. Thomas Abbott died 14 May 1899.
\textsuperscript{49} Pascal Baldini was sent back to Europe, and returned to his native province of Naples. He eventually left the Congregation amid scandal (Register, Provincial Council, 21 September 1879, 50; General Council minutes, 2 December 1879).
\textsuperscript{50} Louis Locatelli died 27 December 1893.
\textsuperscript{51} Dominic Canepa died 23 February 1902.
this does not prevent them from having a woman to do the cooking. Since the kitchen is separated from the house, there are not the same problems as elsewhere, although there are always some.

The property belongs to us, and consequently the church and the house, too. About one kilometer away we have a piece of land for the parish cemetery. As happened with Saint Louis, we will soon be obliged to move elsewhere the mortal remains found there; this can be handled.

**Saint Joseph**

The other house, in the center of the city, is the parish of Saint Joseph. The church is only 30 years old, and is already falling apart. The house, just the old priests’ house, is too small and badly adapted to the needs of the community. There is no garden, not even a reasonable area to walk in. As a result, they purchased three pieces of land not far off and have begun a large church, which, like the one in Bouligny, remains unfinished for the same reason—debts. The circumstances, however, are not the same, since Saint Joseph is a much larger parish, and wealthier than Saint Stephen’s. With a small improvement in its affairs, it could easily and quickly pay off its debts, and finish this very large church which is already under roof. The debt is 183,750 francs.

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52 The parish was founded in 1844 by the diocesan clergy. A new church was begun in 1869, but it progressed slowly, being dedicated only in 1892.
$7350$. The personnel consists of six priests and two brothers. These are my notes.$^{53}$

Father Thomas Smith, superior, pastor, forty-eight years old,

$^{53}$Maller wrote the following at the conclusion of his visit:

New Orleans, December 15th, 1877.

I, Marianus Maller, Priest of the Congregation of the Mission, to the Reverend Confreres and Dear Brothers of the House of Saint Joseph, New Orleans, of the same Congregation. Having been authorized by our most honored Father Eugenius Bore, to visit, as his Commissary, all the Houses of the Province of the United States, have commenced the Visitation of this House on the 12th of December 1877, and terminated it on the 15th of the same month.

In closing this Extraordinary Visitation, I am happy to be able to thank God for the continued protection He bestows on this house, and the blessings He gives to the labors of its members. This protection and these blessings oblige us to be more and more faithful to His graces. I hereby most earnestly engage you to do so, and you will do it, if you bear in mind the recommendations made to you by the Visitors of the Province in their regular Visitations. Unwilling to unnessarily [sic] multiply ordinances, I will content myself with renewing and strongly exhorting you to observe those already made, but in a special manner, those made in 1859, 1863 and 1865 by the then Visitor of the Province, and now worthy Bishop of Buffalo [Ryan]. I request the Superior of the house to cause the ordinances of those three indicated Visitations to be read before the Community, at least once every three months, and to propose the matter therein contained as a subject of meditation and conference from time to time. In them you will find, better than I could express it, all that you need to bear in mind. That we must not neglect our sanctification whilst we labour for the sanctification and salvation of souls; that we must keep the rules and pious usages of the Congregation; that in our intercourse with seculars we must be very careful and, avoiding all that is unnessarry [sic], we must only admit that which has the blessing of obedience. How we must make every effort and every sacrifice in order to preserve and foster among ourselves holy union and friendship. All these things you will find to be most important and capable of drawing the grace of God upon yourselves and your labors.

I will add only two recommendations which, though less important in themselves, still they may contribute to piety and regularity. The first is that the Divine Office be said in common; and the second that every week, on a given day, say on Monday, the Assistant of the House or someone in his place ask everyone in the house if he needs anything and any want should be provided for with the approbation of the superior.

I thank you for your kindness, and asking the benefit of your prayers, I remain

Reverend Confreres and Dear Brothers
Your faithful Servant in Christ
M.J. Maller, IPCM, Commissary

Source: Visitation Book, in DRMA, Saint Joseph's Church files.
twenty-four years of vocation. Good subject, serious, capable, exemplary. When Father [John] Hayden died he was named visitor, but there was no way to make him accept the office. Nevertheless, there were already several confreres who were not completely satisfied with him. They found him a little arrogant, almost hard-hearted, not easy enough, giving others the idea that he showed one intention outwardly, but really kept another to himself. Not always flexible and docile enough with the visitor. I think that there is a little of all this, except perhaps being hard-hearted. It should be said in his favor that the confreres and co-workers are not generally the easiest to manage. His health is good.

Father Charles Boglioli, assistant, sixty-four years old, forty-three of vocation. Good missionary, hard-working, zealous. He is nearly full-time in the general hospital facing our house and where there are on the average 1500 to 2000 patients. His health was good until recently, when it was quite changed. It is feared that he will not last long.

Father Dennis Leyden, forty-six years old, twenty-five of vocation. Gifted with very fine qualities, good talents, good education, good appearance, capable in temporal matters. He makes everyone love him, and shows love and attachment for his vocation. Regrettably, a defect obscures all his good qualities, a penchant for alcohol which exposes him [to danger] and gravely compromises him. He knows it and admits it. He is working to overcome it, as already for some time he has not allowed himself to be compromised. The passion is not dead. He is no longer in New Orleans, but in Saint Louis, to try to help that house get rid of its debts, as I indicated above.

Father Charles Becherer, forty-nine years old, twenty-three of vocation. In the printed catalogue of the Congregation his name appears as Beecher in place of Becherer, his real name. This is an extravagance for him to want himself to be thus named. Poor confrere, without

54 John Hayden died 2 November 1872; he had been provincial (visitor) only since 1 May 1868.
55 Thomas J. Smith was nominated provincial 14 December 1872; he later served as the last provincial of the American province (21 February 1879 to 4 September 1888), and the first provincial of the new Western Province (4 September 1888 to 23 September 1905, the date of his death).
56 Charles Boglioli contracted leprosy (Hansen’s Disease) and died 22 July 1882. He became known as the Father Damien of Louisiana.
57 Dennis D. Leyden died 21 August 1909.
58 This statement is in error. Possibly Maller was referring to the Catholic Directory for the United States, in which Becherer is listed as C. J. Beecher (Sadlier’s Catholic Directory... 1876 [New York: Sadlier, 1876], 160).
spirit, piety, manners; he does not even seem like a priest. He has been more than once accused of grave faults against the second vow [chastity]. In my estimation, the visitor has been too indulgent with him. Very recently he has given reason to suspect something grave against him. I think he is a dead member and permanent danger for us, and only a miracle could let it be hoped he could correct himself.59

Father Peter O’Neill, thirty-five years old, thirteen of vocation. Very mediocre spirit, a complainer, ready to be content with quite ordinary talents, poor health, chest problems. An atrocious character, which is manifested in great outbursts of anger, which do not last. He is quite hard working.60

Father James Doyle, thirty years old, eight of vocation. Passable spirit, but nothing remarkable otherwise.61

There are also two elderly brothers. Brother [Philip] Nickel, a German tailor,62 and Brother [Terrence] Murtaugh, Irish, the sacristan.63 He is the one who told me what happened recently to Father Becherer. The two brothers are doing well. I have also noted that there are women employees but only for the kitchen.

Emmitsburg

The house at Emmitsburg [Saint Joseph] dates from 1849, when the Daughters of Charity in the United States joined the Community. We had to be established there for the direction of these Daughters who had and still have their main house there. Later, the archbishop of Baltimore [Samuel Eccleston] urged us to accept the village parish, about a kilometer away.64 Our occupations are the direction of the Sisters and of their boarding school children. Our house is in the village, next to the parish, on about one hectare of property belonging to us. The church is not our property. It is a good building, proportioned to the needs of the Catholic population, who number about one thousand persons. It has not been enlarged for twenty years. The resources of the parish are so small that they would scarcely suffice for one priest,

59 Charles Becherer/Beecher left the congregation in July 1878. His case, “the ugly matter,” was discussed in the provincial council of 13 May 1878, which decided to remove him immediately from New Orleans.
60 Peter S. O’Neill died 21 October 1900.
61 James V. Doyle died 25 August 1878.
62 Philip Nickel died 20 September 1888.
63 Terrence Murtaugh died 19 June 1901.
64 Archbishop Eccleston made the offer in 1852, and Maller became the first pastor.
but our Sisters are happy to contribute greatly and to care for all our needs. Three priests are quite sufficient, but the director has to make frequent trips with long absences, and he makes a fourth confrere. One of the four takes care of the parish as needed. At the time of my visit, Father [Felix] Guidry was superior.65 This is the personnel since that time.

Father Alexis Mandine, superior, director of the Sisters, pastor, forty-six years old, seventeen of vocation. Excellent confrere, capable, pious, working at his own perfection, and bringing others along, prudent, practical, with a somewhat poetic, flowery language. His unostentatious virtue makes him beloved and admired. He is in good health. I think he will succeed if the partisan spirit of the confreres does not war against him.66

Father Hippolyte Gandolfo, sixty-six years old, forty-three of vocation. Good spirit, angelic piety, childlike simplicity, moderate talents, generally excellent health. But he is losing his sight and probably will go blind. He is useful in hearing the confessions of the Sisters and the children, if he keeps his hearing, which he may also lose.67

Father Daniel [Mc]Carthy, fifty-four years old, twenty-four of vocation. Good confrere, very useful talents, hard worker, zealous, intelligent and capable, excellent procurator, loves his vocation. A little unusual, he needs to be understood. He is no longer at Emmitsburg, but at the Barrens, as superior of that poor house. I hope he will relieve its sad financial condition, as I mentioned above.

Father [Herman] John Koop, forty-two years old, twenty-five of vocation. He is a very remarkable confrere, German born. He has an uncommon penetration and depth of judgment. He is becoming a master of the most abstract and difficult philosophical questions. Orestes Brownson, perhaps the most profound philosopher the United States has ever had, appreciated him above everyone else, and when he died, bequeathed his papers to Koop to do with them as he thought proper.68 But he does not do anything with them. He is not too persis-

65 Joseph Felix Guidry died 21 May 1893. The General Council meeting of 1 October 1877 discussed a report from Maller detailing Guidry's weakness in the situation in which he found himself. Maller proposed Fathers Fitzgerald, Verrina, or Mandine as Guidry's replacement. The General Council appointed Mandine, Maller's first choice.
66 Alexius H. Mandine died 10 August 1892.
67 Angelo Hippolyte Gandolfo died 10 December 1884.
68 These papers are now at Notre Dame University. The standard biographies of Brownson do not mention Koop. Koop authored "The Possible, or Mundus Logicus," in *Brownson's Quarterly Review*, Last Series (April-July 1875): 223-30, 402-09. This is his own work published in Brownson's periodical.
tent in his work. He flits about excessively. Another thing against him is his weakness for alcohol. This apparently happened to him by accident, and he may be ensnared by bad example. He seems to have corrected himself for the past two years or so. He is no longer at Emmitsburg but at Germantown, where he teaches philosophy to our young students. He is behaving himself well there. He enjoys good health.69

Father Henry White, forty-three years old, eight of vocation. Good Irish confrere, simple, quite pious and regular, hard worker, moderate talents, but with a great facility and abundance of language. His health is good. He works in the parish.70

There is only one brother, the porter,71 who does a little of everything, but there are some women housekeepers, and they live in the same house, on the top floor. I asked the confreres to request the visitor to send some brothers as soon as possible. I also advised them to make some arrangement with the Sisters, since they agreed to provide a roof for the Missionaries, and the confreres made their arrangements in accordance with that understanding. It is no longer satisfactory. The Sisters are ready for some changes.

**Baltimore**

At Baltimore we have one parish. The church is passable, and is, I believe, the first dedicated to the Immaculate Conception in the United States. It is an important parish. There is a fine boys school run by the [Christian] Brothers, and another for girls run by the Daughters of Charity. Three confreres are needed to fulfill all the duties there, and the great number of Daughters of Charity in the city increase their work. The house is good, and just large enough for four or five priests and some brothers when they have some, and so there does not seem to be anything to worry about at the moment. They prefer women as housekeepers, and they live in the same house. There are no debts, and the annual expenses and income balance, or nearly so. This is the personnel.

Father Joseph Giustiniani, sixty-seven years old, forty-five of vocation. Good spirit, good talent, pious, zealous, hardworking. Every-

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69 Herman John Koop died 7 July 1880. James Rolando sought his dismissal from the Congregation because of Koop's heavy drinking. His dismissal was granted in the general council meeting of 22 May 1877; apparently it was never acted upon.
70 Henry F. White died 23 October 1912.
71 His identity is unknown.
one loves him, despite some eccentricities. He is getting old and weak.\textsuperscript{72}

Father David Kenrick, forty-five years old, twenty-five of vocation. Good spirit, good heart, docile, hard worker, good in temporal matters, orderly, good health, quite ordinary talents.\textsuperscript{73}

Father James McInerney, twenty-seven years old, seven of vocation. This confrere was in Brooklyn last year, where he let himself slide into great irregularity and drinking. His conduct was such that the visitor demanded and obtained his removal from the Congregation. But this confrere humbled himself and asked pardon. Others interceded for him and finally they had mercy on him. Since then he has not fallen into his old habits, and it is hoped that he will persevere in good. His superior in Brooklyn was Father O'Regan, who is now at La Salle. You can see what I wrote there. Father McInerney has good qualities besides, which may perhaps be utilized.\textsuperscript{74}

Near Baltimore, our sisters have a hospital for mental patients. There are two\textsuperscript{75} confreres there as patients and another as chaplain. This latter is Father Augustine Aquarone, sixty-three years old, thirty-six of vocation. He is a good confrere, pious, but easily influenced and hardly right for the post he occupies. No one would be sorry to see him leave; but it is hard to know where to place him.\textsuperscript{76}

Father John Tracey, thirty-five years old, ten of vocation. He is not completely crazy and not completely well, either. I hope he will be cured.\textsuperscript{77}

Father William Ryan, brother of the former visitor of that name and now bishop of Buffalo, forty-seven years old, twenty-nine of vocation. I mentioned him in speaking of Germantown, where he was during my visit of that house. Afterwards he lost his mind, but it is hoped that perhaps he will recover.

\textsuperscript{72} Joseph Giustiniani died 20 October 1886.
\textsuperscript{73} David W. Kenrick died 31 January 1903.
\textsuperscript{74} James McInerney was eventually definitively dismissed from the Congregation.
\textsuperscript{75} William Ryan and John J. Tracey.
\textsuperscript{76} H. Augustine Aquarone died 18 September 1899. He was a relative of Joseph Acquaroni, one of the three original Vincentian pioneer priests in the United States (with Felix de Andreis and Joseph Rosati).
\textsuperscript{77} John J. Tracey died 7 March 1921. Tracey’s mental condition had been an issue for some time; Rolando to Boré, from Germantown, 29 May 1876; AGCCM, microfilm, reel 3, #29; Register, Provincial Council, 22 May 1877, 46.
Our Lady of Angels, Niagara

After Germantown this is the most important house in the province, but likewise the most burdened by debts. It is located on the banks of the Niagara River, about two or three kilometers from the famous falls on that river. The first idea was to build a seminary there, a kind of national seminary, hoping that a large number of bishops would send their seminarians there. They have succeeded well in this. We have a fairly large piece of property, about one hundred hectares, but the soil is not among the best and I fear that farming this property costs more than it produces. It is so easy to have illusions about this! The house is a fine large one built of cut stone. There is a main central section flanked by two wings, all with three stories. The central section is topped with a cupola or belvedere, which dominates the area, and from which you can see from one side a little of the falls, and from the other, as far as the horizon, Lake Ontario. The left wing extends farther back than the right one. The first is occupied by the seminary and the other is a part of the center by the college. The two wings extend in the back and form a closed courtyard on three sides, but open on the side facing the center. At the continuation of the small wing, they have built a chapel, or rather a church, since it is an exact copy of our church at the Barrens. To it, nevertheless, they added what they call a basement, or ground floor, which is intended to serve various uses.

Even though the seminary and the college are smaller than in other years, they are doing reasonably well. They have more than sixty seminarians and eighty collegians. The house could accommodate an even greater number of both, I think about 180 or 200 between them. Our confreres are generally perceived well and esteemed in the region and in the United States in general.

They give a good scientific and literary education. As at Cape Girardeau, they have a press, and print a more important journal than at Cape Girardeau, the Index Niagarensis. It is principally to arouse the students to duty, in the hopes that their research will merit publication. The house is steam heated and lit with gas which they make themselves. This is the good side. However, the finances are in the worst possible state. They owe enormous sums. Their accounts are so incomplete, so badly maintained and so confused that they do not know themselves how much they owe. Last year the visitor sent a confrere there regarded as very capable in clarifying matters and putting order in the books. He worked a month or two but made little headway.
Main debt to several people: (Francs) 629,984.25  [$25,199.37]
Debt on the Chapel (separate account) 118,146.00  [$4,725.84]
Debt to the Province 125,160.00  [$5,006.40]
TOTAL 373,290.25  [$34,931.61]

I do not flatter myself in saying that I have exactly stated the debts. I am assured that it is about that amount. Although the house has considerable resources, they are too few to pay expenses and the interest on the debts. Most of the debts are at seven percent interest. The care that must be taken for the yearly budget is understandable. The last year again increased the debt by a deficit of 30,000 to 35,000 francs [1200-1400], at least according to what appears, for it has not been possible to determine the debt exactly, but this figure seemed probable.

This year I do not know what happens with the debt. The effect of the situation on morale is bad. Everyone is affected by it, although not everyone knows just what it is. The superior and the procurator and the members of the council bear the responsibility for it. Father Rice is said to have lost his health because of it. It appeared that his trip to Europe had as its goal, besides regaining his health, finding money at a low interest. God grant that he find some. Now let us speak of personnel. 78

Father Robert Rice, superior, forty-one years old, twenty-three of vocation. I have not seen this confere, but according to what I have heard reported of him, he has a good spirit, is very capable, and everyone loves him inside and outside the house. Yet the state in which I found the house is not flattering either spiritually or temporally. Dissipation, and—at least in the past—excessive drinking have ravaged the house more than any other house of the province. There have been real scandals and vocations have been lost by this and other things. The house is going less badly at the present. I advised Father Rolando to name another superior during Father Rice's absence and not to let him come back there. I do not know whether Father Rolando will remain firm in this. 79

Father Patrick Kavanaugh, thirty-six years old, twenty of vocation. He was Father Rice's assistant; at present he has been named superior

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78 Maller omitted John V. Talley, listed in the personnel catalogues for 1877 and 1878. Talley died 27 March 1898 at Niagara.
79 Robert E. Rice died 29 July 1878.
of the house. Good confrere, with very good resources, serious, prudent, friendly, pious, but somewhat given to scruples. He apparently does not understand the management of temporal affairs well. Despite this he is still the best one to replace Father Rice.\footnote{Patrick V. Kavanaugh died 9 December 1899.}

Father Felix Guidry, forty-five years old, twenty-four of vocation. Quite an upright spirit, moderate talents, not at all given over to persons or things, robust, with no doubts about anything, not too prudent with lay persons or women. He will never be a good superior. Regular health.\footnote{J. Felix Guidry died 21 May 1893.}

Father Thomas Shaw, forty-one years old, twenty-three of vocation. Good for missions, good spirit with ordinary means. He succeeds on missions and retreats; good health.\footnote{Thomas A. Shaw died 9 January 1916.}

Father Michael Cavanaugh, procurator, thirty-six years old, seventeen of vocation. Good calm spirit. Gaining love and esteem. Reputedly good as a procurator, but I doubt it. He lacks order and exactness in writing down his transactions. It would not be a good move to change him at present, since he enjoys the confidence of his creditors, which would be dangerous to lose. He has been given Father Guidry to help him with the books.\footnote{Michael Cavanaugh died 4 April 1897.}

Father James Lefevre, thirty-one years old, thirteen of vocation. Not a very good spirit, plenty of means, easily influenced, presumptuous, a strong supporter of the Irish party despite his name which shows a French origin. I fear for his vocation; good health. He directs the seminary.\footnote{E. James Lefevre died as a member of the Congregation, 11 April 1899.}

Father Theophile Landry, of whom I spoke in the section on Germantown, where he was last year. He seems to be doing well at Niagara. He has good foundations.\footnote{J. Theophile Landry died 25 May 1899.}

Father Patrick Carroll, thirty-seven years old, eleven of vocation. Doubting spirit. He is a good friend of Father Lefevre, whom he helps in the direction of the seminary. He is a complainer. Quite mediocre talents; very robust health.\footnote{Patrick J. Carroll died 12 August 1901.}

Father Michael Kircher, assistant, German, twenty-nine years old, eleven of vocation. Good spirit, serious, zealous. He has good talents, and is very good in music. I hope that he will become a very useful
subject of the province.87

Father Edward Hopkins, thirty-two years old, eight of vocation. Young confrere endowed with good qualities, but whom the last superior seemed to spoil a bit, from which came some conceit. I tried to put him in his place. Good health.88

Father Bartholomew Driscoll, thirty-one years old, eight of vocation. He has good qualities; manages the boys in the college well, but he is a bit too lively, even impetuous. His health is good.89

Father Charles Eckles, twenty-nine years old, seven of vocation. This confrere has good sentiments, but he is a child, flighty, dissipated, inconsistent. He does not lack the means and enjoys good health.90

Mr. [Nicholas] Redmond, a student, deacon. He seems fine.91

There are also five brothers, of which one is Italian, Brother [John] Zambelloni.92 The others are Irish, and I have nothing particular to say about them.93 No women.

Brooklyn, New York

About ten years ago Bishop [John] Loughlin, the bishop of Brooklyn, invited us to become established in Brooklyn. The confreres purchased some property and built a wooden church [Saint John], and then a brick building to house a school or external college, that is, the students live at home and come daily to class. For the rest, they are like colleges or boarding schools. The house is sufficient both for the college and the confreres, and although they already have a big debt to pay, they will by some sort of luck and adventure begin a second part of the building, both large and beautiful, with some misplaced luxury. They will increase the debt. They lack only the third section, which will make the right wing and which will be destined for the major seminary, at least that is what the bishop earnestly wishes. But at the moment they have to think only about paying the debt. The property is 200 feet long and 700 deep. When the house is finished it will be lovely and roomy. According to all appearances the college will pros-

87 Michael J. Kircher died 5 March 1894.
88 Edward M. Hopkins died 22 September 1909.
89 Bartholomew Driscoll left the congregation 3 January 1887.
90 Charles J. Eckles died 3 September 1935.
91 Nicholas Redmond, ordained in 1878, was dismissed from the Congregation in 1886.
92 John Zambelloni died 11 September 1879.
93 It is difficult to discover the names of these brothers.
per. It currently receives 130 students. The bishop is very happy with it.

At the time of my visit, [beginning] September 1877,94 the debt amounted to 670,628.80 francs [$26,825.15]. A good part of the debt is at seven percent interest, but often they find some money at a lower rate. They have reduced the annual interest payment. Nevertheless it will take some years before they will be able to breathe easily.

Up to August 1877 the morale of the house was not satisfactory. There was no regularity, too many useless or almost useless relationships with lay persons, walks taken without permission, even remaining out overnight, etc. This is just the way Father McInerney, mentioned above, lets himself go with his friends in ways which provoke their anger. Under the present superior, things are going better.95 The following are my notes on the personnel.

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94 The minutes of the house council record the following for 7 October 1877:
The Council of the House was called to order, Father Maller in its chair.
Four [sic] chapters of our Common Rules, viz the II, III, IV, VI, VII, VII
and IX were read; information being taken as to their observance by the
Reverend Visitor-Extraordinary. Many points were discussed too long to
be enumerated. After three hours duration, we adjourned. (Signed: A.J.
Meyer, C.M.)

Source: “Minutes of the Domestic Council,” (27 September 1870-16 March 1914)
Eastern Province Archives, Saint John’s—Lewis Avenue, 6 T-2, 12, minutes of 7 October
1877.

95 Maller wrote the following at the conclusion of his visit:

I, Marianus J. Maller, unworthy Priest of the Congregation of the Mission, to the Reverend Confreres of the House of Brooklyn: Having been authorised by our most honored Father Eugenius Boré, Superior General of the same Congregation, to visit, as his Commissary, all the houses of the Congregation of the Province of the United-States, having commenced the visitation of this House on the 5th day of October 1877 and terminated it on the 14th day of the same month and year.

It is with sentiments of gratitude to God that I have seen the blessings which His divine Majesty has deigned to bestow on this House. I consider as His blessing that you all seem to me so well convinced of the importance of the works intrusted [sic] to your labours, from which so much glory to God may arise, and on which the sanctification and salvation of so many souls may depend. It is also consoling to see that you are well penetrated with the conviction that the grace of God may be drawn upon you and your works by the earnest endeavour to live according to the Rules. Yes, my dear Confreres, the exact observance of the Rules will, undoubtedly, secure the most complete success to our endeavours. This idea has been already inculcated to you in a former visitation, and I think it my duty to indicate some especial points which, I am sure, you will agree with me, are of great importance.

1. I renew the recommendation of being ponctual [sic] to assist at the
exercise of the community which is morning prayer and meditation. All should be prompt in rising at 4 o'clock, except the case of real necessity and the granted rest once a week. The mere fact of returning late to rest the evening before did not appear sufficient to Saint Vincent to dispense with this rule. On Sunday morning especially we ought to be more careful on account of the repetition of meditation which is to take place.

2. The above repetition of meditation as also the conference on Tuesday morning shall commence at 5 1/4 and last til some minutes before 6 o'clock. If any one be appointed to say mass in the church at 5 1/2, he may retire from the oratory before the end of the conference, so as to be in time to say mass at the appointed hour.

3. There being no reason to dispense entirely with the rule that commands us to say the divine office in common, it shall be observed with regard to Matins and Laudes, which shall be said in the oratory, at 4 o'clock p.m. With regard to the other parts of the office, each one may say them when he finds it more suitable.

4. Silence is considered as most important to piety by all the writers on spiritual life, and we know the high value Saint Vincent set on it. I very much recommend it to your attention. It must be kept at all times except the time of recreation. This time of recreation should be after dinner and supper, not after breakfast. But in as much as your duties in this house make it impossible for you to have a competent recreation just after dinner, the short interval that runs between dinner and the afternoon classes shall be free time of recreation, and besides between 3 and 4 o'clock you are also authorised to have recreation; finally, between supper and night prayers recreation shall be obligatory for all. Night prayers shall be for the future at 8 o'clock. During the time of optional recreation after dinner or between 3 and 4 o'clock p.m., no one is authorised to go and spend that time with a confrere in his room. Such as wish to make recreation must make it in the place destined for that. The practice of spending any time in a confrere's room without necessity and permission is against the spirit of the Rule; but much more so after night prayers, when we ought to think only on the next day's meditation. We should all go to bed at 9 o'clock, and at that hour all the lights should be extinguished, unless there be a special reason and due permission for the contrary.

5. The Rule says that we must make interior communication at least once every three months to the superior or to the Director whom he may appoint. I beg of you not to neglect it, and I request the superior to remind the community when it shall be time to make it.

6. Many advantages may be derived from using the privilege of having the Blessed Sacrament in the oratory. I need not tell you that this favour from our Lord requires from you a faithful and grateful correspondence of increased love and devotion.

7. The rule on the Friday's evening collation (Chap. X, Art. 16.) shall be observed, except in those weeks on which there is a fast day.

8. Each one shall have at dinner a small quantity of wine, but let every one bear in mind what the Rule says, that we shall not drink it pure, but mixed up with a great quantity of water. *Aqua plurima dilutum.*

9. I most earnestly call your attention to the 9th chapter of our holy
Father Louis Meyer, thirty-nine years old, eighteen of vocation. Excellent. German confrere, very good spirit, capable, pious, prudently devout. His general health is good, but his sight is worn out and it is feared that he might become totally blind. This will be a great loss, since he could become useful to the province. The house has changed appearance since he got there.96

Father John Maloney, forty-one years old, twenty-two of vocation. Good confrere, capable; he would make a good procurator. He works in the parish. Good administrator of temporal goods, but not so successful in managing people. He does not know how to be loved.97

35 Continued
Rules, where-in we are forbidden to visit seculars, except when necessity or obedience compels us to do so, and that then we must remember the words of Our Lord: Vos estis lux mundi ["You are the light of the world"]. We shall be careful to edify them by the piety of our conversation and the modesty of our demeanour. We shall be very particular in not accepting their invitation to take any food or drink. The Rule has foreseen [sic] the case in the 15th Article of the same chapter 9th. You need not fear to displease or disedify them by that. On the contrary, they will be edified and filled with esteem for you.

10. The Rule forbids also going out of the house without the permission of the superior, and when the permission is asked, we ought to express where we wish to go and for what reason, and on returning home we ought to present ourselves to the superior, to state, if it be desired, what we have done.

11. Lastly, I will remind you that the Rule requires that when we write a letter, we present it opened to the superior, and that such letters as are addressed to any member of the house, must pass through the hands of the superior, who ought to open them and read them before giving them to the person.

All these things may appear to us rather minutious; but they did not appear so to our holy Father Saint Vincent. Let us then submit to them with the simplicity of children, and we shall obtain the desired result of being kept from evil and brought to eternal bliss.

These are, my dear confreres, the things to which I think I ought to call your attention. And now let me thank you for your kindness, and recommend myself to your prayers, whilst I remain

Your humble servant in Christ
M. J. Maller, I.P.C.M. Commissary

These ordinances shall be read to the community once every three months.


96 Louis (or Aloysius) J. Meyer died 12 February 1898. His appointment was decided on by the provincial council on 13 August 1877 (Register, Provincial Council, 48). He had been named administrator of Galveston, and eventually its bishop. He turned down this nomination (General Council minutes, 14 June 1881).

97 John A. Maloney (he spelled it Moloney) died 14 February 1901.
Father Martin Dyer, thirty-eight years old, twenty-one of vocation. Good spirit, more than a little singular, good mathematician, and in his own way has exact and precise ideas. Not communicative, rather buttoned up. His health is not good. He suffers some internal illness which makes his legs swell.98

Father Francis McCarthy, twenty-nine years old, eleven of vocation singular spirit, melancholic, easily influenced. Previously he had epileptic seizures; some traces remain from these. Not overly regular, he loves the high life for whatever reason. He has a magnificent talent for all the sciences; unfortunately he is conscious of this.99

Father Stephen Higgins, thirty years old, nine of vocation. Small in every way: virtue, size, talents, health. He could hardly teach eighth grade.100

Father Francis Hannigan, twenty-nine years old, nine of vocation. Not a bad person, but characterless, easy to manipulate. He has to be supervised like a child. He is the accomplice of Father McInerney, or rather his victim. Father Meyer is the superior he needs. Also, he has a penchant for alcohol, and on first appearance, he is a little cracked. Not much health, almost no talent.101

Father John Murray, twenty-seven years old, seven of vocation. Young man, full of himself. Vain, even uses perfume sometimes. Effeminate in his bearing, sought after by the devout, and he gives them too much of his time. Intimate friend of Father Francis McCarthy. After my visit, and thanks to the care taken by Father Meyer, he has already corrected himself significantly. We can still hope. He has good talents.102

Father Patrick McHale, twenty-four years old, six of vocation. Young confrere just ordained. He gives reason to expect much from his good spirit of piety, regularity and by his fine talents. Unfortu-nately his health leaves much to be desired.103

98 Martin Dyer died 27 June 1901.
99 Francis X. McCarthy left the Congregation in 1880 because of some unspecified scandal (General Council minutes, 23 August and 27 September 1880, the date of his official dispensation).
100 Stephen J. Higgins died 2 April 1914.
101 Francis B. Hannigan died 15 October 1887. James Rolando, the visitor, petitioned for his dismissal at the same time as he did for McInerney. However, Hannigan remained. (Register, Provincial Council, 4 July 1877, 47; General Council meeting, 23 July 1877.)
102 John J. Murray died 7 June 1934.
103 Patrick S. McHale served as visitor of the Eastern Province, 21 October 1909 to 5 October 1919; later he was the first American to serve as an assistant superior general. He died 12 March 1937.
They do not have any brothers; there are women housekeepers.

Chicago, Illinois

We have been in Chicago only three years. Here, too, the bishop [Thomas Foley] invited us, but he is not helping us with much success, and we have to fight against a large debt. The property is nearly like that in Brooklyn; it might be a little bit bigger. They built a large brick house with a ground floor and two stories. The third floor is a chapel or parish church [Saint Vincent], and the first and second floors are used for the school. They have separated it into two adjoining galleries and built rooms for our two confreres such that the building is simultaneously church, school and rectory. There are a hundred or so persons in the parish, generally poor Irish and Germans. Since the resources barely suffice for one priest, the school will perhaps bring in enough for a second. The debt is more than 200,000 francs [$8000]. It is such that the confreres will never be able to pay it if they rely only on local resources. Funds have been given for that purpose, either in the other parishes in the city or in the state, or in neighboring states. To accomplish this, Father [Thomas] Shaw has been taken from Niagara and he is working on requests for funds especially for this.104

There are two priests in Chicago.

Father Edward Smith, forty-four years old, twenty-four of vocation. Passable spirit, with mediocre resources. I have not found anything really remarkable in him. He seems at present a little discouraged and this does not surprise me. There is some reason for it. He should be reassigned and I think that it will happen.105

Father Patrick Dunphy, thirty-nine years old, thirteen of vocation. Quite a good spirit, somewhat singular, nothing more remarkable in him.106

No brothers to serve them, but [there is] one woman.

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104 The provincial council discussed the Chicago debt at last on 19 February 1879, "... in order that a judgment may be formed as to the practicality of keeping the place any longer." The debt was examined, but it was deemed "inopportune" to give the house up. The visitor was urged to contact the bishop and offer it to him. (Register, Provincial Council, 49.)

105 Edward M. Smith died 24 September 1896.

106 Patrick V. Dunphy died 9 October 1900.
Los Angeles, California

There is also a house in Los Angeles, California [Saint Vincent]. I have never visited there. Father Michael Rubi is the superior, forty-seven years old, twenty-three of vocation. People report that he is capable, hardworking, enterprising. I would even think adventurous. He has not contracted debts in California, but he did leave some elsewhere. He has three companions, among whom is Father Michael Richardson, thirty-seven years old, thirteen of vocation. I do not know anything more about him, except that I was told that Bishop Amat told him that he had been proposed to Rome as a bishop of some diocese. The matter was never realized, and Richardson became sad, dreamy, and melancholic to the extent that it was feared he would lose his mind over it.

[Conclusion]

Reading these preceding notes and remarks makes it painfully evident that there are enormous debts in most houses. There is something to worry about in this. They all say that it must stop, and they have to change their procedures. Some effective measure is expected after this extraordinary visit. I think we should profit from the occasion. Father Rolando is a very good man, but he does not have either the prestige or probably even the desired capacity. The only confreres who might have some chance of success are Fathers Fitzgerald, Thomas Smith, Rice, Verrina, and perhaps Rubi. I have put them in order of preference, but there are concerns with each one. I do not promise any success although it might happen that the matter will resolve it-

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107 Michael Rubi Poevi died 8 October 1907, in Dolores, Mexico, where he had gone to work. After the Maller visitation, he was sent to teach theology at Niagara. (Register, Provincial Council, 15 July 1878, 48.)

108 Michael V. Richardson died 8 December 1920. He was appointed superior to succeed Rubi at the provincial council meeting of 15 July 1878. (Register, Provincial Council, 48.)

109 The other confreres were Maurice J. O'Brien (who died 22 October 1890), and Michael Flynn. Rubi did not think much of O'Brien, whom he characterized as childish, and noted that "he loves a man" ("Notes du Personnel, 1875-1881," 24 June 1877, 263/94). Flynn later left the congregation; he had given scandal because of heavy drinking (Register, Provincial Council, 22 May 1877, 46; General Council, 4 June 1877). Another confrere was Patrick T. Delaney, listed in the 1878 personnel catalogue, who probably replaced Flynn. Delaney died 28 December 1884. By the end of 1878 the Los Angeles house had grown to eleven priests.
self, regardless. If Father Fitzgerald were visitor, Father Mandine would not be content, and the same for Father Smith or Father Rice. With Father Verrina as visitor, things would go marvelously, but Father Verrina would not be well accepted, at least I fear this, and he would have much to suffer and perhaps would fail.

In considering the American confreres as a whole, they do not shine, either in their bearing, their modesty, their spirit of faith, mortification of the senses, exterior regularity. But it is marvelous to know them, since they are frank, sincere, hard-working, docile and submissive, such that it is not as difficult to lead them as might appear at first. You have to understand them to win them over. We should pray that God will give them a good visitor. If the visitor knows how to take charge of them, he will successfully pay their debts and then the province of the United States could become one of the most flourishing in the Congregation.

Paris, 11 June 1878

Mariano J. Maller
My dear Sister, I beg you not to think of the distance between us. Rather, think of us as strongly united, incapable of ever being separated, because separation is impossible in the close union created by holy charity.

(Spiritual Writings of Louise de Marillac, L. 163)

I beg the goodness of God to provide the remedy which His goodness know is needed there.

(Spiritual Writings of Louise de Marillac, L. 185)

We must continually have before our eyes our model, the exemplary life of Jesus Christ. We are called to imitate this life, not only as Christians, but as persons chosen by God to serve Him in the person of His poor.

(Spiritual Writings of Louise de Marillac, L. 217)

I am God's, to be used as He desires.

(Spiritual Writings of Louise de Marillac, L. 268)