

THE UNIVERSITY OF MINNESOTA

GRADUATE SCHOOL

Report
of
Committee on Thesis

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The undersigned, acting as a Committee of the Graduate School, have read the accompanying thesis submitted by Elizabeth Mary Lynskey for the degree of Master of Arts.

They approve it as a thesis meeting the requirements of the Graduate School of the University of Minnesota, and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts.

A. C. Krey (per A. B. W.)
Chairman

William Stearns Davis

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THE UNIVERSITY OF MINNESOTA

GRADUATE SCHOOL

Report

of

Committee on Examination

This is to certify that we the undersigned, as a committee of the Graduate School, have given Elizabeth Mary Lynskey final oral examination for the degree of Master of Arts . We recommend that the degree of Master of Arts be conferred upon the candidate.

Minneapolis, Minnesota

.....191

A. B. White
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Chairman

Roman Wilde
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C. A. Gellie
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Professor Ford
W. S. Davis

The Organization and Government

of the

Roman Catholic Church

with special reference

to the

United States.

A Thesis

Submitted to the History Faculty

of the

University of Minnesota

by

Elizabeth Mary Lynskey,

In partial fulfilment of the requirements

for the

Degree of Master of Arts.

Anno Domini MDCCCXIX.

MSA
94953

Abbreviations.

1. A.E.R.-- American Ecclesiastical Review.
2. A.H.R.-- American Historical Review.
3. C.C.R.-- Catholic Charities Review.
4. C.E.R.-- Catholic Educational Review.
5. C.H.R.-- Catholic Historical Review.
6. C.U.B.-- Catholic University Bulletin.
7. C.W.-- - Catholic World.
8. H.M.--- Homiletic Monthly.
9. N.C.W.C.- National Catholic War Council.
- 10.S.C.P.F.- Sacred Congregation de Propaganda Fide.
- 11.U.S.C.H.S. United States Catholic Historical Society.
- 12.A.C.H.S. American Catholic Historical Society.

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Preface

Early in the development of the Roman Catholic Church the society built unto itself a constitution which, with change and addition, has stood the test of centuries. Early, too, it turned its eyes toward untaught nations, and began the spread of Christianity throughout the then-known world- a missionary movement that has continued to the present day, and has carried the tenets of the faith over large portions of the earth.

With the spiritual conquest of each new nation came the necessity for stabilizing the church and for keeping the people permanently Christian- for founding firmly the tiny ecclesiastical units, and for extending to them the governmental unity of the Church of Rome.

Perhaps nowhere in history has the process of amalgamation been more interesting than in the United States. Certainly rarely in the past, and nowhere in the world today has the Church stood face to face with such constant and complicated problems. In semi-savage Europe, in Asia Minor, in the Orient questions have confronted it; but seldom have they been so intricate as those of the American Church.

Pioneer conditions were among the first problems that met American Catholics. How gain a foothold? How supply the frontier? How form the vanguard of exploration and settlement?

Another question that early beset ecclesiastical authorities was that involved in the expansion of church control

over the territories subsequently acquired by the state? How to unite under the American church the fully developed communities of diverse racial and social customs? What was to be done with the Catholic inhabitants of Louisiana, Florida, the West Indies, Mexico, Texas, California, the Philippines, and Alaska?

And if the problem of these settled communities on the continent were solved, what of the foreign races that every year sought in ever-increasing numbers the shores of the United States? How could the Italian and the Austrian, the Pole and the Uniate Greeks, the Germans and the French be brought under the leadership of an English-speaking church?

There were yet other problems within the Church. Every day the Catholics of America, unlike those of the Old World generally, rubbed shoulders with persons of alien faith; met them in intimate contact in the daily routine of their lives. Not only were there Protestants, but also adherents of many sects of a non-Christian character, atheists, and pagans. How could the Church train its communicants to meet the perplexing questions the situation involved?

Particularly in the United States was this question interesting. The early settlers of Massachusetts, Rhode Island, Connecticut, Virginia, and Pennsylvania, as well as those of New York—how strongly did their religious tradition separate them from Catholics! Prejudices must be broken down, differences adjusted, if the amicable association of such varied professions of faith were to be possible.

W When these theoretical confusions had been somewhat cleared, and the differences of practice had been accommodated, the American work of the Church begun, there still remained a multiplicity of questions in regard to ways and means of attaining the end in view. How might the Church secure the elections of bishops in a country far away from Rome? Were the American clergy to take the initiative, or be directed from Rome? How use the circumstances in which they were situated in the way that produced the most for the greatest number? How support ~~per~~missionless missions? How bring the American Church into complete organic co-ordination with the church in the rest of the world? How construct for the church in the United States the government most adapted to national needs, the foundation most enduring for the future?

 These are among the questions that rose before the early American clergy. In what manner did the Church answer them?

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1. West Indies
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 - a. New Mexico and Arizona
 - b. Texas
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4. The Pious Fund

Chapter I.

The Church in the United States now comprises the Apostolic Delegation, located at Washington, D. C., and fourteen provinces, with eighty-six suffragan sees and one vicariate apostolic in the main territory of the United States of America¹ In addition there is an ordinariate for the Army and Navy located in New York, a Ruthenian Greek diocese and the various organizations erected in Alaska and our colonial possessions.²

The fourteen metropolitan sees, with their suffragans are as follows:

I. Baltimore: suffragans - Charleston, S. Carolina, Richmond, Va., St. Augustine, Fla. Savannah, Ga; Wheeling, W. Va., Wilmington, Del., Vicariate- Apostolic of North Carolina and Balucont Abbey.³

II. Province of Boston: Suffragans Burlington, Vt. Fall River, Mass., Hartford, Conn. Manchester, New Hampshire, Fall River, Mass; Portland, Me., Providence, R. I., Springfield, Mass; it includes all the N. E. States.

III. Province of Chicago: Suffragans Alton, Ill., Belleville, Ill.; Peoria, Ill.; Rockford, Ill.; this province covers the State of Illinois.

IV. Province of Cincinnati Suffragans, Cleveland, Ohio; Columbus, Ohio; Covington, Ky; Detroit, Michigan; Fort Wayne, Indiana; Grand Rapids, Michigan; Indianapolis, Indiana; Louisville, Kentucky; Nashville, Tennessee; Toledo, Ohio.⁴

V. Province of Dubuque, Iowa, Suffragans, Cheyenne, Wyoming, Davenport, Iowa; Des Moines, Iowa; Grand Island, Nebraska; Lincoln, Nebraska, Omaha, Nebraska; Sioux City, Iowa; It includes therefore in its territory the three states of Iowa, Nebraska, and Wyoming.

1. The Vicariate Apostolic is for North Carolina, where there are fewer Catholics than anywhere else in the States. It is a suffragan, for administrative purposes, of the see of Baltimore. The vicariate- Apostolic of Alaska, though not of the United States proper, is a suffragan See of Oregon City.

2. The Official Catholic Directory, 1919. pp. 12-15.

3. Includes Maryland, Del., Va., W. Va., N. Car., S. Car., Ga., and E. Fla.

4. Includes Ohio, Ind. Ky., Tenn., and Lower Michigan.

VI. Province of Milwaukee: Suffragans, Green Bay, Wisconsin; La-Crosse, Wisconsin; Marquette and Sault Ste. Marie, Michigan, Superior, Wisconsin.¹

VII. Province of New Orleans: Suffragans, Alexandria, La., Corpus Christi, Texas,² Dallas, Texas; Galveston, Texas; Lafayette, La., Little Rock, Ark., Mobile, Alabama; Natchez, Mississippi; Oklahoma, San Antonio, Texas.³

VIII. Province of New York. Suffragans, Albany, New York; Brooklyn New York, Buffalo, New York; Newark, New Jersey, Ogdensburg; New York, Rochester, New York; Syracuse, New York; Trenton, New Jersey. The province includes the states of New York and New Jersey.

IX. Province of Oregon. Archdiocese of Oregon City⁴ Suffragans, Baker City, Oregon, Boise, Idaho; Great Falls, Montana, Helena, Montana, Seattle, Washington; Spokane, Washington, Vicar-Apostolic of Alaska.

X. Province of Philadelphia, Pa. Suffragans Altonia, Pa; Erie, Pa., Harrisburg, Pa., Pittsburgh Pa., Scranton, Pa., Governs the State of Pennsylvania.

XI. Province of St. Louis. Suffragans, Concordia, Kansas; Kansas City, Missouri; Leavenworth, Kansas., St. Joseph, Missouri, Wichita, Kansas. It includes the States of Missouri and Kansas.

XII. Province of St. Paul: Suffragans, Bismarck, North Dakota; Crookston, Minnesota; Duluth, Minnesota, Fargo, North Dakota; Lead, S. Dak., St. Cloud, Minnesota; Sioux Falls, South Dakota; Winona, Minnesota; This includes the States of Minnesota. North and South Dakota.

XIII. Province of San Francisco: Suffragans, Monterey and Los Angeles, Cal., Sacramento, Cal; Salt Lake, Utah. ⁶

XIV. Province of Santa Fe. N. Mexico: ~~Suffragans, Monterey and Los Angeles, Cal.; Sa~~ Suffragans, El. Paso, Texas, Denver, Colo. Tucson, Arizona. It includes the States of Colorado, Arizona, New Mexico and part of Texas.

1. Includes Wisconsin and N. Michigan.

2. Till recently (1911) the Vicariate Apostolic of Brownsville, Texas.

3. Includes La., Ala., Miss., Texas., Arkansas., Okla., and W. Fla.

4. The archbishop lives at Portland, Oregon; the see will perhaps be transferred to that city.

5. Includes Oregon, Washington, Idaho, Montana, and the Territory of Alaska.

6. Includes California, Nevada, and all the territory East on the Rio Colorado.

To govern this organization many men are necessary, and those appointed are heavily laden. The United States has fourteen archbishops of the Church, and 97 bishops,¹ of whom five are coadjutors or auxiliary bishops in episcopal sees², and five others auxiliaries in archiepiscopal sees.³ There are fifteen thousand, fifty-two secular priests listed in the last census, and 5,536 who are also members of religious orders, making an ecclesiastical population of 20,588. ordained priests.⁴ The total lay population of the United States proper is 17,549,324 souls.⁵

- - - -

1. The Ruthenian Greek diocese is now vacant.

2. Erie, Pa.; Ogdensburg, New York; Peoria, Illinois; Providence, Rhode Island, Sioux City, Iowa; The Official Catholic Directory 1919. p. 1169.

3. Baltimore, Boston, Chicago; New Orleans; Philadelphia, Ibidem. loc-cit.

4. There are 7865 students studying for the priesthood in 110 preparatory and theological seminaries; the need for priests is greater than the supply, which is limited by the economic pressure which keeps young men in the support of their families.

5. If to this sum be added the 8,820,236 counted from our colonial possessions or jurisdiction, the total acknowledged catholic population of this country is 26,369,660 persons, (Vide Appendix Table I.) ministered to by 22,056 priests. Owing to the increase of a floating population and the slow action of chancery offices, there may be an unestimated increment. The table cited gives thorough citation of our social institutions, schools, etc; and presents the facts by dioceses.

The Apostolic Delegation at Washington is the direct connecting link of the American hierarchy with Rome;¹ in this country the national primacy of see is accorded to Baltimore.² This honor confers no extra jurisdiction, and includes no primatial rights whatever, but entitled the holder of the see by virtue of the prerogative attached to it, to the first seat in all councils, meetings, etc;³, otherwise the sees have all equal jurisdiction.

* * * *

1. For the relation of Rome to this country, vide infra p. 19.
for the powers of the Apostolic Delegate, vide infra, Chapter III. p. 62.

2. The primatial dignity of the episcopal see of Baltimore, (1789 - 1808) when there was no other see; early provincial primacy (there was no other province till 1843) combined to fix the choice on this see. The Holy See appointed the Archbishop of Baltimore the Apostolic Delegate to assemble and preside over the three national councils of the United States in 1852, 1866 and 1884. The Second Plenary council declared the primacy. Any future council would be called by the American Legate. Acta et Decreta P. Cons. Balt. Secundi XXI p. 343. Another ~~and more~~ cause for the pre-dominance of the see of Baltimore at the present time is the striking and attractive personality of Cardinal Gibbons, who succeeded to the see in 1877. He has taken the lead in National movements, surrounded himself with able workers, proved himself a staunch and foresighted leader of the people, and made for himself a place of reverence in thousands of American hearts and homes.

3. He can not call these councils unless so delegated.

"Roman" in the title of the Church has disturbed many Americans who suspect foreign domination, or double allegiance. But to Americans who are Catholics there can be no divided loyalty.

The Roman Catholic Church is, in the United States, an ecclesiastical organization; it is recognized as a juristic personality only in the Spanish colonies acquired in the Spanish-American war.¹ It has no diplomatic relation with the government of this country. The apostolic delegate stationed at Washington is a spiritual officer.²

In other words, the Roman Catholic Church here is an offshoot and an integral member of the Roman Catholic Church elsewhere; the territory under the control of the United States has

1. In the island possessions, the Pope at the head of the Church is recognized as a corporation. In the states the trustee corporation or "corporation sole" of the bishop makes the church an immense number of incorporated unities of which the bishop is the head in each. Vide infra. p/02-3

2. The Apostolic Delegation was established in this country in 1893 with Mgr. Francis Satolli, occupant of the chair of dogmatic theology in the Roman Seminary and Urban College of the Propaganda, as first legate. He was in this country as special agent of the Pope at the time of his appointment and was on the faculty of the Catholic University during his stay here. He was later raised to the Cardinalate and in 1896 Jan. 5th, received his red biretta at the Cathedral in Baltimore. His successors have been Archbishop Sebastian Martinelli, 1896-1902, Archbishop Diomedea Falconia, 1902-1911, both of whom have ended their careers in the Cardinal's robes; and the present legate is the Most Reverend John Borzano, Archbishop of Militem, appointed in 1911, Cf. Rev. Edw. A. Pace. "Francis Cardinal Satolli, Catholic University Bulletin, vol 2, 1896, pp. 7-19 F. F. M. "Neecrology" under "Henry J. Rabiter." U.S. C. H. S. Records and Studies X. 1917. (p. 193) and The Official Catholic Directory: Hierarchy in United States (1919) p. II.

The American delegate is not a civil ambassador, but an envoy to the hierarchy, and as such an ordinary private resident in the eyes of the State. Cf. S. B. Smith, Elements of Ecclesiastical Law. 1872 p. 260. Pope Pius X. in a letter addressed to the hierarchy of the United States, Nov. 9th, 1906, thanked them for providing for the Apostolic Delegate a suitable residence in Washington. Analecta. A. E. R. (1907) 177. The brief conferring on Archbishop Satelli the necessary faculties of the delegation is to be found in A. E. R. VIII (1893) p. 174., but the faculties and powers of the delegate vide infra p. 62. The Encyclical "Lungmenchi" of Leo XIII couples the delegation and the Catholic University as the two enduring creations of Leo XIII in the U. S.

States has the second largest hierarchy in the world,¹ and constitutes one of the organized provinces of the Church. It is under Roman general law, and the laws enacted by the three plenary councils of Baltimore. The sovereignty of Rome is a spiritual sovereignty; it binds Americans, clergy and laymen, to obedience in matters of dogma and morals, and claims no political adherence.

The bishops of the Church in America are entitled to representation at any general council of the Church; American Cardinals have participated in Papal elections; the bishops are likewise bound to a visit "ad liminum"; inasmuch as the distance is great and the trip expensive, their visit occurs but every ten years. Their powers are extensive in their own dioceses.

1. Observation of the extent and growth of the Church in this country will render that obvious. The Rev. Francis C. Kelly, 1909 gave America the credit of 5 of the greatest sees in the Church. 1st Catholic Missionary Congress. 1909.

2. Since it was removed in 1908 from the status of "Missionary or Ecclesia" in *paribus infidelium*, for the former jurisdiction of Propaganda over us. vide. supra, p 30 North Carolina and still vicarates Apostolic under Propaganda, but attached for convenience to the sees of Baltimore and Oregon City.

3. For legislation in the United States see infra. p. 58 ff

4. For the church and relation to political power vide infra p. 18 ff

5. The old law, figured from 1585, permitted to American bishops decennial visits--the mode of counting according to sees and the occupants sometimes lengthened to as much as 19 years. The third Plenary Council required a 5 year written report. Acta et Decreta Tit II de epis N. 14. A decree of the Sacred Consistorial Congregation in 1909, after the transfer of the United States from the jurisdiction of Propaganda, required quinquennial reports and decennial visits and for America set the date for unified reports in 1914 and visits in 1919, at the same time stipulating the objects of the report as: a) diocesan history, b) freedom of worship, c) personal status of ordinary, d) personnel, e) parish gov't, e) seminary, f) condition of faithful, g) spread of literature, sodalities etc. Analecta A.E.R. (52) 1910 pp, 704-7. After the issuance of the New Code 1918, a new decree, Nov. 4, 1918, regulated diocesan reports beginning with 1921 in accordance with it, A.E.R. Analecta; 60 (1919) p. 296; and in Aug. 1918 the same Congregation postponed the visit to 1920 because of the war. A.E.R. Analecta 59 (1918) p. 515.

6. First, for faculties episcopal in this country vide infra. p. 67 ff

The Church in America is becoming more and more a strong and stronger support of the Holy See; an annual collection for the Holy Father is taken up in every diocese and parish in this country; and it has been the aim of the hierarchy to substitute the growing population of the United States for the severed relationship and crippled assistance of France, "the oldest daughter of the Church". America is more a robust son.²

One of the strongest binding influences that unites Rome and the Roman Catholic hierarchy here are the Roman colleges attended by the American students. In the old days of Propaganda, and the early days of the church in America, there were no seminaries in this country, and a fully ordained priesthood was sent from Europe. As the Church waxed stronger in the English colonies, the immigration of priests continued to the Missionary field; but with the organization of a prefecture apostolic the flow of American students to Rome began; and the Collegium Urbanum of the Propaganda, wherein were gathered future apostles to all quarters of the earth witnessed the entrance of a native American element.³

1. This is called "Peter's Pence"; the second Plenary Council of Baltimore ordered that it be taken up in every diocese on the Sunday within the octave of the feast of St's Peter and Paul (Jan. 25) or when the ordinary may otherwise direct. It is usually taken at that time. Cf. Acta Decreta Concilii Plenarii Baltimorensis Secundi. Tit. II N. 48 . And S. B. Smith: Elements of Ecclesiastical Law 1877, p. 231

2. The contribution, as compared with what France has given, may be improved. A letter from the Secretary of State of His Holiness indicated his need. A. E. R. 44 (1911) - p. 311

3. The Collegium Urbanum with a seminary attached was founded by Urban VIII who gave it its name; it is the venerable dean of colleges. Its influence on the American clergy was strong as its personality and personnel gives it a flavor unique among the colleges of the world. In 1874 Cardinal Antonelli, Prefect of the Sacred Congregation of Propaganda, invited two boys of Maryland and Pennsylvania to be educated free at Rome. In response Ralph Smith of Maryland and Felix Dougherty of Pennsylvania, 13 yrs. sailed Oct. 1887 to Bordeaux. Felix Dougherty, who was apparently never ordained, preached before Pope Pius VII in the Sistine Chapel, Pentecost of 1796 and came back to Baltimore 1797. He was, with his companion the first American student of whom record has been found in Rome. The documents in regard to them were found by Rev Peter Guilday. Ph. D., in the archives of Propaganda and are printed in the C. H. R. II 1916 p. 100.

In the early decades of the 19th century American students in Rome were registered at the Urban College.¹ not many years ^{passed} before an American College was planned; and when it came, it was an offshoot of the Urban College.² It was requested by the Bishops of America at the council of 1855 which affirmed the decrees of the Immaculate Conception the establishment of ~~sec-~~ ~~ular~~ ~~schools~~. In January 1855 Pope Pius IX urged it and the eighth provincial council of Baltimore acted on the matter. The New York diocese expressed its willingness to further the plan, and approved a donation for the purpose. Encouraged by this act and also by Pope Pius IX the Roman Congregation of Propaganda in 1859 brought the old Visitation Convent of Umilta in Rome for the American College.³ In December, 1858, 50,000 dollars raised in the United States for that purpose was forwarded to Rome; and on the feast of the Immaculate Conception, Dec. 1859 the college was opened.⁴ In 1866 during the prosecution and confiscation of the Propaganda in Italy by the government of Italy the properties of the Congregation were confiscated for sale, among them the American College; but with the assistance of the State department the American hierarchy procured the exemption of the college from the sale.⁵

1. Bishop Corcoran of Charleston was one of the early students there and with him the future archbishop of Philadelphia, Jas. Wood, and the Rt. Rev. Dr. O'Hara, later Bishop of Scranton, Bishop Corrigan. C.H.R. II p. 525 After 1808 (vide infra p. 8) the Urban College altered the title of ordination for American students under its care and released the national colleges and seminaries of America to the Congregation of Studies. The title of American ordination was henceforth "titulus servitii ecclesiae" instead of "titulus missionis". Cf. M. Martin S.J. "The Roman Curia" 1913 p. 351.

2. It is open only to students who desire to study the courses in humanities, philosophy, and theology, etc. at the Urban college. Official Catholic Directory. 1919 p. 828

3. Braun: The American College at Rome. 1915 p. 43

4. Ibidem p. 47

5. A suit was started '66 in the court of casation, which dragged it out till '83, when the college lost; for the result see next page. cf. Ibidem pp. 180ff.

As a result of the exemption and to protect the property from further encroachments of the Italian State the College was incorporated by the law of Maryland in 1866, under a board of governors.² In 1884 it was raised to the dignity of a Pontifical College; in 1909 there were studying there 147 students and by 1910 holy orders had been conferred upon 450 of its graduates.⁴ The college celebrated its Golden Jubilee in 1909.

Coincidentally with the enterprise to begin an American College at Rome a plan was entered upon for the foundation of a similar institute elsewhere in Europe. The fourth provincial council of Baltimore had considered the training of German ecclesiastical students for missions in America in an American Missionary seminary in Germany, and a committee had been appointed to consider the project.⁶ This movement never culminated in anything definite. When the movement for the Roman College was almost to begin, the Bishop of Cincinnati sent his Vicar-General, the Rt. Rev. P. Kindelkins of Detroit, through Europe, canvassing the sentiment there in regard to the institution. The project apparently met with little enthusiasm; but in Belgium the Archbishop of Malines suggested that a seminary college be erected in Belgium, and donations of \$2,000 each were offered by rich Belgians.

1. Maryland Statutes CXXIX p.35. Passed March 18, 1886.
2. Braun The American College at Rome. p.107. The board was never to exceed 8 in number, and the original personnel included Cardinal Gibbons, Archbishop Ryan of Philadelphia, Bishop Corrigan of New York, and J.J. Towns of Boston. Ibidem p.11
3. The Official Catholic Directory 1919 p.828.
4. Braun: op. cit. p.113
5. May 17-24, 1840.
6. Source of this is an old letter quoted from the Katholische Blaetter aus Tyrol in an article by Archbishop S.S. Messmer: American items from an old Austrian Catholic Periodical. C.N.R. p. 185. The most reverend author believes the writer to have been Father Prost, at one time the pastor at Utica, N.Y. (C.N.R. II p.86)
7. The see now occupied by Cardinal Mercier.

The enterprise was fostered on both sides of the water,¹ and on March 19, 1857, Father Kindelkins as first rector opened the college. In 1858 the blessing of Pope Pius was asked. The third provincial council of Cincinnati, and the Second Plenary Council of Baltimore approved of the plan, and in June 1895, Leo XIII ratified and confirmed its constitution and rules, submitted to the Propaganda by an advisory committee of American Bishops.² When the title of ordination was altered in 1908, the American College at Louvain was ordered to require of every student a separate written promise that he would faithfully serve his diocese, the promise to be kept in the archives of the College. The rules and Constitutions were approved by Pius X Sept. 1906³

There are two Pontifical Colleges in this country, the Josephinum and the Catholic University of America. The Josephinum, at Pomeroy, Ohio, was originally an orphanage; it

1. Bishop Purcell of Cincinnati, Archbishop Kenrick of Baltimore, and particularly Bishop Spaulding of Louisville were aided by the Cardinal Archbishop Sterckx of Malines. Cf. "Some Papers from the Purcell Collection" in Documents, C.N.R. I p.198

2. The Rev. Wm. Stang D.D. "The American College in Louvain" A.E.R. 16 (1897) pp. 254-265. Leo XIII was very active in the cause of education. The Universities of Fribourg, Oltauia, and Washington owe their existence to him, as does the school of scholastic philosophy at Louvain. The Universities of Paris, Toulouse, and the American College at Rome received favors from him. The school of Paleography was inaugurated and an astronomo-meteorological observatory at the Vatican equipped by him. He also threw open the Vatican archives to historical students.

3. Decree of the Sacred Consistorial Congregation in Analecta A.E.R. (1909) p. 587-599. The mission of this American College is twofold: a) to educate for the priesthood young Americans with especial aptitude for theological studies sent by their ordinaries in America and b) to prepare young Europeans of zeal and ability for the most difficult missions in the American dioceses. Cf. The Official Catholic Directory 1919 2828.

4. The Official Catholic Directory 1919 p. 2828

5. Editorial in the A.E.R.. It was founded by the Rt. Rev. MGR. Joseph Jessing, a native of Westphalia and editor of the Ohio Waisenfrennd. A.E.R. 42(1910)p. 228.

developed into an excellent vocational school, and in 1888 became a college. In 1894, adopting the habit of the Urban College, it was constituted a parish with full canonical rights. It is now a Pontifical College of Propaganda, and its priests take the mission oath for the field of the United States.

The Catholic University, located at Washington, D.C., like foreign American Colleges, is under the patronage of the Immaculate Conception. Plans for the University were inaugurated at the Third Plenary Council of Baltimore. In 1886 the commission issued its plan. And in November of the same year Bishops Keane and Ireland arrived at Rome with letters to Leo XIII and to Cardinal Simeoni, prefect of Propaganda with the plan of action. The reply of the Holy See to Cardinal Gibbons requested that a constitution be drawn up and counsel taken. The commission secured a vote on the site in which all Bishops took part, and the decision was preponderantly in favor of the national capital.

1. Ibidem p. 231.

2. In 1910 the alumni of the college were dispensed (with) from the annual relation prescribed for the Roman Pontifical Seminaries under propaganda. Consist. Congregation 1910 A.E.R. Analecta 42 (1911) p. 463

3. "Acta et Decreta" etc. 1884 Titulus III, M. 183

4. The college at Rome was opened Dec. 8 1859. "The American College of the Immaculate Conception at Louvain" is the title of the University there, and the Catholics are now planning a national victory church in honor of the Immaculate Conception on the University grounds. Plans for a church under that title were papally approved in 1914. Letter of Pius X, July 8 1914. A.E.R. 51 p. 449.

5. The first Linstrum of the Catholic University. A.E.R. I p342
The letter is dated April 10 1887. The original plan was for a center of higher studies with professors (secular, religious, or lay) of any nation, the government in perpetuity under American Bishops and the seminary under the training of the Sulpicians. Garrigan Ecc. Rev. I pp. 283 -5. The special commission included Cardinal Gibbons, Archbishop Williams of Boston, Mr. Heiss of Milwaukee, P.J. Ryan of Philadelphia, Mr. Corrigan of New York. Bishops on the commission were John Ireland, then Bishop of St. Paul, and John L. Spaulding of Peoria, Ill. Others were Mgr. J.M. Farley of New York, Mr. Eugene Kelly of New York, Francis Drexel of Philadelphia and Reuben Springer of Cincinnati.

1

Archbishop Keane was chosen for first rector; and the work began with the erection of the divinity college in 1888.² On March 7th, 1889, Pope Leo, writing to Cardinal Gibbons, approved the University and gave it the right to grant higher degrees; at the same time he requested that the programme of studies be sent for confirmation to the Holy See.³ September 7th, 1889, he announced that Monsignor Satelli was to act as his legate at the opening, which took place in November of that year.⁴

The University is supported by the hierarchy of the country; the original gifts and subscription lists included also the laity.⁵ It is primarily a post-graduate institution for the theological studies, but in the thirty years of its existence it has developed a thorough undergraduate course, preparatory to the advanced work which is its chief cause for being. Students from Louvain or Innsbruck are admitted to the theological studies when examination is permitted by the senate. The faculty is drawn from the specially fitted lay teachers in the secular portion of the college. Like the English universities of Oxford and Cambridge, it has gathered about it a group of separate colleges who have affiliated themselves with its work - seminaries of the religious

1. Archbishop Keane was rector 1889-96. Then Pope Leo, XIII, voicing the policy that the presidential office be not held in perpetuity, offered him choice between an office in the Congregation of Studies or an Archbishopric here. He remained in this country. His successor, Bishop Conaty, held office 1897-1907, and Bishop Thos. J. Shahan has since that time been rector. Cf. Orbis Catholicus. 1918, p. 865, and C. U. B. 1896, II. p. 586, A. E. R. 16 (1893) (Analecta) p. 8.

2. President Grover Cleveland, and thirty archbishops and Bishops were present at the laying of the cornerstone which took place May 24th, 1888. The University was incorporated in the District of Columbia, April 21st, 1887. A. E. R. I. p/ 340.

3. The letter is contained in the A. E. R. I p. 225. The University was constituted the sole Pontifical University in the United States "ne ad alia hujus generis instituta procedatur inconsulta sede apostolica."

4. A. E. R. Analecta 2 (1890) p. 60, and Most Rev. John J. Keane "The Clergy of the Catholic University" A. E. R. p. 240. President Harris on was also present. Cf. Justin McCarthy Pope Leo XIII 1896 p. 180

5. Caldwell Hall was founded by Miss Mary Gwendolyn Caldwell's bequest of \$300,000 to the corporation. She later became the Marquise de Meriville. The Knights of Columbus founded a chair of American church history, and the Ancient order of Hibernians Endowed a chair of Gaelic. The University has an excellent law school and institute of technology.

orders, and a Sister's College.¹

The University was begun as a "Central source of Catholic thought, keeping in trim the teaching organism of the Catholic Church" in this country, to fulfil the function here of another Louvain (without the European training) and it has brought to the hierarchy in America "the consolidating and stimulating influence of the Propaganda colleges." Many of its faculty have been students abroad; but the tone of the institution is predominantly American. Such was the wish of its foresighted founder,² and the results have justified his expectations. In the press and in the social sciences, in the field of scholarship and research, it is creating a strong unified educational tradition.

Due to the presence of foreign priests at Rome, evils developed in the Holy City, and finally regulations were issued to correct abuses. A decree of 1895 made the express permission of the Congregation of the Council necessary for residence in Rome, ordered foreign priests in Rome without the consent of their Ordinaries to return home, withdrew their benefices from those disobedient to the order, obliged those in Rome with consent to return home upon completion of their work, and placed the

1. The Paulists at St. Paul's College; Holy Cross colleges is situated close at hand; the secular diocesan missionary home, the Apostolic Mission House, is on the campus. The Marist Seminary, The Franciscan "College of the Holy Land," and the Dominican College of the Immaculate Conception have fine institutions there. Trinity College, controlled by the nuns of Notre Dame de Namur, has had a building within a short walking distance since 1900. The Catholic Sisters College is situated nearby, as is the newly built Sulpician College, St. Austin's. C. H. R. I. Notes & Comments p. 225. In connection with the Sister's College, the University conducts a summer school at Dubuque, Iowa, and summer sessions at the University have been conducted several years. Vide infra p. 174

2. Leo XIII writing to Monsignor Keane, the first rector, expressed himself to this effect when he said, "I desire that the University should be founded by American resources and directed by American intelligence; and if, for the moment, you have to ask for your faculties the help of foreign professors, it must be done with the intention of training up professors capable of forming by degrees, native faculties worthy of the name that is borne by your University" Quoted from Justin McCarthy "Pope Leo XIII" 1896, p. 179. If now, it were to have a research institute abroad with endowment enough to support workers for the unified collection of technical material, and the growth of a national Catholic library, and archives, at Washington, the Church would have achieved a large step forward in the path of administrative and educational unity. An American project for research into Papal archives might also well be instituted at Rome.

penalty of ipso facto suspension for violation of the ordinances.¹

Another line of connection with Rome is an "abbey nullius," or an abbey under the direct authority of the Pope or the Roman Congregation.

There is one such abbey in the United State, Our Lady of Help, Belmont Abbey, North Carolina. It, together with the remainder of North Carolina, forms a joint vicariate Apostolic. A suffragan of Baltimore, called the vicariate of North Carolina and Belmont Abbey, alone governs eight counties of the state with an area of one thousand, four hundred twenty miles. The abbot ordinary is Mgr. Leo Hard. O. S. B., the Vicar-Apostolic of the Vicariate. The order acts as missionary order to the State.

Another connecting link, the Roman Index, as issued by the Congregation of the Index, and its successor, the Congregation of the Holy Office, is completely in force within the United States. The bishops of the country exercise the censorial faculties common to their office, and may for immediate necessity grant permission to read prohibited works, or subdelegate the faculty they possess of reading them to clergy who have proved themselves worthy of the trust; for general permission to read prohibited works one must write to the authorities at Rome.⁴

1. A. E. R. Analecta. 1895, pp. 428-30.

Two orders of 1904, required a written faculty duly received from the Cardinal Vicar for residence in Rome. A. E. R. 30 (1904) pp. 76-77. Cardinal Vicar of Rome February 18th, 1903 imposing a fine for minor disobedience, and suspension "a divinis" in contumacy; the second forbade their employment as prefects of discipline in lay colleges, etc; or their admittance to lectures in Pontifical colleges. A. E. R. 31 (1906) pp. 297-8 Regulation A. Pius X, added credential requirements, and limited absence. A.E.R. 34 (1906). p. 311.

3. The statistics for the abbey territory and the vicariate outside the abbey territory are

	Cath. pop.	Churches	Chapels	Stations	Clergy	Rel. Lay	Rel. Comm.
Abbey	6702	-49-			17	17	1 11
V. Ap.	7340	59	5	60	24	20	1 5
	<u>14,042</u>		<u>173</u>		<u>41</u>	<u>37</u>	<u>2 16</u>

Orbis Catholicus 1918 p. 666

4. This latter statement is on the authority of the Apostolic Delegate, in answer to a query directed to him. In May, 1898, the S. C. P. F. declared "English speaking countries subject to the law. Later the English bishops received special faculties of dispensa -

The American Church is governed in matters of Church discipline by Roman law and the decrees of its own national councils;; American bishops must apply to Rome or to the Apostolic delegate for extension of their faculties or adjudication in attested cases at canon law. American Church members profess the same faith as do their Italian brethren. There is no connection of state of governmental nature, no subjection to political sovereignty.

In all other matters of general church control, there is some connection with Rome; the bishop has not unlimited power of dispensation; and in the exercise of certain of these he must apply to Roman congregations.¹ Rome acts finally in the appointment of bishops and archbishops;² the Pope's sanction is requested for every outbranching activity of American ecclesiastics.

There is no diplomatic or state connection of the church with this government.³ This ruling does not prohibit the establishment of an ecclesiastical office of the Roman Court within the confines of the United States; the Apostolic delegate

Note 4 continued. tion. Taunton: The Law of the Church. 1906, p. 143. As this is a heretical country, some rules are in force, others are relaxed by custom; and adherences to or knowledge of the law differs with the necessity for rigor. The approbation of the ordinary was for a while ignored, but it is applied for quite generally. Cf. S. B. Smith: E. E. L. O. C. 1877. p. 245.

1. Vide Ch. II. Powers of the bishop p. 63ff

2. Vide infra p. 66

3. There was an American envoy to the Papal court until the sixties and the Roman attacks of those years; during which period the House of Representatives voted to discontinue the ministry. In 1870, one of the periodical attempts to renew the representations occurred accompanied by the customary counter-attacks in the House, and the House as usual, voted adversely. The Roman Consulate was retained U. S. C. H. S. Rec. & Studies XII, 1918 pp. 116, 117., and was instrumental in the exemption of the American college from the Propaganda sale, vide supra. p. 12.

to the hierarchy has no diplomatic character.¹ Neither does the ruling prevent ~~the~~ or prohibit the interchange of courtesies, and such have taken place. In the Revolutionary war, John Carroll was sent a joint legate to Canada to obtain the neutrality of the Northern State.² In 1861, Archbishop Hughes, first metropolitan of New York, was sent as assistant to Wm. Lewis Dayton, then Ambassador to France, with free leave to travel and lecture for the North where he thought best.³ At the same time Archbishop Domenis was sent to Spain, and Archbishop Lynch of the South left for Europe on an identical mission.⁴

Catholic priests act as pastors of souls as chaplains in the army of the United States. In garrisons, in peace time, confessors needed the approbation of the bishop ordinaries of the place where they were stationed. On board ship outward bound, they were approved by the ordinary of the point of departure.⁵ In the Civil War, Lincoln appointed the hospital chaplains at the recommendations of Archbishop Hughes of New York.⁶, and the Propaganda issued a special set of regulations.⁷

1. Taunton R: The Law of the Church 1906, p. 35. (Shea, Ia)

2. Shea JA: History of the Church in the United States I, pp. 44-46, attributes his failure in this mission to the action of the Continental Congress in passing the Quebec Act.

3. Letter of Seward, November 2nd, 1861, to Dayton. A citation from Braun in V. F. O'Daniel "Archbishop Hughes". C. H. R. III p. 338, says that the United States government later requested that he be given the red hat in remark of his good offices for this country.

4. Cf. Richard H. Clarke "What Catholics Have Done in the last one hundred years." 1st Am. Catholic Congress (89) p. 168.

5. S. B. Smith: Elements of Ecclesiastical Law." 1877, p. 407.

6. Archbishop Kenrick likewise wrote to Archbishop Hughes, Sept. 23rd, 1862, urging him to help supply the need for nurses under the Surgeon-General. C. H. R. Notes and Comments Ia, p. 387.

7. This required that the chaplains be approved by the ordinary of their location to hear the confessions of soldiers, and granted special faculties of the Holy See. In a new diocese, chaplains enjoyed the same privilege for two months, if they were unable to see the ordinary, or longer if a visit to him was impossible. The decree lapsed with the war. Documents; "Some Papers of the Purcell Collection" Contains Letter of the Propaganda Prefect. Feb. 15th, 1862. C. H. R. I. p. 201. Similar privileges were given naval and army chaplains in the war of '98, and the bishops of foreign countries were directed to renew the faculties or to communicate their reasons for refusal to the archbishop of New York, under whose jurisdiction the chaplains were placed. Their faculties included

Note seven continued.

The Archbishops of the United States in 1905 appointed The Very Reverend A. P. Doyle, C. S. P. as their agent in the appointment of American Chaplains. At his death in 1912, he was succeeded in office by the Reverend Louis J. A'Hern. C.S.P. and in 1917, the Right Reverend Patrick H. Hayes of New York was appointed Bishop Ordinary of all American Catholic chaplains.²

The United States Government also made use of the clergy in the Philippine Islands difficulties.³ and in turn rendered service to the church in the adjudication of schismatic claims in the Philippines, as in adjusting the land claims of the California missions,⁴ in exempting the American college at Rome, and recently in the threatened expulsion of the Shantung missionaries.⁵

The Church in the United States is civilly bound by the laws of the various states, and is free in not all of them. Due to an imate fear of a Catholic first official, and a lack of political leaders in the Church, no Catholic has ever been president but Catholics have held high office in the state.⁷

Note seven continued. all the emergency powers necessary. Analecta A. E. R. pp. 402-408. General absolution in time of battle was given at Gettysburgh and elsewhere by Father Corby of the Irish Brigade of the Army of the Potomac. L. W. Reilly: An Army Chaplain in the Civil War A. E. R. (11) 1894, p. 115.

Note 1. Handbook of National Catholic War Council (1918). p. 37.

2. Rev. John M. Cooper "The National Catholic War Council" A.E.R. 59 (1918) pp. 615-616. These war faculties were given him for special subdelegation, and wereto expire six months after the signing of the peace treaty. Sacred Congregation Consist. Decree April 4th, 1919, in Hamiletic Monthly June 1919. Special faculties to the bishop covering dispensation to priests "ex defectu corporis" and ex defecta lenitates, the re-establishing of priests in diocesan work, requiring full military release and a spiritual retreat of eight days as well as the loss of vocations, etc. were issued in 1919. A. E. R. Analecta 60 (1919).

3. Vide infra p. 119

4. Cf. Infra p. 51 ^{References to Engelhardt.} op-cit. Book IV will disclose a thorough discussion of the difficulties and an analysis of the legal adjustments made. For the Pious Fund, which is annually collected by the United States from Mexico, and turned over to the hierarchy in terested, vide, infra p. 51 ^{References to Engelhardt.}

5. Action here was definitely neither way. The German missionaries in S. Shantung were supported on American funds; if expelled, there would be none to replace them. An appeal of Cardinal Gibbons to the Department of State brought the answer that missionaries necessary

In 1789 the last necessary State ratification of the Constitution occurred, and with it the United States took enduring form.¹ The constitution however, denied only to the Federal Government the ability to curtail religious freedom; and some states are not yet fully free of the strain of intolerance. In most states, however, the exercise of religion in itself is permitted undisturbed. The government of the United States has never claimed any power to review Papal documents or forbid their publication.²

In New York, the civil oath until 1806 required an abjuration impossible for a Catholic to make; but with the election of Francis Cooper to the N. Y. Legislature the oath was revised.³

The obligation of confessional secrecy, a traditional part of the common Law of England, was handed down to America. The obligation is legally guarded in twenty-one states.⁵

In the matter of ecclesiastical tribunal decisions, our courts have usually recognized and respected the laws of the Church, and not inquired into the decisions of the spiritual courts, except when property rights were involved.⁶ The right of contract in its relation to priestly title was upheld by the Supreme Court of Pa. in *Stack vs. O'Hara*.⁷

Note 5 continued. to the continuation of the work were to be exempted." Already, however, some dozen members of the Society of the Divine word have been repatriated. Annals. S. P. Faith. vol. 82, (1919) p. 111 There have been formal courtesies, and actual assistance on both sides.

Note. 6 continued. Though many presidents have had Catholic descendants, among them Washington, Monroe, and Adams. For a genealogical table of some of Washington's kin, Wide C. H. R. I. Pp. 12.

Note. 7. Among them were men like Charles Carroll of Carrollton, Thos. Fitzsimmons, Thos. Sim. Lee, patriots, who signed the Declaration of Independence, the foreign nobleman Lafayette, and other who aided the Revolutionary cause, the envoys Hedges, Domenie and Lynch during the Civil War - Commodore John Barry, the hero of Lake Erie; Supreme Court Justice John Francis Daly, Archbishop Spalding, member of the Anthracite Coal Commission under Roosevelt in 1902, and Admiral Benson of the present Navy. Cf. Necrology "U.S.C.H.S. Recorder and Studies X. p. 187, and C.U.B. XXIII p. 34, Records & Studies, X. p. 200.

in the United States
1. Coincidentally the 1st bishopric in the church was established.

2. S. B. Smith Elements of Ecclesiastical Law. 1877. p. 22.

3. Wm. H. Bennett: Francis Cooper, 1st Cath. Legislator. U.S.C.H.S. Records and Studies XII. pp. 29-38.

4. H. J. Henser, "The Confessional and the Civil Law," A.E.R. (6) p. 37

Notes five, six and seven continued.

As in Non-Catholic Countries, redress can scarcely be obtained outside of the civil courts. Ecclesiastics in this country may also implead and be impleaded before our civil courts.¹ Although matters strictly ecclesiastical are forbidden to come before the lay tribunal,² there is sometimes no other course in 'res mixtae'³ and the civil courts decide matters of property.⁴

In many states bequests are limited when made to a religious corporation. Property can not be legally devised to a corporation unless it is empowered by its charter to receive such bequests; and such an authorizing clause now stands in parish articles of incorporation.⁵ Mass bequests have also long been frowned down upon, and in many states are still invalid as constituting a bequest in trust to a non-legal personality; by the end of the 19th century the validity of Mass bequests made in authentic form was admitted only in some eight states of this nation⁶. (American Church Law⁷ Church corporations exist in several forms under,--

Note (5) continued. Ibidem. p. 36. This was true in 1892. I have found no later discussion of the subject. Zollman op-cit. ignores the questions. The States guarding it were Arizona, Arkansas, California, Colorado, Iowa, Indiana, Kansas, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New York, North Dakota, Ohio, Oregon, Utah, Washington, Wisconsin and Wyoming.

Note 6 continued. S. B. Smith "Elements of Ecclesiastical Law" 1877. p. 201-

Note 7 continued. Anselm Kroll "Amovability ad Nutum" A.E.R. 26 (1892) p. 229.

1. S.B.Smith op-cit. 1877. p. 91.

2. The Third provincial council of Baltimore n. 88 requires episcopal leave in writing before a case may be sued in which a priest is either plaintiff or defendant.

3. E. Taunton: "The Law of the Church 1906 p. 43.

4. Zollman "American Civil Church Law" p. 170 (1912).

5. S. B. Smith o.c. p. 321.

6. J. M. Wigman, "Mass Bequests" A. E. R. 20 (1899) p. 120. In some states the issue had not arisen; but it had been settled against the Church in several instances. Bequests for Masses are held valid in Alabama, Illinois, Rhode Island, Iowa, North Carolina, Mass. Pa. and New York. Testaments involving property bequeathed in New York to a church must be made out two months before death, in Pa. one month, Michigan, two months; and Georgia ninety days; in Delaware a year is required; and Maryland, Wisconsin Missouri and Kentucky limit the amount. A. E. R. "Charitable Bequests," 12 (1890. p. 151-152.

7. Vide infra p. 102 ff.

When in 1784, John Carroll, newly appointed, prefect-Apostolic of the See of Baltimore, began his official apostolate in this country, he had to look to Europe for assistance. The Church in America was not capable of maintaining or extending itself. To Europe he turned for money to found his seminary, and its men for teachers;² From Europe he needed an ordained secular clergy to carry on the work begun royally well by the Jesuits. His answer came from the Catholics of France and Ireland; Spain, whose interest still clung to our Northern Coast, was not oblivious to his needs.³ Even at that, aid came irregularly; it was not until 1822 the year which witnessed the establishment of the Society for the Propagation of the Faith at Lyons, France that the relief from Europe took any definite form. In 1815 the newly consecrated Bishop of New Orleans (Mgr.) stopped at Lyons on his way to America and asked aid the result of his efforts and those of his friends was the organization in 1820 of an association to which a weekly contribution

1. Itself it might have maintained; but the newcomer must be provided for.

2. For a discussion of the society, vide St. Sulpice and its pioneer work in training American clergy, vide infra p. 26.

3; Louis XVIII of France put at the disposal of Bishop Dubourg a French Royal vessel and its crew when the prelate returned to America in 1817 with 30 priests he had gathered abroad. Rev. Stephen V. Ryan D.D. "Early Lazarist Missions and Missionaries" U.S.C.W. Mag. I p249; Charles III of Spain gave 1,000 pesos to the fund for the protection of St. Peter's Church N.Y. 1786 Documents C.N.R. I, p76,

was made for 26 foreign Missions.¹

This society which took its name from the great missionary Congregation at Rome, from that day forward became a great source of benefit to the American states; it was subject to the jurisdiction of this Congregation,² and co-operated with it, while retaining the character of a lay organization.³

Recognizing the value of such an institution, the Popes have given it enthusiastic support.⁴ The American church, grateful to it for its own success, has repeatedly urged its support by the American population.⁵

4. Pope Leo XIII in a rescript of August 4th, 1889, granted special faculties of privileged altar and a plenary indulgence in "articulo mortis," together with that of giving an Apostolic indulgence in their blessing, to priests who collected alms for the society; also more special ones for officials or for particularly large returns. Analecta. A. E. R. II. p. 370. A papal brief of 1904 commended the society and raised the feast of its patron, St. Francis Xavier to the rank of a double major in the liturgy. A. E. R. 31 (1904) pp. 70, 71.

1. Mlle. Jaricot of Lyons was the foundress; in 1882 the society was launched with Papal approval and with indulgences given it by Pius VII; and its contribution since that time has been continuous. It is generally credited to Mgr. Dubourg. Cf. Rt. Rev. Stephen V. Ryan; "Early Lazarist Missions and Missionaries." U. S. C. H. Mag. I. p. 366. Very Rev. J. A. Walsh: "The Society for the Propagation of the Faith: A. E. R. 30, (1906) p. 12."

2. So much of its aid came here that when in 1908 the Churches of America and elsewhere transferred papers from Propaganda to the congregations for canonical provinces, there were those who wondered whether the Society came, too, a decree of the Sacred Congregation of the Consistory declared the associations of Lyons, Paris and Milan Associations under the jurisdiction of the Sacred Congregation de Propaganda Fide. A. E. R. 42 (1910) p. 201. Analecta December 10th, 1919.

3. The only conditions for membership are an annual contribution of any sum to the missionary funds of the society, and the daily recitation of a Pater Noster, an Ave Maria, and the invocation, "St. Francis Xavier, pray for us," for the Missions. The overhead expense is small. (Vide infra p. 25 note 5 (cont))

5. The Third Plenary Council of Baltimore 1884 urged the establishment of this association in every diocese of the country with diocesan directors in charge of the work, and new progress followed the recommendation Acta et Decreta Pl. Concilii Baltimorensis III. pp. c. and cl. Also Rev. Edward McSweeney, D. D. "America and the"

Note five continued.

The work of the society has been fundamental in the upbuilding of the western church.

5.(continued) Propagation of the Faith. A.E.R. 20(1889)p 232. In 1897 at the annual meeting of the archbishops (Oct. 21) it was resolved to notify all bishops, pastors and communities in regard to organizing a thoroughgoing society membership. The plan included exhortation by episcopal letters, and the appointment of a diocesan director in charge of the funds. A.E.R. 18(1898) conf. The result was excellent; the returns to the society though falling short of the desires of the zealous have been steadily rising with New York, Boston and Philadelphia in the lead. An interesting commentary on the present reversal of conditions is the present inability of Europe to support foreign Missions and the unprecedented contribution in the annals of the Society of \$1,064,481.27. in 1918 by American Catholics to the funds of the Society. Annals of the Propagation of the Faith. June 1919 v. 82 p. 82

1. For the work done here see Table II Appendix. Jos.V. TRACY "The Catholic Church and Mission Work" A.E.R. 35 1906 pp. 5-6. makes the statement that in the years 1822-1906 more than was distributed among 70 odd dioceses. The Very Rev. J.A. Walsh "The Society for the Propagation of the Faith A.E.R. 30 (1904) states that up to 1904 over ten out of every 68 millions came to America. Sheldon's "History of the Christian Church (1894) and Modern Church" pt. III. p. 311 rates the work of the years 1822-50 at 8,977,056 francs; quoting Doersters History of the Church in the United States annual contribution in the earlier days amounted to $\frac{1}{2}$ million francs—p558.

This society was not the only one engaged in giving assistance to America; the Leopoldine Association founded in 1829 for the purpose of supporting the American Missions, began in Vienna under the Rev. Fred Rise.¹ It commenced its annual reports in 1831.² Its work represents the interest taken in American Missions by the Austrians.³

Another close bond of European Association with the American Church in the early days was the constant stream of recruits for our clergy from European Sources. Scarcely a Bishop went to Rome, for consecration, to present reports of his missionary work, or to collect aid for his work in the countries where Catholicism reigned, who did not likewise gather there more priests to help him carry on his work, to establish his Diocesan Seminary and to swell the numbers of workers in a field white unto the harvest. Religious orders, secular priests, the disenfranchised clergy of the French Revolution, found welcome and work in America.⁴

A third agency of European aid in this country was the Societe de St. Sulpice of Paris. It was organized in 1642 by Rev. J. J. Olier with the aim of a better training for the clergy.

1. Richard H. Clarke "What American Catholics have done in the last 100 years". 1st Catholic Congress p. 172.

2. C.H.R. I (p195) p 517

3. By 1846 the contributions had reached a total of 687,213 florins. The Rev. R. Rayne S.T.R. (I) C.H.R. p.179 publishes an analysis of the reports of the Assn. available in a library in this country. Cf. also his article on the work in American Church History Seminar Report of Work 1914-15

4. Archbishop Carroll begged to keep the fathers of St. Sulpice when their ordinary threatened to remove them from this country unless they do seminary work; Dubourg and almost every record of the return of an American prelate heralds an escort of young clergy. A characteristic record is that of the Rt. Rev. M. O'Connor, Bishop of Pittsburgh who in 1850 sent Father Mozetish to Germany and Austria for priests. The messenger returned with 4 secular priests and one Carmelite for Pittsburgh, 3 Franciscan priests for Nashville, Tenn.; one for Milwaukee, one for Chicago, and so forth. Rev. John L. Zaplotnik "The Very Rev. John E. Mozetish V. 9 C.H.R. III p 209

5. G.G. Herbetmann. The Sulpicians in the United States (1917)

When in 1789 Bishop Carroll looked about him for material to build a seminary faculty, the Société de St. Sulpice answered his requirements; and in response to his request, several Sulpicians came to this country and founded a seminary here. The project was weak at first but later was rather successful; it has furnished an excellent training for many of our early prelates.²

The clergy of America from European sources were looked upon as missionaries, and were recalled to the European field when needed.³ Clergy ordained here were missionaries within the diocese of their ordination, and unless they received an "exeat" remained there. In the fifth decade of the nineteenth century—Father Brassac who had been vicar general of the diocese of Cincinnati and Nashville returning to France to render filial service to his father—established an informal agency for assisting the American Hierarchy and was called for a term of years the European Vicar-General of the American Bishops.

1. In 1692 the Bishop of Quebec by the ordinance of May 1st, directed the Missionaries of the Seminary of Missions at Paris to extend their labors to the Mississippi and the Arkansas.. He at the same time asked aid of the Société de St. Sulpice but it declined at that time. Cf. Notes of Bishop Brute U.S.C.H. Mag. I p. 219
2. Father Nagot was the first head of the Seminary. In 1801 there was fear that the society would be withdrawn, because of insufficiency of support and the character of the work (the boys being young) but on the vigorous protest of Carroll, matters were allowed to remain as they were. In 1803 a college, not a seminary, was established. but in 1805 this became a University. M.F. Duceen "A Sketch of St. Mary's Seminary. A.E.R. 16(1897)pp. 227-8. The Sulpicians preferred to remain in Seminary work but the necessity of America forced them into the Hierarchy.. Bishop Chalrat and Verot, Cardinal Gibbons, Bishops Flaget of Bardonia, David of Louisville, Dubourg of New Orleans, Marechal of Baltimore, Du Bois, Brute, were all Sulpicians. C.G. Herbermann "The Sulpicians in the United States" 1919
3. Examples of this were the transfers of several Americans, prelates to European dioceses, Bishop Cheever's first bishop of Boston was eventually transferred to a French Bishopric; and Archbishop Gardetti was transferred from St. Cloud Minn. to become Archbishop of Bucharest in Roumania. Cf. Notes and Comments C.H.R. II (1906)p.230
4. How far this plan has fulfilled itself I am unable to say. In a letter the Rev. Adalbert Inama Dec. 27 1842 quoted from Katholische Bletter aus Tyrol by Archbishop Mensmer in "American Items from an old Austrian Catholic Periodical" C.H.R. II p. some evidence that he was appointed this title. He called his establishment "Agence Ecclesiastique du Clerge Catholique des Etats Unis d'Amérique and he seems to have transmitted considerable business faithfully and well. Cf.

America is not without her particular saints.¹ St. Rose of Lima² is the principal patron of American Terre Firma from Cape Horn to Alaska; and St. Philip las Casas is an American native. Non-natives who have attained saint-hood after an apostalate in this country are St. Francis Solanus,³ and St. Turibius⁴. The Blessed Sebastian d'Apparities who lived in the Pueblo de Los Angeles, was beatified by Pope Pius VI, 1660⁵.

Under consideration for some time have been the Jesuit martyrs of the decade 1640-50, Isaac Jogues, Rene Goupel, Anthony Daniel, John Brebeuf, Gabriel Lallemand and Carolus Garnier.⁶ Similarly situated are Katherine Tegakwitha, the Lily of the Iroquois, and the foundress of the Ursulines of Canada, Maria ab Incarnations. St. Peter Claver S.J., Missionary to Africa⁸ and the blessed Martin Peroes⁹ native of Lima, are two others.

The shrine of Blessed Anne de Beaupres in Canada is the scene of frequent pilgrimages from this country¹⁰.

1. Saints of the northern continent are few, but there will be more.
2. St. Rose of Lima, whose feast is celebrated on Aug. 30 is becoming more widely known to Catholics. Her feast is now a "double" of the first class for the American liturgies. A.E.R. 16(1897) p335. Analecta and Pope Benedict XV in 1918 granted in honor of the 300th anniversary of her death, a plenary indulgence for a triduum of prayer, under the ordinary conditions. Cf. M. Selmertorer O.P. "Ignoring America's Saint" A.E.R. 57(1918)
3. St. Francis Solanus spent 27 yeays in Peru, in the fifteenth century. He was canonized in 1826.
4. St. Turibius had a quarter century's apostolic work in South America to his credit. He had been Bishop of Lima and was canonized with St. Francis Solanus.
5. Studies and Conferences A.E.R. 13(1895) pp.291-2
6. These men have been advanced to farther stage, I hear, but I am unable to find the decree announcing it. The Venerable John Nepomucene remained bishop of Philadelphia in the early constitutional period and was at last acct. on the high road to beatification. A.E.R. 16(1897) p.496 The cause was introduced Dec. 15 1896, in the second process of canonization.
7. ~~p.167~~ q. Ibidem; loc cit. supra
8. The feast of St. Peter Claver, Apostle of Carthagina is celebrated Sept. 25. He was canonized Jan. 15 1888; he died in 1654.
9. ~~p.165~~ g. Beatified 1837. A.E.R. 13(1895) p 336.
10. Pilgrimages to Europe have also occured. In 1874 a pilgrimage left for Rome and the Grotto of Lourdes from this country;

The history of the Church Organization in the United States is of a double nature; missionary, and since 1874, organized, though it remained under the jurisdiction of Propaganda till 1908. In 1789 the political United States comprised the thirteen colonies; in 1919, one hundred and thirty years later the country is made up of 48 states, a Canal Zone, Alaska, and a group of outlying island possessions. In every step that has gone to create this unity territory has been added connected in some way with the division of the organization of the Catholic Church. The accession of Louisiana in 1803, the settlement over Oregon in 1846 brought the American Church into relationship with a well-established Church tenure under French episcopal succession. Florida, becoming American in 1819, Texas in 1845, and Upper California in 1848, were originally under control of Spanish ecclesiastics, and like the Philippines inherited Spanish traditions. Now they form part of the American Church.²

Originally all this territory was under the direction of the Sacred Congregation de Propaganda Fide, which regulates completely the affairs of Missions "in partibus infidelium". All recourse to Rome was through this Congregation and all problems were solved by it.³ It had charge of the organization, established pre-

10. (Continued) and fifteen years later another departed for Rome and the Holy Land. Americans, however, are much more inclined to make these tours alone or in their own groups. Richard L. Clarke LL.D. "What Catholics have done in the last 100 years" in Ist Catholic Congress Proceedings 1890 p.171

1. Oregon claimed 1813, made neutral 1818, and possessed in 1846 was under the Quebec diocese.

2. There is no real "American" Church, vide supra ⁸ but the 14 provinces of this country and their suffragans together with some of our possessions may be termed the national organization of the Church.

3. S.B. Smith "Elements of Ecc. Law" 1877 p.250

fectures apostolic, raised them to vicarates under Bishops with extinct see-title "in partibus" and governed internal administration by the missionary Propaganda faculties².

In 1908 this situation was changed; by the Papal Constitution "Sapienti Consilio"; the Church in America passed out of the jurisdiction of the Propaganda Congregation, and became a "Provincia Sanctae Sedis", no longer a district "in partibus".³

If the Church in Greenland be excepted,⁴ the church

1. These are the steps of canonical advancement, vide ibidem p. 248. and supra B.A. Thesis p. 103, 104. Shea, writing in 1886, mentions five vicarates existent at his time, those of Colorado, Dakota, Idaho, Northern Minnesota, and Arizona. "The Catholic Hierarchy of the United States. (1886) pp. 394-402. The organism and extent of these districts was continuously changing and since the erection of the vicarate of Brownsville, Texas, into the diocese of Corpus Christi in 1912 North Carolina is the only vicarate in the United States proper. Alaska has but very recently been raised to vicarate rank. Cf. N. Martin, The Roman Curia 1913 p. 68. these are still looked on as missionary countries. Rev. Mgr. Jos. Frerid. C.L. "The Foreign Missions" at Ist American C. Miss. Congress 1909 p. 62

2. Propaganda Faculties were the special missionary formulae conferred upon Missionaries to heathen lands. They are individual in each case personal not real, and only become "publice iuris" through promulgation by the Bishops or by the Apostolic delegate. Vide infra p. 2nd Studies and Conferences A.E.R. (1895) p. 60.

3. Canada and Newfoundland, England, Scotland, Holland and Luxembourg shared the promotion of Pius X; F. Bargilliat. Praelectiones Iuris Canonici 1913 Book I, Tr. IV Cap. V, p. 368. By this action appeal to Rome is made through any of the other Congregations; Propaganda loses jurisdiction save over vicariates. Vide supra p. 20 The Congregation usually has members in important districts "in partibus" for instance, Cardinal Gibbons was a member of Propaganda. Cf. Studies and Conferences A.E.R. 28 (1908) p. 162.

4. The Propaganda archives contained some documents published in Heywoods memorial volume, and republished thence in the C.H.R. III 1917 indicating that a see established at Hamburg in 835 A.D. had archiepiscopal jurisdiction over all Scandinavia including Greenland and Iceland. Later documents indicate the erection of the archiepiscopal see of Gardar (1125? 1154?) with several suffragans; the erection collapsed in the fifteenth century, but traces remain. Cf. Documents C. H. R. III pp. 212, ff.

in the Spanish colonies is the first establishment of the ecclesiastical jurisdiction of Rome on our shores. But inasmuch as Catholic governmental organization not only precedes but follows the flag, the line of English hierarchy is that which led our Westward development of the last half century.¹

Before the separation of the British colonies from their motherland, the jurisdiction of the Church in them was placed under the direction of the Vicar-Apostolic of England.² and in the later years administered by his coadjutor and successor, Bishop Challoner.³

1. An interesting study of Archbishop Messmer C. H. R. II. p. 431. "The Episcopal Ancestry of the Catholic Hierarchy in the U. S. A." trace the lines of our American archbishops. Cardinal Gibbons, Cardinal Farley, Archbishops Blenk, Moeller, Pitaval and Mundelein were consecrated by Carroll or those consecrated by Carrolls. Cardinal O'Connell, Archbishops Ireland, Messmer, Glennon Prendergast, Christie, Keane, and Hanna by Roman Prelates or those consecrated by Roman prelates. Two of these men are now dead or resigned, but the story of their successors is the same.
2. The beginning of English Catholic penetration of this country came in 1634. When the Ark and the Dove, carrying two Jesuit fathers, twenty gentlemen, and 200-300 laboring men anchored at the mouth of the Potomac, and the community subsequently founded St. Mary's in Maryland, named for the Virgin Mother. The question of how the English jurisdiction came to be fastened upon it is still unanswered. The early missionaries Jesuits, all of them, depended exclusively upon their superior General. Letter of Father Henry Harrison S. J. to Father Francis Porter, S. J. Requoted from Rev. Thos. Hughes, S. J. Article in the Dublin Review in Rev. E. H. Burton. D. D. Life & Times of Archbishop Chalkner." (1909) p. 124- (Vol II. The same author cites use of this jurisdiction in 1722, and another in 1723, by virtue of belonging to the London district; Propaganda, investigating the question in 1756, found no origin of this jurisdiction and supplied faculties in 1757 on a six-year renewal basis.
3. Bishop Chalkner died January 10th, 1781 (before the surrender of Cornwallis) at the age of 790 years, and Bishop Talbot, his successor, refused to exercise jurisdiction over the American Church. Rev. Patrick McDermott "Our Colonial ~~Arch~~ "Bishop" A. E. R. 49 (1913) p. 553. During Bishop Bishop Challoner's administration came the treaty of Paris, 1763, after which the Propaganda asked of him and of the Bishop of Quebec a collaborative study of the conditions of their districts. Challoner reports three Irish priests in the West Indies, "ousted from Newfoundland,". In 1764 he received all the necessary faculties for his new territory in the colonies, and the intimation of an American vicariate apostolic, strenuously opposed by the Jesuits. Cf. Rev. Patrick McDermott. op-cit. p. 558, and Rev. E. H. Burton. D. D. Life and Times of Bishop Challoner. 1909, p. 138, and 144. Jurisdiction over Quebec was not given the London district at that time.

Note three continued.

The Jesuit fathers in Maryland and Pennsylvania received their faculties before the war from Bishop Challoner.¹ In 1773, at the suppression of the Jesuit order, great hardship was experienced in the United States and Canada, and was only alleviated by the admission of Jesuits as seculars into the established dioceses.² Also under Challoner's control were the British Islands of the West Indies, which caused him considerable anxiety.³ And when in 1776, Boston, New York, Philadelphia, and Jamestown became the centers of rebellion, and the American colonies repudiated the control of an English King, Ministry and Parliament, "this feeble old man, living his retired life in an obscure London Street, still continued to issue his faculties and dispensations for the benefit of his Catholic children in Maryland and Pennsylvania" the only remnant of authority in the hands of an Englishman that was still recognized in America.⁴ The American hierarchy, when it began some years later in the person of John Carroll, Bishop of Baltimore, received consecration at the hands of the senior British vicar-apostolic, and coincidental with the beginning of the United States in 1789, began the friendship between the hierarchies of England and this country.

Note three continued: In his report of 1763, he suggests that the Bishop of Quebec be given confirmation rights of visitation in the American colonies, and in 1771, he begs for the appointment of a Prefect-Apostolic, feeling himself incompetent to care for it. Quoted from a non-extant letter of Challoner translated into Italian by Dr. Honor in E. H. Burton op-cit. p. 139.

1. Burton: op-cit. p. 144, another letter translated into Italian and so preserved.

2. Cf. Very Rev. Wm. Kenen Hof: Catholic Church Annals of Kansas City. An example of this was the admission of Father Muerin pastor at Cahokia, Illinois, into the Quebec diocese at a secular, readily granted. When the Jesuits were restored by Pope Pius VII, August 7th, 1814, they returned to St. Louis in 1823, at the request of Bishop op Dubourg. An anonymous letter to the Propaganda regards the suppression of the English Jesuits as facilitating the appointment of a vicar apostolic. Quoted in E. H. Burton op-cit. p. 146.

3. The State of Catholicity in the Islands was at a low ebb. The Prefect-Apostolic of the Danish Islands sent in adverse reports of the conditions found there, which resulted in a double jurisdiction, the islands being under both the Vicar Apostolic of the London district, and the P. A. of the Danish island Ibidem p. 445

4. E. H. Burton. D. D. op-cit. p. 148. The idea haunts one.

Naturally with the separation of the American colonies from England, the Catholics in the United States no longer wished relationship with England. The Jesuits no longer held their old place in the territory, and in November 10th, 1783, The American clergy, called together by one of their number, begged from Propaganda some form of national church organization.¹ The attempt of the Anglican clergy to obtain a bishop on these shores had made the name objectionable to the American population which had sought America to get rid of the Anglican Church;² and the Catholic clergy, addressing Rome, indicated that the time was not yet ripe for the erection of a bishopric. In June 1784, John Carroll was appointed Prefect-Apostolic in the United States.

Five years later the see of Baltimore was erected. Father Carroll had found his jurisdiction disputed by recalcitrant trustees, and the foundation of American canon law was difficult without the episcopal dignity.³

1. It was at this time that Benjamin Franklin, then Minister to France, was made the tool of the French ambassador at Philadelphia in an endeavor to establish the French episcopacy in control of this continent. Dealing with the Papal Nuncio at Paris, Franklin advised the appointment of a French Vicar-apostolic; the plan included an American College at Bordeaux. The Nuncio was somewhat skeptical, and the Papal decision went in favor of an American prefect, greatly to the relief of the American clergy. Franklin transmitted the Papal answer to the Congress, by whom he was advised that the United States had no right to make decisions on spiritual matters. Cf. Jas. G. Shea: "The Life and Times of Archbishop Carroll" (86) pp. 213-216. and Documents (Bishop for Indians in 1790) C. H. R. III. p. 79, this is only one of the French designs to gain control of the ecclesiastical is only one of the French designs to gain control of the ecclesiastical policy of this country for others, vide infra p. 53

2. Wm. Alexander Riddell Ph. D. "The Rise of Ecclesiastical Control in Quebec" Col. University Studies 1917. p. 168. (vol. 74) Also Shea: Life & Times of Carroll"

3. The prefecture was raised in rank and Carroll appointed in 1789, after the due election on the part of the clergy.

He was consecrated in 1790 (August 15th) by Bishop Walmesley at Lalworth Castle; and for the succeeding eighteen years was the solitary American prelate.¹

In 1803, Louisiana was ceded to the United States by France, bringing with it a large Catholic population. In 1808 yielding to the request of Bishop Carroll² the hierarchy was extended. Baltimore was raised to a metropolitan see and four suffragans were nominated.³

1. At the time of his appointment in 1784, the diocese of Quebec embraced settlements in Michigan, Indiana and Illinois, Maine, Ohio, and New York, as well as Indian tribes, - Florida and Louisiana were under the jurisdiction of the Bishop of Santiago de Cuba; and Texas, New Mexico, Arizona and California were under the ecclesiastical control of Mexico. Jas. G. Shea: The Catholic Hierarchy of the United States 1886, p. 60. Carroll died Dec. 3rd, 1815.

2. Rev. V. O. Daniel, O. P. Concanen's election to the See of New York. C. H. R. II. p. 19. says Carroll wished only one diocese to be erected, whereas Propaganda erected four. Rev. T. O'Gorman "The R. C. Church in the United States," 1895, p. 291. indicates otherwise.

3. A fifth was provided; Louisiana and Florida under the temporary administration of Archbishop Carroll. (Bishop Louis Penalver Cardenas, in 1801 had departed his sees for Guatamala and his successor resigned). In 1811 the Danish and Dutch West Indies were added to Baltimore; Archbishop Carroll appointed Father Wm. Du Bourgas Vicar-Apostolic of La. and Fla; in 1815 he became bishop of the See. C. L. Souvay C. M. "Rosatis" Election to the See of New Orleans, C. H. R. III (1917) p. 4. Egan was nominated for Philadelphia, Chevernes for Boston, Flager for Bardstown, and the Rev. Lake Concanen for New York. The election of Concanen has been attributed to distinctly Irish influence. Cf. Rev. T. O'Gorman. The History of the R. C. Church in the U. S. p. 291. The Rev. V. O. Daniel in his papers Concanen's Election to the See of New York, C. H. R. III pp. 27, 28, and II. pp. 18 seems to establish his contention that Concanen was selected by the Pope for having worked in Rome for American plans. He was delayed in Italy by Napoleonic policy and died before coming to America; but authenticated copies of the bulls in his possession, sent to the Seminary of St. Sulpice in France, Bishop Carroll was enabled to act. V. O. Daniel Concanen's Election, etc. C. H. R. II. p. 27.

After the divisions of 1808, the jurisdiction of Baltimore was still extensive.¹ It was again split up in 1820 by the erection of the dioceses of Richmond and Charleston.²

All the dioceses thus erected needed to be divided later. That of Bardstown alone eventually was made into twenty-eight dioceses, five of them metropolitans.³

1. The Archbishop governed directly Maryland, Virginia, the District of Columbia, the two Carolinas, Alabama, and Mississippi; he also administrated Louisiana and Florida (after a Roman decree of Oct. 1st, 1805) until 1815, New Orleans had been made an episcopal see in 1793, ten years before the sale of Louisiana to the United States. Rev. C. L. Souvay, C. M. "Rosati's Election to the See of New Orleans". C. H. R. III (1917). p. 4. When New Orleans finally received an American bishop in 1815, the diocese included practically all of the Louisiana Purchase and the undetermined territory along the Gulf Coast, bounded by the dioceses of Linares and Durango in Mexico; also the two Floridas. For Florida see Infra p. 38 and 44.

2. Here again enters the influence of the Irish clergy; While Marechal asked for the erection of only one see, Propaganda erected two with very little sense of geography in them; for Virginia close at hand was cut off from the diocese of Baltimore, because of the great "distance from Baltimore," whereas Alabama and Mississippi were retained. The Rev. Patrick Kelly, who was later transferred to Waterford, Ireland, was appointed to the see of Richmond. The Rev. T. O'Gorman op-cit. p. 300 attributes the mistake to the wilful rebellion of an element in Norfolk and Charleston, who wished to be free of the American metropolitan, and misled the Irish hierarchy. T. O'Gorman: History of the R.C. Church in the United States 1896 p. 301. Archbishop Marechal finally resigned his control of Mississippi and Alabama, and limited Baltimore to its present extent.

3. The episcopal See was transferred to Louisville later. At present the old Cathedral of Bardstown serves as parish church for a town of 2500 people. C. H. R. II. p. 353. In 1836 the diocese of N. Y. covered all New York and half New Jersey. Bishop Dubois to Archbishop of Vienna 1836, United States C. H. S. Records & Studies X. p. 125. (1917).

The Catholic penetration of Connecticut did not begin till 1829 Jas. A. Rooney, S. J. D. "Early times in the Diocese of Hartford." U. S. C. H. S. Records and Studies III. p. 32.

Baltimore remained for a long while the only metropolitan city in the United States; not until 1843 did the Holy See create another.¹ From then on the split has been rapid, and diocese after diocese has been erected, until now there are eighty-nine in the United States, and the provinces are firmly established.² There have been several accessions from foreign jurisdictions; and of these the first was the French.

The earliest foothold of the French in America was on the shores of the St. Lawrence river and down Lake Champlain a territory which witnessed the early exploring expeditions of Cartier, Champlain, Father Jogues, and others.³ In Maine the treaty of Breda in 1667 restricted the French to the Kennebec line, and the treaty of Utrecht, 1713, which drove them further back was repudiated by the Almakis under the missionary Father Rale.⁴

1. It is an indication of the Westward swing of our civilization that the first archdiocese erected after Baltimore was that of Oregon City. 1846, the second St. Louis, 1847. Rt. Rev. Owen B. Corrigan "A Chronology of the Catholic Hierarchy of the United States" As a result of this situation the Provincial were in effect national councils up to 1846--being attended by all the Bishops of the country, though only Bardstown, Philadelphia New York and Boston were suffragan sees to Baltimore.

2. There is little likelihood of further division for such a move would mean the breaking up of 5 or 6 other sees to form one; and that would be resorted to only in extreme cases as the consent of each bishop interested is necessary.

3. There were French Missions in Maine in 1604 on Doudret Island. The French had issued letters patent for the colonization of the territory St. Lawrence to Florida prior to the English occupation. and after the occupation disputes were constant. The French went into Ohio early also--Detroit was founded in 1700: Vincennes is an early French settlement.

4. T.O. Gorman op. cit (1895) p. 130. U.S.C.H.S. Records and Studies III p. 342. H.C. Schyuler S.F.L. A Missionary to the Indians. C.H. R.I. p. 169

The first French establishment of the Church therefore was the erection of the Vicariate Apostolic of Canada in 1658. It endured for 16 years until the establishment of the diocese of Quebec in 1674. The jurisdiction of this diocese at that time covered all of the territory east and west of the Mississippi that was not under the control of England and Spain. In 1759 the territory west of the Mississippi fell into the hands of Spain and was administered first under the diocese of Santiago, Cuba and later (1787-1793) that of Havana.² In 1793 it became the diocese of Louisiana and the Floridas.³ By Papal Bull of 1825, the territory meanwhile absorbed into the United States received the Rt. Rev. Wm. Doubourg as a Bishop.⁴

1. New Orleans was first established (1681) as an independent ^{see} by request of La Salle and Father Senobius Memore but the establishment was withdrawn at the request of Louis XVI, importuned by the Bishop of Quebec, by reason of Marquette and Joliet. In 1763 it became part of Santiago --in 1787, at request of Spain, a part of Havana. Rt. Rev. Owen B. Corrigan: C.H.R. II p. 127.

2. By Consistorial decree of Sept. 1787 Florida was put under the jurisdiction of Havana. Apostolic letters of April 25th, 1793, annexed it to the see of New Orleans which henceforth became the diocese of Louisiana and the Floridas. Chas. L. Souvay, C.M. "Rosati's election to New Orleans. C. H. R. III. p. 4

3. In 1793, Bishop Cyril, auxiliary of Porto Rico, was ordered to leave Louisiana by the King of Spain, who induced the Holy See to erect a new see under this title, Apr. 25, 1793; a See bounded by Baltimore, Lengres and Mexico. Shea: J. G: History of the R. C. Church in the United States vol. II. p. 570. This was the title of Bishop Duhourg, as evidenced in a letter quoted in Notes & Comments. C. H. R. II. p. 486. At Alabama, around Mobile, erected a parish in 1703, was detached from Louisiana in 1822 without the knowledge or consent of Archbishop Marechal, but the erected vicariate was protested by the Archbishop, and Pope Pius VII by letter of July 14, 1823 abrogated the letter of creation, vide supra p. 546. Shea J. G. : The R. C. Church, in the United States Vol II p. 546.

4. The week later the diocese of Alabama and Florida which Marechal had resigned his jurisdiction was erected into a vicariate apostolic. Right Reverend Owen B. Corrigan: "Episcopal Succession in the United States." C. H. R. II. p. 130.-

The territory East of the Mississippi had a different development. In 1784 John Carroll was made Prefect-Apostolic (of the Eastern Seaboard) of American and took under his care territory previously under Quebec.² The bull of August 19th, 1825, appointing DuBourg to New Orleans, likewise made him vicar apostolic of Mississippi, but they fell to the care of Rosati, his coadjutor³, and even when elected to Louis, he cared for both this territory and the Illinois Missions, too remote from Bardstown, that had come under the administration of DuBourg.³

1. That both East and West were under jurisdiction. the West covered the Louisiana Purchase, the East the Floridas, the islands and the land along the gulf coast. A table of the two jurisdictions with their variations follows, taken from Notes & Comments, by the Rev. Peter Guilday, Ph. D. in C. H. R. II. p. 251.

West of Mississippi River

1674-1759 Diocese of Quebec
1759-1787 Santiago de Cuba
1787-1793 Havana, Cuba
1793-1825 Louisiana and the Floridas.

East of Mississippi River.

1658 to
1674 Vicariate Apostolic of Canada
1674-1784 Diocese of Quebec
1784-1789 John Carroll, Prefect Apostolic
1793-1806 Baltimore
1808-1834 Bardstown.

Florida was later divided into E. Florida and the West Florida, with the see of the former at Savannah (1850) Seven years later Pius IX erected the Vicariate Apostolic of Florida. Right Reverend Owen B. Corrigan: Chronology of Catholic Hierarchy of the United States C. H. R. I. p. 378.

2. The territory not conveyed to the United States in 1783 (Mississippi etc.) was under the jurisdiction of Baltimore when relinquished to the United States by Spain in 1819.

3. DuBourg and Flaget acted as vicar generals for each other; and it was the policy of the early churchmen to consider convenience more than Propaganda lines. Cf. Right Reverend Owen B. Corrigan Episcopal Succession in the United States C. H. R. II. p. 131 And Most Reverend S. G. Messmer "Hercule Brassac" C. H. R. III. p. 402, for details of above.

The transfer of French territory in 1803 was accomplished easily. The newly appointed bishop was transferred elsewhere; for nineteen years the diocese continued under the administration of the See of Baltimore, and then a New Bishop independent of Baltimore¹ was appointed, and the ecclesiastical adjustment of Louisiana to the United State of America was effected.² The story was almost similar in the adjustment of the Western jurisdiction under Quebec, in Oregon.

Oregon territory had not been ceded in the Louisiana territory because the treaty of Paris, 1763, had removed Canada from French control; and in the none-too-accurate knowledge of our Western geography the status of the country had not been established. However, in the transfer of Canada to British jurisdiction in 1763, the diocese of Quebec retained its control over Canada, and the Vicar-Apostolic of the London district was to have jurisdiction over all the other territory ceded to England by the Treaty of Paris.³

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1. The new bishop had been vicar general of the diocese of Baltimore for New Orleans.

2. This practically amounts to making the bishops of the country each pioneers in rank, save for the precedence of Baltimore over its four suffragans. (~~E. H. Burton~~)

3. E. H. Burton: Life and Times of Bishop Challoner 1909, p. 138 a new Bishop was appointed more suitable to the decrees of England for the English looked with tremendous disfavor on foreign clergy, especially the French; and a bishop appointed for the French people must be acceptable to their also. Ibidem. p. 136. and Walter Alexander Riddell The Rise of Ecclesiastical Control in Quebec. in Columbia University Studies Vol. 76, pp. 146-151, Oregon can not be called French jurisdiction, save as the original missionaries and hierarchy were so; the political complexion was British.

From 1818- 1845 the territory of Oregon was politically a matter of question; ecclesiastically also it was treated as neutral territory. In 1818, the Abbe Provencher, vicar-general of the Bishop of Quebec was sent to settlers in the Red River Valley for the needs of religion, and in 1822, while located at Boniface, Manitoba, was made auxiliary and suffragan of the Bishop of Quebec, Vicar-Apostolic for the District of the Northwest.¹ In 1833, the Second Provincial Council of Baltimore requested the Holy See Jesuits for Indian missions, which request was granted the next year. In 1840, Father de Smet left for the missions, travelling around Cape Horn and entering the West by Columbia bar, which he reached four years later.² In the meanwhile by a grant of 1836, Columbia had been annexed to the Vicariate Apostolic of Bishop Provencher, with the provision in the next year that the vicariate should not exercise jurisdiction in the disputed territory.³

1. Cf. E. V. O'Hara, Ll. D: Catholic Pioneers in Oregon: C. H. R. III. pp. 188-9. Edm. Mallet LL. B. Origin of the Oregon Missions. United States. C. H. Magazine-p. 2. His title was Bishop of Juliopolis "in partibus infidelium,"

2. Father de Smet left in response to a request of the Flathead and Nez Perces Indians, who sent to St. Louis for Missionaries in 1831, and roused the American hierarchy to their need. His name is on the honor roll of missionaries in the West. Rev. T. O'Gorman: History of the R. C. Church in the United States. 1895, p. 421.

3. The rise of the Oregon question in 1837, resulted in the establishment of missions north of the Columbia rather than in the Willamette valley. The missionaries were told to exercise their jurisdiction within the territory bounded by the Rocky Mountains on the East, the Pacific on the West, the Russian territory on the North and the United States on the South, with care not to settle in the contested territory. They did, however, minister to the settlers in the Willamette valley. E. V. O'Hara op. supra. cit. C. H. R. III. p. 189. In 1838, April 15th, Father Francis Norbet Blanchet of Montreal was appointed vicar general to the Bishop of Quebec for the territory.

The Hudson Bay Company in 1839 permitted the erection of a church at Williamette; the territory was growing rapidly in population by reason of the immigration from both the United States and Canada; and Quebec and Baltimore in concert recommended to Rome the erection of the Oregon Mission. Father Blanchet was appointed by Apostolic brief of December 1st, 1843.¹ In the meanwhile the treaty of 1846 had established the present boundary of Oregon; and the bishop came back as head of the second American province in order of time. The passing of French-English jurisdiction was accepted naturally.² the first synod of Oregon was held in the Church of St. Paul on the Williamette in 1849.³

- With the accession of the Oregon territory, the last ecclesiastical connection with territory once French in this continent was broken; there still remained the Spanish territory of Mexico on the South and the southwest; and here the story is

1. E.V. O'hara: Catholic Pioneers in Oregon. C.H.R. III p. 190 Then began a long and perilous journey for the missionary to reach Montreal for his consecration. He sailed in 1843 for London, touching at Honolulu, and rounding Cape Horn, traveling back from ~~to~~ England to Boston and thence to Montreal, a journey of 22,000 miles for a consecration. Consecrated there July 25, 1845, he went thence to Rome by way of Belgium before returning to his newly established diocese. Rt. Rev. Owen B. Corrigan: Chronology of the Catholic Hierarchy of the United States. C.G.R. I p. 380. A brief of July 24 1846 erected the district into an Ecclesiastical province with metropolis at Oregon City, and suffragan of Vancouver Island and Walla Walla. O'Hara cit p.196.

2. For plans of the French to gain by Ecclesiastical means vide infra P. 53

3. This was the first provincial council called outside of Baltimore and as such marked an upward step in the canonical growth of our hierarchy.

somewhat complicated.

The jurisdiction of Spain in North America is double in nature; The West Indies had its hierarchy some years before the diocese of Mexico. On the second voyage of Columbus a Father Buil about whose order, nationality, and very existence little is known, accompanied him; and to Father Jean Perez, who likewise accompanied the second, is given the credit of having offered the first Holy Mass in the New World.²

The same year the famous Papal Bull of Demarcation "gave, conceded and assigned", the lands of the new continent to the crown of Spain and Portugal "to be administered, civilized, and brought into the fold". Eight years later a Papal Bull of Dec. 15, 1501, gave all the tithes in the Indies to Spain in perpetual sovereignty, requiring in return the maintenance of priests and friars, churches and missions. Subsequently began the foundation of dioceses and the development of the country ecclesiastically speaking. Three

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1. Cf. Rev. Edw. Ryan D.D. Organization in the Spanish Colonies C.H.R. II p.152. A.A. Lamerling: "Christopher Columbus" A.E.R. VII (1892) p.271 and Englehardt: Missionaries and Missions in the United States. Brookes' "Lower California" p.9 There is doubt as to whether he was Irish or French, and as to whether he was a Franciscan of the Friars Minor or of the Main Order.

2. Englehardt O.F.M.: Missions and Missionaries of California. Vol. I "Lower California" p. 9. Twelve priests are supposed to have been with Columbus.

3. This was the continuous policy of the Church in dealing with the lightly organized monarchy of Spain; the clergy were supported by the state. The result was that the people felt in no way obliged to support them; and when the see territories came under American control, it was more or less difficult to inaugurate the new financial system. The bishoprics were erected and incumbents were appointed at once; The first Bishop to Mexico, Jamarraga, came at the instance of Cleas V, without papal sanction and went back after five years of administration, for his Bulls of appointment. Rev. Ed. Ryan D.D. "Ecclesiastical Jurisdiction in the Spanish Colonies" C.H.R. V.p.4

diocese established in (1854) 1504—were suppressed in 1511, and three others were erected elsewhere.¹ A fourth, Baracoa, established in 1518, was suppressed in 1522, when that of Santiago was erected (1523) and the Bishop-elect, Fray Juan Garces, O.P. was transferred to Cozumel.²

Under Spanish jurisdiction for years was the peninsula of Florida, where a thriving Catholic life began under Spanish occupation. The parish of St. Augustine was founded there, Sept 16, 1565 and the Jesuit fathers began work in Georgia and S. Carolina but were recalled to Europe by the General St. Francis Borgia in 1668.³ In 1555 the Archbishop of Mexico and the Bishop of Santiago had urged the colonization of Florida; and the coming of the friars was partially the result of their request.⁴

The first visitation of Florida was resented by the friars who denied the authority of the bishop;⁵ the Rt. Rev. Juan de

1. See chart following, p. By the brief "Illius fulciti" Nov. 15, 1504, Pope Julius II appointed the first Bishop, who never took control of his diocese. Rev. Ed. Ryan D.D. "Diocesan Origin in the Spanish Colonies" C.H.R. II p 152 Bishop Manso in 1513 was first in North America. Henry Grattan M. Doyle A.M. "Early days of the Church in Porto Rico" C.H.R. IV pp. 345-7

2. Like the ordinary of note, Garces never saw his diocese; the Rev. Juan Suarez, who was appointed first Bishop of Florida 1527 never took possession of his diocese; it was annexed to Santiago and later to Havana, not becoming independent until recently, under American jurisdiction. The first Bishop of the second foundation of the see at Santiago was the Fleming, John de Witte, who governed by his vicar until 1623. The second actual occupant was Dom. Bernado de Meza who reached his diocese in 1538. Cf. Charles Warren Currier: The Church of Cuba C.H.R. I pp. 128-30.

3. Cf. The Rev. V. O'Daniel "The Rt. Rev. Juan De la Cabeza de Altamirano" C.H.R. III (1916) p 403; Rev. T O'Gorman "A History of the Roman Church in the United States" 1895 p. 35). In 1577 the Franciscans arrived (though reserved for secular priests, was sometimes filled by the friars) the rectorship of the church at St. Augustine and the chaplaincy of the fort there.)

4. T.O'Gorman "A History of The R.C. Church in the United States" p 28

5. The first visitor was the Rt. Rev. Juan de las Cabeza de Altamirano, consecrated in Madrid, 1602. The visitation 1606 at St. Augustine and thereabouts lasted three months and a full report was sent to the Royal Council. V.F.O'Daniel "Rt. Rev. Juan de las Cabeza de Altamirano" C.H.R. II p. 406.

La Cabezas de Altamirino in reporting the results of the visitation in 1626 declared himself willing to stay in Florida if the King so ordered.¹ The Bishop of Santiago in 1674 deferred the first diocesan synod until his return from a visit to a Florida.² It took place ten years later in the episcopate of the Rt. Rev. Dr. John Garcia de Palacios.³

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B.

1. According to his own statement a letter dated June 24th, 1606, and addressed to the King in Connal, - there were "no funds to buy a candle"; he requests that older (and therefore presumably wiser) men be sent to the missions, and not Mexicans. Cf. letter in Documents C. H. R. I. p. 457.

2. In the course of this visit he conferred minor orders on seven young men, the first minor orders conferred in this country. He likewise ordered instructions in catechism on Sundays and holidays, and the education of the Indians. Rev. T. O'Gorman. "History of the Roman Catholic Church in the United States. 1895, p. 37.

3. It was convened Sunday, June 2nd, 1684; decrees were promulgated June 9th; and the document was signed June 16th. Its decrees held in Florida until 1793, while Florida went under French control; and the statutes issued in its place in 1795 under the Right Reverend Louis Ignatius Penalver of Cardenas, prevailed there for some years. Among the decrees of the synod of 1684 we find that Indians married men are not to be kept from their families by masters under pain of greater excommunication "and teneants of Castile," that a yearly confession be insisted on and attested to; and the missions for natives may not minister to whites, mulattoes or negroes. Many of the parochial laws of the Council of Trent were established at that time. "Statutes Relative to Florida." N. S. C. H. Mag. I. 287-96

The remainder of our American possessions on this continent from Spain came via Mexico, which was organized ecclesiastically in 1545.¹

In the territory of what is now New Mexico and Arizona the bishop of Durango held sway; but it is not until a century after the foundation of the see that an episcopal visitation occurred.²

There are several epochs of Mexican ecclesiastical history; the first or missionary period ends with the expulsion of the Jesuits, which was thoroughly carried out in the Spanish dominions. Within fifty years afterwards came the upheaval of Spain under the Bonapartes, the war of Liberation and the penetration of the revolutionary spirit of France into the Mexican states. The colonies of Spain in South America took their opportunity to revolt when the throttling of Spain took place in 1815; and the Church in Mexico and her Southwest territory suffered considerably. New

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1. In Mexico City, itself, an earlier diocese was Teotihuacala; the first bishop, Julian Garces, landed in 1527. Rev. Edw. A. Ryan of "Ecclesiastical Jurisdiction in the Spanish Colonies" C. H. R. V. p. 3. Among the New Sees established are Compostela 1548, Durango 1620, Lujanes 1777, and Arizpe 1777; the diocese of Guadalajara, established in 1560, was that of Compostela, transferred to a new location, and three later dioceses were suffragans of Guadalajara; from them comes our Mexican accessions of the Southwest.

2. The first bishop to exercise active jurisdiction in the see was the Right Reverend Benito Crespo, who three times made a visitation of his immense diocese, even penetrating into Arizona. Well received at El Paso, and Santa Fe, he was opposed by the Franciscan friars, who, obeying their Mexican superior, questioned his authority. No final record of the case has been found. Episcopal visitations took place in Arizona through the vicarious administration of the sacrament of confirmation by the Rev. Eusebio Kino, S. J. In 1690-94 and '96 and after accompanying Salvatierra through the Southwest 1701-1703 the same visitator travelled through New Mexico and Arizona for the last time in 1706. Bishop Crespo's visitation was in 1734; and it was followed by rare episcopal visits in 1737 and possibly around 1860. Rev. Edw. A. Ryan: "Ecclesiastical Jurisdiction in the Spanish Colonies," C. H. R. V. p. 5-8. La Dutton; Fr. Eusebio Kino, S. J. A. E. R. 21 (1899) p. 21 and 123.

Mexico particularly needed a resident bishop;¹ the delay in receiving one occasioned much distress in the Church itself.

When independence had been declared in 1821, ^{such} this was the condition of the Church in New Mexico. After Emperor Iturbide had gone the way of Emperors before him, a vicar general of the ordinary of Durango governed New Mexico ecclesiastically. He found the district much diminished in power; priests were few, and the people were unable to support religion.

The Mexican was in 1846 transferred New Mexico to the political control of the United States; shortly afterward the American hierarchy requested Rome to bring the territory into the American hierarchical system. For the last twenty-five years more there had been a vacant bishopric, of which the American clergy were most probably ignorant;⁽²⁾ but at their request the Holy See erected the bishopric; and appointed the bishop, Father John Lamy; his exercise of jurisdiction was disputed in Santa Fe', which made an agreement with Dr. Escalante necessary.³

Texas was another addition to American Ecclesiastical jurisdiction. The French under La Salle had come in 1685; permanent missions followed the entrance of Ponce de Leon in 1689, when in 1690 a Franciscan and three friars from the Apostolic College of Queretaro

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1. New Mexico eventually received one, January 26th, 1818, at the request of the Deputy Pino for the American colonies. When Spain so decreed it, however, her authority in this portion of her quondam possessions was almost a minus quantity, - and the decree was never carried out. Rev. Edward Ryan: D. D. Ecclesiastical Jurisdiction in the Spanish Colonies. C. H. R. Supra cit.

2. The ordinary of Durango, Bishop Antonia Zubiria y Escalante, was exercising jurisdiction.

3. The jurisdiction was still questioned afterward by some of the clergy; but the bishop exercised his proper authority. Rev. E. A. Ryan, D. D. The Ecclesiastical Jurisdiction in the Spanish Colonies C. H. R. V. P. II. Father Lamy's jurisdiction subsequently was increased by the territory of the "Gadsden Purchase" in 1853.

built their chapel at San Antonio.¹ Part of the territory North of the Rio Grande was visited by Philip Joseph Galindo early in the 18th century,² but the first visitation of Texas was made under Bishop Tejada in 1759. The episcopal see of Linares was erected in 1777.³

In 1838 at the request of Bishops Blanc and Rosati, a Lazarist priest, Father Timon, was sent to report on the conditions of the Church in Texas, which was now a republic. He was later appointed vicar-apostolic by the Holy Father, who had requested the investigation, and Father Odin of the Lazarist order accepted a nomination as vice-prefect, sending back the bulls of the Detroit diocese, to which he had been appointed bishop.⁴ Texas was, when received into the United States, (1845) a vicariate apostolic; and in 1847, became a diocese.⁵

California, the third portion of the Mexican territory, ecclesiastically considered, had formed part of a diocese whose bishop was resident at Monterey³, but the line of descent runs farther back. The territory of upper California unlike that of the Lower regions was not occupied till 1769, by the Spaniards and when occupied it became a buffer colony against the aggression

1. Reverend T. O'Gorman History of the Roman Catholic Church in The United States, 1895, p. 82. and Rev. E. A. Ryan D. D: Ecclesiastical Jurisdiction in the Spanish Colonies, C. H. R. V. p. 12.

2. Right Reverend Owen B. Corrigan: "Episcopal succession in the United States", C. H. R. II. p. 131 and Reverend E. A. Ryan Supra cit. p. 12.

3. Texas, unlike New Mexico and Arizona, was under the see of Guadalajara, the New diocese embraced N. E. Mexico and Texas; the first bishop was Primo Felician de Porra, who visited the diocese in 1805, but was driven out in the revolution. A Mexican priest connected later with the Hogan schism and with the Blanco-White disturbance in England before, tried to pass in Texas as the Bishop of Baltimore., with jurisdiction. Rev. E. D. Ryan cit. p. 14.

4. Right Reverend Stephen V. Ryan: Early Lazarist Missions and Missionaries. U. S. C. H. Mag. I. p. 375. When in 1841 Texas was made a vicariate apostolic, Father Odin was appointed vicar. He was appointed bishop of Galveston 1847, and transferred to New Orleans in 1861.

5. During the new Mexican revolution many missions were secularized by the Mexican government and thereby taken from the regular orders; when the Texan congress met it restored most of the ecclesiastical property (churches, etc.) to the chief pastor and

of the Russians Southward. The Missions under the Franciscans here were marvellously successful, as their ruins indicate; no episcopal authority was necessary until the nineteenth century. The Bishop of Sonora, whose see was Arispe, founded in 1779, exercised jurisdiction,¹ but no visitation was made. The connection with the diocese was "not through; only casual matters came the way of the ordinary. The secularisation decree of 1815 made small effect on California; but the erection of the bishopric of upper California was granted by Pope Gregory XVI in response to the legislation of the Congress of Mexico in 1835;² and the bishop found the way a hard one.³

California was ceded to the United States by the treaty of Guadalupe Hidalgo; and almost immediately gold was found; the "forty-miners" began their long rush over the continent. In the establishment of the American hierarchy that followed, priests were sent from everywhere to fill the vacant churches with-

Note five continued his successor. Cf. Reverend T. O'Gorman, *op. cit.* p. 87. and the Right Reverend Stephen V. Ryan "Early Lazarist Missions and Missionaries: U. S. C. H. Mag. I. p. 375.

Note six continued. J. G. Shea: The Catholic Hierarchy in the United States. (1886) p. 501.

1. It had been planned to appoint two vicars-general, one for each California, but the suggestion had never been acted upon. Father Serra, the famous Franciscan missionary, acted as Prefect for the Bishop, who was also Franciscan missionary, acted as Prefect for the bishop, who was also Franciscan missionary.

2. The Congress promised to the new bishop an annual salary of \$2000, a \$3000 equipment, and the "Pious Fund," Needless to say it was not paid. V. Gleason: The History of the Catholic Church in California. Vol II. p. 170. Engelhardt; Missions and Missionaries of California. Iv. Upper California General History, Part II, pp. 196-200. Bishop Moreno was ordinary, 1842-46, and 46 to 50. The Very Reverend Father Donnalas acted as administrator; Gleason *cit.* vol II. p. 123.

3. The bishop in building his cathedral, at times found it necessary to fetch the rocks in his own hands. Rev. E. A. Ryan, D. D. Ecclesiastical Jurisdiction in the Spanish Colonies. C.H.R.V.F. 17.

ing them,¹ and in 1850 the diocese of Monterey was erected, and a bishop (Father Montgomery, a Dominican) was appointed. Father Jose Alemany was then offered the see, and was consecrated immediately. A year later the Spanish American hierarchy lost its last connection with the United States when lower California was detached from the diocese of Monterey.

With the breaking of the Spanish Ecclesiastical (2) jurisdiction, the tangled international lines of jurisdiction came to an end, until in 1898, we again came into conflict with Spain. A legal heritage from Spain, however, is the "Pious Fund."

The "Pious Fund" began in 1697, under the Jesuit Fathers in Lower California, who invested their endowments for the needs of lower California and ~~and~~ Arizona and the Indian missions there. When the Jesuit order was suppressed, this "Pious Fund" vested in the King of Spain, and when Mexico withdrew from Spain, the Mexican Government succeeded the King in the capacity

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1. Archbishop Blanchet sent one; three more came later from Oregon; and in response to the request of Gonzalez the Pious Fathers of France sent three priests and a lay brother by way of Chile. It seems that fifteen years before that two Pious brothers from the Sandwich Islands had been received into California as refugees; as the missions were then in a stage of decadence, the movement was started toward replacing the Padres with Pious brothers; and this was somewhat complicated in the plans of 1850. Two priests came from the Sandwich Islands also to reinforce the original two in the '49 rush; and these four were reinforced by the members from France. Cf. Engelhardt; Missions & Missionaries in California. 1915 Vol IV. General History part III. upper California: and, Rev. E. A. Ryan, D. D. Ecclesiastical Jurisdiction in the Spanish Colonies. C. H. R. V. p. 17.

2. For an outline of the Spanish Jurisdiction in this country and the interrelation of the three lines, see Appendix III Tables III, IV, and V.

of Trustee.¹ One half was to go to the Californias and the other half to other missions. Santa Anna, by decrees of February 8th and February 28rd, 1842, confiscated the Pious Fund.² and henceforth it acted not at all in the relief of Californian financial conditions.³ The first synod in California (1852) urged the United States land commission to confirm the mission property to the bishop of San Francisco, and in land cases, ^{over} such property victory usually went to the Church⁴. The Pious Fund, however, was still a matter of question.

In 1868, the Archbishop of San Francisco sued the Mexican government for his share of Upper California in the Pious Fund; the suit was for \$2,000,000; the commissioners were the mixed commission were unable to agree; and the umpire, Sir Edward Thornton fixed the claim in 1875, on the basis of an annual payment of 6% of the capitalized value of the Pious Fund 1848-69, at \$904,070.⁹⁹ the claim was

Mexico on paying this, maintained that, extinguished; the United States demanded further instalments of interest. The case was the first arbitration ^{at the time} tribunal. The commission awarded the back interest of \$1,420,682.67 to the United States Government and insisted on the annual payment of the \$43,050.99 Mexican, ^{def}

1. Rev. T. O'Gorman: History of the Roman Catholic Church in the United States 1895, p. 101. Stowell and Monroe: International Law in Times of Peace 1915

(Gen. Hist. Part III. p. 242.)

2. Englehardt Missions & Missionaries of California 1915. Vol IV. In so doing Santa Anna acknowledged a 6% per annum indebtedness to be used for Church purposes. Stowell and Monroe: supra cit. p. 65.

3. As far as matters of church property were concerned, the decisive action of General Kearney in California, protected many religious institutions from unscrupulous seizure, and lessened the work of the tribunal of awards later. Englehardt: supra cit pp. 580-99

4. Land case. 609. "Alemany vs. the U. S." is an instance of this. Rev. Zephyrin Englehardt O. F. M. "The First Ecclesiastical Synod of California," U. S. C. H. Mag.- p. 33. by this case the lands petitioned for were confirmed to Archbishop Alemany. The decision was Dec. 18th, 1855, Englehardt; Missions & Missionaries of California, 1915, vol. IV. Gen'l. History Part III. p. 745.

legal currency.¹

In these ways, the Church in America has become a national unity; perhaps there is no better illustration of its adaptability to the times and peoples with which it deals. Truly, as Cardinal Gibbons said at the centenary of the appointment of our pioneer bishop Carroll, "The Catholic religion subsists and expands under all forms of government, and adapts itself to all times and places and circumstances; and this she does without any compromise of principle, or any derogation from the supreme authority of the Church, or any shock to the individual conscience. For while the truths of faith are eternal and immutable, the discipline of the Church is changeable, just as man himself is ever the same in his essential characteristics, while his dress varies according to the fashion of the time." (A. E. R. I. p. 417.)

In attaining our national ecclesiastical unity, we have not been free from problems caused by the interest taken in this country, ecclesiastically as well as politically, by European nations, who attempted to influence our ecclesiastical jurisdiction.

1. Stowell and Monroe: International Law in Times of Peace (1916) p. 69. Whether the Mexican government has paid this is more than I know; I sincerely doubt it. There seems to be no special fund in the California church administration and it would naturally appear there.

2. This does not refer to the relationship to the hierarchy. They serve at the will of the bishop who may or may not permit their entrance into his diocese; and their educational assistance has vitally furthered American growth. There have been problems, such as the settlement of the ownership of the property of the Jesuits after their suppression in 1773. And again after their reinstatement in 1864; but in the early organization of the country as in the middle west where the Capuchins took the Mississippi and Illinois over; the Jesuits the Illinois and the Wabash; the Carmelites Mobile and lower Alabama, the American provincial superior was the vicar general in each case of the Bishop of Quebec. notes and Comments C. H. R. II. p. 351.

France in 1763 was not willing to let the whole continent go without a murmur; and it is not surprising that we find some endeavor made to keep it. In 1783 the ambassador at Philadelphia endeavored through the American envoy to France to secure a French Bishop for America; but the plan fell through. In 1790 there is record of a colony of the Scioto company, at Gallipolis, Ohio, for which the promoters petitioned an independent bishopric.² The choice for bishop wavered from one candidate to another, and the Congregation of Propaganda gave to the one finally appointed jurisdiction in spiritualities for seven years.³

The period immediately preceding and following the promotion of Carroll to the episcopate witnessed several such intrigues. In 1799 another attempt occurred to erect a bishopric independent of Baltimore; the 1st agent general of the Oneida nation, Jean de la Moethiere, forwarded to the Papal nuncio at Paris a letter from the missions to the Six Nations, asking a primate of the six nations,

1. Vide supra p. 34.

2. A series of eight documents taken from Propaganda Archives indicating the plans of the French Scioto Company are to be found in "A vanished bishopric of Ohio." Catholic Historical Review II. pp. 195 ff. They also give the interrogating attitude of the Holy See and the scope of the jurisdiction given the new venture. The colonists settled at Gallipolis and Marietta were some one thousand in number in 1890 but the scheme eventually came to naught and many sought New Orleans, Virginia, St. Louis, and other points of Colonization. Ibidem. p. 196.

3. The jurisdiction is complete for all "French who emigrate with him," on condition that he lands and places where they should found their colony should not be within the diocese of any bishop within the limits of the government and sway of the United States, which altogether lies under the jurisdiction of the Bishop lately appointed in Baltimore by the Apostolic See. Further Fr. Didier can in no way use the above faculties unless by consent of the said Bishop," Document VI A Vanished Bishopric on the Ohio. C.H.R. II. p. 202. A document contained in Thos Hughes: Documents for the History of the Society of Jesus in North America I. Part II. p. 754. indicates that Carroll knew the colony had arrived. But makes no mention of the faculties.

an ordinary of their own.¹ The Nuncio wrote to Rome, enclosing the two letters; a third letter evidently written in response to a request for further information, adds geographic details. Like its predecessor, the plan did not materialize.

- Other plans of strange nature, due to the lack of geographic knowledge, and the loose jurisdiction of the West, occurred in the early settler days. In 1791, a professor in the Quebec seminary, the Reverend Edmand Burke, called the said condition of the Northwest Missions to the consideration of Bishop Troy of Dublin.² and by him Propaganda was informed of their situation. Father Burke's plan was evidently the establishment of an independent Northwest mission with himself as ordinary; but the scheme also lacked fruition. Another tangle of jurisdiction was that involved in the transfer of New Mexico to the American hierarchical system after the Mexican war³; and the situation of the French Picpus Congregation in California in 1849⁴.

1. The Six Nations consisted of the Oneidas (in which there were three clans, the wolf, the turtle and the bear) the Onandagas, the Mohawks, the Senecas, the Cayugas, and the Tuscaroras; the Jesuits missionaries came among them in 1667. The first letter dated Apr. 25th, 1789 is from the supreme council, recommending the Reverend John Louis Victor le Fournelier des Coulanges, for the position it had petitioned for; the agent added a letter to Pius VI dated May 17th, 1790. The nuncio's letter forwarding the two is dated August 2nd, 1790. Cf. Documents: "A Bishop to the Indians" 1790 C. H. R. III pp 80-88. A French tradesman among the Oneidas in 1785 had induced them to apply for a French priest who had arrived in 1789 and received a gift of 300 acres from the tribe. Reverend T. O'Gorman: History of the Roman Catholic Church in the United States 1895 p. 295.

2. It is to the same prelate that the Rev. T. O'Gorman attributes the "Cahenslyism" as he terms it, which secured the election of Concanen in 1808, and the division of the Baltimore diocese into two widely separated parts in 1820; also the appointment of Bishop Connely to New York, the aged Bishop Conwell to Philadelphia; that of the Rev. P. Kelly, who proved a misfit to the first diocese of Richmond; and the very successful appointment of Bishop England to Charleston. Rev. T. O'Gorman op-cit. pp. 297 and elsewhere; the documents cited by the Rev. Victor O'Daniel in "Concanense Election to the See of New York" C. H. R. III. pp. 146 would indicate that the Roman favour also was interested in that good bishop. It is evident that the hierarchy of Ireland was somewhat interested in this English speaking country; it is only natural, since Ireland's sons were coming here in crowds; but the intrusion of Ireland's clergy as well as those of France into matters of American policy has ever been fought by the American clergy. Cf. Chas. L. Souway Catholic U. Rosatis Election to New Orleans. C. H. R. III. p. 11.

3. Vide supra p. 47

4. Vide supra p. 50

What are the Rules under which the Church in this country is governed? To American national development it has been the province of the Church to contribute, while she must build her own framework likewise. How has she done this? What powers have her officers?

Chapter II.

I. Canon Law in the United States

A. Conciliar law

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2. Diocesan Synods 1791-1810
3. Provincial Synods 1829-52
4. Plenary councils 1852-84
 - a. 1st
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B. Church policy

1. Annual meeting of Archbishops 1884-date
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III Powers of Hierarchy

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B. Archbishops

C. Bishops

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CHAPTER II.

What are the laws under which the Church in the United States is organized? What may her hierarchy do? How, if at all, does their power differ from that of European bishops?

Canon Law in this country has been continuously in a state of development; in the beginning there were many discrepancies between American custom and ecclesiastical law, and though the hundred and thirty-five years of the life of the Church here have brought many of these deviations into line with the law, there are still alterations to be made.¹

The disciplinary law of the Council of Trent, which still is largely observed throughout the world was not in complete force in the United States,² though some of the decrees of Trent have been made obligatory by the Second and Third Plenary Baltimore councils. The American legislation has not been extensive, but that of the Third National council in 1864 was particularly solid, and has not needed further national action.⁴

Our legislative activity did not begin until the synod of 1791, although there were gatherings of the clergy before that time for the perfection of an enduring organization.

1. S. B. Smith, "Elements of Ecclesiastical Law" 1877 p. 74

The saying is attributed to a recent Pope, "If an American priest wants to be a bishop, let him apply himself above all to canon law." At the instance of Pope Leo, the American Legate took this as the motto of the U. S. Clergy in matter of law: "Go forward with the Book of Truth in one hand and the Constitution of the United States in the other." T. J. Jenkins, "The Priest in Church and Society" N. S. R. 11(1894) p. 293.

2. An instance of this is the marriage legislation and the powers of our bishops therewith connected. Vide infra p. 90

3. Acts et Decreta. Conc. Pl. Balt. II. N. 56. Also the decrees of the III Pl. Council in regard to seminaries, etc. Since 1918, the New Code has gone out of effect in the United States, and takes precedence over the decrees of Trent; but as many of its provisions are founded on those of Trent the application holds true.

4. Another national council is expected soon; on the other hand two informal bodies, an annual meeting of bishops, and another of archbishops, now in existence, may suffice. Vide. infra p. 61

The first ecclesiastical synod under the American Church was that of 1791 - called by John Carroll, and dealing largely with ways and means of existence;¹ an informal gathering of the clergy took place in 1810, which issued to the people a pastoral letter containing recommendation on amusements, secret societies, the Douay version of the Bible², etc. No further gathering occurred for nineteen years, when the first truly provincial council met at Baltimore in 1829 and dealt principally with the mission status and ~~remov~~ - ability of priests, the difficulties of trusteeism,³ the education of children in the faith, - all problems directly facing the clergy at the moment. From then to 1849 came a series of provincial councils (ie) 1829, 1832, 1837, 1840, 1843, 1846, and 1849, of which that of 1832 is principally notable⁴. As there were no other provinces till the erection of Oregon in 1846, and of St. Louis in 1847⁵ all the bishops of the United States attended these metropolitan conferences, though only four were directly subject to their decisions.⁶

1. J. G. Shea: History of the Catholic Church in the U. S. II. p. 3945)9) This synod dealt with the distribution of the sacraments, the missionary status of the Church, the support of the Clergy, coadjutor bishops, etc.,. Coming at a time when the movement toward unity was little more than just begun, the acts of the Council are worth admiration; and they have been printed at the head of all the acts of the various provincial councils of Baltimore. Bishop Carroll, 3 vicar general, the president of St. Mary's Seminary and 16 other priests were present, 21 in all. McCaffrey, op-cit. 1913, p. 295, cites. 25; there seems to be record of only twenty-one.

2. J. G. Shea: History of the R. C. Church in U. S. II. p.633.

3. Several prominent lawyers were admitted to this Council to explain certain points of civil law in regard to property. S. B. Smith: cit p. 37.

4. It established the boundaries of dioceses, submitted to the Holy See a method of episcopal elections, advised the erection of the Vincennes, bishops, petitioned the aid of the Jesuit missionaries in converting the Indians outside of diocesan boundaries (vide supra p...13..) and established Liberian negro missions. As can be seen the province was endeavoring to follow the rule of Trent which requires triennial synods.

5. St. Louis was not given suffragans till 1850.

6. They were practically national councils, however, because the Enactments there represented the common opinion of all the legislators, and were applied by them in their own dioceses, even though they were not suffragans of Baltimore.

Since that period have come the provincial synods in the respective provinces, from the period of their erection.¹ When next the bishops of the country came together a Plenary Council was necessary.

Delegate This was called by the Archbishop of Baltimore as Papal^A for 1852; five more archbishops and 35 suffragan bishops were present.³ The council dealt with the introduction of the Roman ritual, the residence of bishops, and particularly with the appointment of diocesan consultors, the incorporation of churches under the civil law, censorship, Catholic schools, the incardination of priests.⁴ It also recommended the society for the propagation of the faith.⁴ The decrees of the council were confirmed in 1852. (Sept. 26)

The second plenary council (1866) was presided over by Archbishop Spalding as Papal delegate, and its decrees were confirmed by letters of Propaganda dated January 24th 1868.⁵ Forty-four archbishops and bishops, one apostolic administrator, twenty-two vicars general, nineteen religious superiors and seven rectors of seminaries were present.⁶

1. Provincial councils, save in poor dioceses, have pretty well followed the rules of triennial sessions, and they have had indirect influences towards national unity. The triennial law has not been fully observed, however; *The Holy See* requires a provincial council every twenty years, and conferences of the provincial bishops every five years. Mgr. Woywod A. F. M. The New Canon Law, p. 50 art. s 195 and 196.
2. His successors in the See have presided in the same capacity over the other two councils.
3. Two bishops came late, one was in Europe and a fourth, the Bishop of California, (present) was at the time directly under the Holy See. McCaffrey: op-cit p. 297. gives 23 bishops. Vide Rev. Peter Quill-day's Notes and Comments C. H. R. IV. p. 116
4. An interesting decree is that which recommends the conversion of North Carolina by means of prayer. The council requested the erection of sees; and in response nine were erected, San Francisco was made a metropolitan, and upper Michigan a vicariate apostolic.
5. They were not approved "In forma specifica" but were recognized by the process of recognition described by the Congregation of Propaganda in the decree of January 24th, 1868; which made an appeal to Propaganda possible and did not remove defects of law. S. B. Smith. op-cit p. 7.
6. More of the bishops sent their vicars to this than to any other council. At the third Plenary Council, 1884, 12 archbishops and 63 bishops, as well as all the other groups, were on hand. C. F. McCaffrey: op-cit pp. 300 and 302.

The second council faced matter of theological doctrine and dogma; it issued, among its other works,¹ an exposition of Catholic dogmas. The method of election of bishops received, attention, as did also the rights and duties of the clergy, the rights of bishops in regard to ecclesiastical property, land tenure, etc. It endeavored to secure a more uniform church liturgy and discipline,² discussed missions and secret societies, and asked for the erection of ten new sees, five vicariates apostolic, and the promotion of Philadelphia to a Metropolitan See.

When in 1884, the third Plenary Council of Baltimore was called by Archbishop Gibbons as papal legate, the fourteen provinces of the United States had been erected; the Vatican council had taken place; there was one cardinal of American blood.³ The Council came together in 1884, and enacted a substantial body of law.⁴ Its legislation has been sufficiently thorough to last thirty-five years.

1. It defined and discussed Pantheism, Indifferentism, Unitarianism, Universalism, Transcendentalism, Magnetism, and Spiritism. McCaffrey. op-cit.p. 299.

2. The sacraments, the ritual and rubrics of divine worship, and the details of Ecclesiastical discipline were considered. Cf. "Concilii Plenarii--Baeli Secundi--acta et decreta." 1868.

3. Cardinal McCloskey of New York. Archbishop Gibbons became Cardinal after the council, the second American to be given that high honor.

4. An interesting discussion of our councils and their policies may be found in Rev. T. O. Gorman op-cit 1895 pp. 50 ff. The Acta et Decreta Conc. Pl. Balt. Tertii occupy a large volume, of which no minute and thorough study has been made; but the references in Chapter II to the enactments of the Council go to prove the vast scope of the work it undertook. One century of American Canon legislation has been enough to bring this country rather closely into line with Roman law, with a highly individual body of its own legislation due to its own problems.

The unifying influence of this conference is a factor of our national ecclesiastical organization not to be overlooked.¹

In 1919 occurred a gala event of the Church in America, the celebration, four months overdue, of the golden jubilee of Cardinal Gibbons in the episcopal office.² To this celebration, held in Baltimore, came the prelates of the whole country, as well as a Papal envoy, missions from France and elsewhere.³ Here, meeting in executive session, the hierarchy resolved upon an annual conference of American archbishops and bishops, - appointed a standing committee⁴ and two commissions on the social problems and educational questions confronting them.⁵ To this action on the part of the American clergy, Pope Benedict XV sent an encouraging letter of appreciation.⁶ It is impossible to state how great or unified a result may result from this momentous decision, both for home problems and foreign missions, but the movement indicates the federalizing influence of the Church as a whole.

1. The National Catholic Young Men's Union was approved by this Body; the National Catholic War Council, the most nationalistic action of the American hierarchy is also a product of its planning, vide supra pp 146-8. At the September meeting of archbishops and bishops in 1919, the National Catholic Welfare Council was approved. This is the peace time continuation of the war council.

2. The personal record of this great American Churchman and his statesmanlike character which entitled him to the veneration of all Americans, resulted in a widespread expression of affection at this time. The conference was the first held in thirty-five years, since the last plenary Council.

3. The Cardinal refused a public demonstration in October, because of War conditions. England had planned a mission; France sent one, vide supra p. 105. and Archbishop Cerretti was the Special delegate of the Holy Father. Rev. John D. Ryan D. D. "The Annual Meetings of the Bishops." in Catholic World 1919. Vol. CIX. pp. 433-49

4. The personnel is Cardinal Gibbons, chairman; the others are the four members of the N. C. W. C. Administrative Committee with the exception of Bishop Hayes, whose place is taken by Bishop Glass of Salt Lake City. Ryan supra cit. p. 435.

5. Cardinal Gibbons letter to the committee outlines issues as 1. Holy See. 2 Home Missions, 3 Foreign missions, 4 Social and Charitable work. 5. Catholic W. 6 General Cath. Education. 7 Literature 8. Cath. Press. 9 Legislation. Ibidem p. 435.

6. Cath. Edu. Review XIX pp. 321-25.

The Church here, as elsewhere, has a clearly defined hierarchy with definite powers.

The presence of the Apostolic delegation in this country was an indication of closer adherence to canonical principles of law; It also necessitated on the part of the clergy " a far wider knowledge of canon law than heretofore."¹ The Apostolic delegate took over immediately some of the matter hitherto sent to Rome;² he became the intermediary in episcopal requests for special powers or explanations. He gives and renews³ to American bishops their faculties,³ decides equity cases in the case of membership in secret societies and interprets matters of canon law within his jurisdiction; he is the official link of the American hierarchy with Roman canon law.

The powers of metropolitans everywhere are gradually undergoing a diminution.⁴ In the early days the metropolitan was important as fixing the policy of the American church, and in the days of the provincial councils of America⁵ his was the authority of convocation.⁶

1. The object was to unify and strengthen American ecclesiastical government- cf. G. P. PERIES, "Canon law in United States" AER. 12, 1895 pp. 284-292.

2. He can dispense only from matrimonial impediments, for which some of our bishops have faculties; and he has special dispensing powers for cases reserved "Specialissimo" to the Holy See. A. E. R. (1893) 9, p. 396.

3. This change was announced in the Delegate's letter November 8, 1909 in A. E. R. 41 (1909) p. 741. The former extraordinary faculties of formulas C. D. E. have lately been changed to I and 7. formula vide supra cit p. 67 Studies and Conferences A. E. R. 40 (1909) p. 95.

4. Vide B. A. Thesis p. 96ff I have found no mention of our Archbishops investigating or visiting the Dioceses of the provinces, which would partially indicate that they have not done so. Our priests have been ordained for missionary service in the province. Cf. Infra p. 82ff

5. He still has the right of convocation for his province. The sole special importance of this power in the United States is that until 1846 the United States was but one province of the Church. Wide supra p. 37

Our archbishops have had an important influence upon the election of the American hierarchy,¹ but their appellate jurisdiction has been infrequently used. The metropolitans have likewise been most frequently the builders of our seminaries, which are conducted on provincial lines.²

The bishops in America by reason of our missionary status, have had far greater power than ordinaries elsewhere; their sees have been erected in answer to need, and their powers have been correspondingly liberal.

Episcopal sees have been erected in this country largely as a result of request on the part of American councils. The first gatherings of the clergy chose John Carroll as first bishop, and he in turn asked for a division of his diocese, which was granted in 1808.³ Bishops have been requested conservatively, and yet as rapidly as the country expanded⁴, with the result that they indicate the center of catholic growth.⁵

It has happened that mistakes have been made, and that settlements seemingly permanent have migrated from a city chosen as a see city. In this case Propaganda and the Holy See have changed the see city to one more suitable, usually at the request of the bishop.⁶

1. Vide infra p. 64 ff

2. Vide infra p. 72 ff

3. Supra p. 37 There have been wholesale erection following plenary councils; and the last decade witnessed the erection of a good many in 1910, Archbishop Ireland consecrating six for the N. W. Subsequently there have been but few. Vide Met. Rev. S. G. Messmer: Rev. Anthony Reyes C. M. C. H. R. II. p. 183.

4. As witness the erection of Oregon and of Monterey, - Supra pp 49-50.

5. Metropolitans have been requested on the same basis, and are located usually in large district centers, as Witness N. Y. New Orleans, San Francisco, Chicago, Boston, St. Paul, and St. Louis. Oregon City is an exception, but Archbishop Christie resides at Portland, and the provincial seat may yet be moved.

6. Thus the Holy See referred to the fourth provincial council of Baltimore the petition of Bishop Flaget of Bardstown to have his see transferred to Louisville, which was recommended, and effected; and at the request of Pt. Rev. Jas H. Duffy, the Consistorial Congregation changed the see of Kearney, Nebraska to Grand Island Cf. Rev. Owen, Corrigan: The Chronology of Catholic Hierarchy of U. S. C. H. R. p. 371, Episcopal Succession of the U. S. C. H. R. III p. 163.

The system by which bishops were elected has undergone several changes in the United States. There have been six distinct stages of the growth.

The first method was the election of Bishop Carroll by the small colony of American priests, usually members of the Jesuit order. There were no further bishops until 1808; and three of the four chosen were the choice and recommendation of Bishop Carroll; the other was Concaneus against whom the charge of Cahenslyism or Irish influence is made.¹

This Cahenslyism, or interference of European priests in the appointments for American dioceses, lasted some ten years, during which it was productive of both great good and great havoc;² then at the protest of Archbishop Marechal, Baltimore was allowed to choose prelates for America.³

At the convocation of the Second Provincial Council in 1863, the Prefect of the Congregation of propaganda suggested the discussion of the question. They decided at the council to recommend the following form of commendation.⁴ Each bishop was to draw up a list of eight priests worthy to succeed him; the names thus chosen were to be sent on by the vicar-general to the metropolitan

1. Vide supra p. 54 note 2.

2. Vide supra, pp 54-5

5. This policy was used elsewhere also. When in May, 1827, Rosati was appointed administrator to the See of St. Louis, and administrator per interim of New Orleans, he was asked to submit the names of a suitable candidate for the vacant see. C. L. Sandy. C. M. Rosati's Election to St. Louis"

C. H. R. III. pp. 18-21. It was not always easy to get an administrator. Six prelates refused the see of Philadelphia 1814-20, and Rosati sent back the bulls of the Vicariate Apostolic of St. Louis, as did Father Odin his appointment to Cincinnati, vide supra p. 48. Father Francis Patrick Kerrick was nominated to Philadelphia by the First Provincial Council, 1829.

4. Vide B. A. Thesis pp. 106.

(The Rev. V. D. Daniel, - "Concaneus Election to the See of N.Y.") says Carroll made no nomination because no one was fit and Concaneus was the Pope's personal choice. C. H. R. II. pp. 21-23.

and the nearest bishop, who was to send a special report to the Archbishop, a report which was added to the list of names and sent on to Rome, - all were also to write directly to Propaganda. This complicated system reflects the distrust of the American hierarchy at the system of election as used for America. If, at the bishop's death, a list were lacking, the vicar was to write the nearest bishop who was to present three names; if he were negligent, the choice devolved upon the archbishop. If it were a metropolitan church, the vicar general was to send the list to the senior bishop of the province who likewise made the eventual choice in case of a lacking list in the case of an archbishop.

A fourth method was inaugurated in 1861. All the bishops of the United States were to send to Propaganda a list every three years. If there were a vacancy, then immediately a meeting of the bishops of the province recommended three candidates and forwarded the result to Rome².

The third plenary council, 1884³ altered this form of episcopal election to give the lower clergy a voice in the election of bishops. The Regular consultors and irremovable rectors of the diocese involved were to assemble under the presidency of the metropolitan or of a bishop representing him⁴, take an oath repudiating all personal interest or favor, and vote in secret ballot on names of those fit for the office. The names thus chosen, three in number, were to be sent to Propaganda and also presented to a conference of the bishops of the provinces who in turn voted upon a candidate. If the three names chosen by the clergy were not selected, an explanation was to be made to Propaganda, together with the reports of the meetings.⁵

1. This method was approved by Propaganda 1834, and was slightly altered in 1850 and 1856. McCaffrey *op cit.* p. 305, quoting *Collectis Lacensis*, 15, III p. 4. Also *Eccl. Rev.* Editorial, 7 (1892) pp. 16 and 17

2. This method was approved by the second Plenary Council 1866. It considerably simplified matters. It came as the result of a request of the Prefect asking the archbishops to consider existing methods. *A. E. R.* 7 (1892) p. 17.

3. Acta et Decreta Concilii Plenarii Baltimorensis. III. Tit. II. 1215.

4. If the metropolitan see were vacant, the senior suffragan called the assembly.

5. The coadjutor or the incumbent of a new see was chosen differently. Vide. *Eccl. Rev.* (1892) p. 18, and McCaffrey: *op-cit* p. 306. If it is an archbishop or coadjutor of an archbishop, all the metropolitans of the U. S. were to be consulted. At the synod on the vacancy, fourteen questions were to be answered minutely in regard to the candidates in a report to Propaganda. Conc. Pl. Balt. III. 107.

Then the Holy See made its choice.¹ Very recently the difficulty and delay incurred in this process caused this method to be changed, a new one inaugurated².

The new draft is under eighteen heads. At the beginning of Lent, 1917, and every two years after, each and every bishop of the United States is to send to his metropolitan one or two names of recommended candidates. Before sending this list he is to obtain the advice, informal and secret, of the diocesan consultants.

Upon receiving these lists, the metropolitan is to draw up an alphabetical total list, and send this to all bishops for further information to and from them. A meeting, not public, is then to be called for discussion. At the meeting, the oath of secrecy is to be taken, and a discussion held, to which neither the vicar general nor the administrator may be admitted; voting need not be on all on the list, but unanimous consent is necessary for election.³ If returns are equal for two or three, there is to be gratiation as to their fitness for small or large dioceses. One report of these proceedings is to be sent to the Apostolic Delegate and by him forwarded to the Consistorial Congregation; a copy, kept in the Archive of the metropolitan is to be destroyed at the end of a year.⁴

This is our present system; it secures on hand at Rome a continuously changing ready list for appointment; even at that due care is necessary to pick the man most fitted, and Rome acts slowly.⁵

1. The appointment or confirmation of a commended choice is always made by the Holy See, which is able to choose one not commended, though an instance of this would be very rare and unexpected today.
2. The new legislation is that of the Consistorial Congregation, July 25th, 1916. Propaganda still has special forms for vicariates under its direction Cf. Mgr. Philip Bernardini. "The New Decree in the Appointment of Bishops." A. E. R. 56, (1917) pp. 226-233.
3. Mgr. Philip Bernardini Supra cit. p. 232.
4. If at ~~Lent~~, 1917, no names are proposed, the metropolitan is to report the fact.
5. A letter of twenty-five years ago discourages the efforts of the laity to secure the election of their favorites. Cablegrams, etc. to Rome may work ill to the cause of one desired as bishop; The Congregation of the Consistory has detailed information about every candidate, and tries to pick the "man for the job." Cf. A. E. R. 7. p. 16.

Episcopal succession in this country has been a series of promotions from one see to another; Reductions are not common, the men are too much needed.¹

Now that the United States is no longer a mission-ary country, our bishops will be appointed in consistory; hitherto they have been appointed outside.² Any priest elected bishop must exhibit the bulls of confirmation before entering on the duties of his office.³

The faculties of our bishops were originally received from Propaganda in what were called formulas;⁴ General faculties in Formula I; 29 in number; and extraordinary faculties in formulas C.D. and E.⁽⁵⁾ Owing to the difficulty of applying these faculties in three groups, Propaganda recently made them one under formula T, under which formula the American bishops then began

1. Dubourg eventually resigned his see, powerless to offset the opposition of New Orleans; Bishop Kelly went back to Ireland from Redmond Va. Bishop John Nepomucene Neumann, the saintly ordinary of Philadelphia, asked his transfer to a less important see, 1855. In 1857 he received a coadjutor. Bishop Whelan of Richmond was transferred to the new see of Wheeling at his own request. Cf. Studies and Conferences A. E. R. 31, 1905. Also Jos. Magir M. A. D. D. "Va. during Episcopate of Bishop McGill." C. H. R. II. p.416. In the promotions of recent date, the Rev. Wm. Tumer of the Catholic University was made Bishop of Buffalo, several were raised. Bishop Dowling was promoted from Des Moines, where he had been for seven years to the archdiocese of St. Paul. A priest of Buffalo became Bishop of Albany, and a priest of Dubuque, bishop of Des Moines, these locations being in the same province.

2. S. B. Smith: op. cit. 1877. p. 135.

3. Ibidem; p. 24. This is usually done at the installation ceremony if there be one; also at the consecration which precedes it.

4. When the United States graduated from the jurisdiction of Propaganda in 1908, the Sacred Consistorial Congregation began to issue the faculties of American bishops under the discipline of the common law; after the new Code's introduction, it was expected that they would not be issued cumulative by the Congregation but by each congregation according to its competence. The faculties differ in different countries, those of each geographical division meeting the special needs of the people thereof. Cf. Advocates "Episcopal Faculties, Ordinary and Extraordinary. A. E. R. 53 (1915). pp. 266 and 268. American faculties were by personal delegation, not real S. B. Smith op-cit. p. 159

5. Extraordinary faculties C. D. E. may be found in E. Taunton. The Law of the Church 1906 pp. 521. They are now extinct in this country. Formulas I. and T may be found in the A. E. R. for September 1915, pp. 270-274.

to receive them.¹ These faculties are received by American ordinaries from the Apostolic Delegation in Washington, as agent of the Consistory, and are all now to be interpreted in the light of the New Code.²

- The changes made in formula I. under the new faculties are few. Some changes were made in the matters of consanguinity and of conversion in matrimonial dispensations; the bishop's power of permitting clerics to read or keep forbidden books, is extended under the identical cautions to laymen also.³ These faculties, inasmuch as they are still Propaganda faculties⁴ must be ~~born~~ exercised without charge for their exercise; but the bishop, who formerly might not exercise them outside his diocese, may, under the new formula, exercise them upon his subjects outside his diocese.⁵

The extraordinary faculties under formula T contain most of the old faculties of C. D. & E. inaugurate many new ones, and abolish a few of the old.

New faculties given the bishop include a new matrimonial dispensation; the important one of convalidating mistakes in Apostolic concessions or dispensations; the right to exact fees in matrimonial dispensations according to means,⁶ and that of granting a pension to ill or old parish priests.⁷

1. For awhile the bishops receiving quinquennial renewal of their faculties continued to receive faculties C. D. & E. of Advocates: supra cit. p. 2671

2. Ibidem p. 273.

3. Advocatus: Episcopal faculties Ordinary and Extraordinary. A.E.R. 53 (1915) p. 271.

4. That is, though issued by the Consistory, they are still modelled upon the Propaganda foundations, and differ from the latter only in that they hold a few more than the formulas C. D. & E. while some in C. D. E. are slightly altered. Advocatus: cit. p. 272.

5. Ibidem p. 272.

6. The fees may not be used for the bishop, but exclusively for religious purposes. No other faculties can have a fee charged for their exercise. Ibidem p. 282.

7. Article 16, Formula T. Cf. Advocatus: cit. A. E. R. 53 p. 279.

A new power granted in formula T. gave the bishop the right to grant a plenary indulgence to the priests of his diocese who made a retreat of five days, as well as on two other occasions.¹ Some liturgical powers are added. The bishop may also permit missionaries far from the cathedral see to administer confirmation.

The powers of C. D. E. abolished in the new formula include several reserved cases, the subdelegation of episcopal powers to priests other than the vicar general², and the dispensing of parish priests from the mass "pro populo" on certain days.

Changes were made in articles in the dispensations, "from defectu actus" before ordination, the title of ordination,⁴ and in the rights of chancery taxes for matrimonial dispensations.

With these changes the matter rests. It must, however, be remembered that since the New Code, there have been more alterations,⁵ and that our bishops also have special indulgences for local conditions of which the Code makes no reference. Our episcopal faculties and duties or their bearing on actual American conditions follow:

1. Advocatus: cit. p. 279

2. A substitution for the rural dean, and a means of covering the diocese more frequently.

3. This practically abolishes rural deans, as a matter of general use. If petitioned for, they are granted by the Consistory where needed. Cf. Advocatus: Episcopal faculties, ordinary and extraordinary. A. E. R. 53, (1915) p. 278.

4. Vide infra P. 884.

5. The status of episcopal faculties and their content since the New code has not been entirely cleared; the bishops are exercising their faculties in formulas I and T, and a great many others for which prescripts and indulgences were formerly necessary, are now granted more by the Code, among them the right to appoint examiners and consultors in the vacancy between synods; the alienation under restrictions, of ecclesiastical property; the right to grant faculties to "binote"; several powers of blessings, indulgences, and dispensations. All unmentioned faculties in foro externo hitherto granted the ordinaries are withdrawn by the Code; Where the bishop is in doubt he asks Rome and there the case rests. Conference-S.
A. E. R. 59(1918) pp. 45 and 46.

The Administration of American Sees, "sede vacante"¹ is usually placed in the hands of an administrator. These were formerly chosen in various fashion,² but according to the New Code it is the right and duty of the diocesan consultors to elect them.³

The faculties of the Episcopal administrator included all of the general faculties of the bishop except those which required episcopal character or use of the Holy Oils, and were conferred by the appointer.⁴

Coadjutor bishops began with the appointment of Lawrence Gresse⁵ to the coadjutorship of Baltimore, 1793.⁶

1. American bishops may be removed for the canonical causes, and by the canonical process. Vide B. A. Thesis p. An instance of resignation is that of Dubourg, also that of the Most Rev. J. J. Keane, recently deceased. Cf. C. S. Souvay: "Rosati's Election to See of St. Louis C. H. P. III. p. 172, and Official Catholic Directory (photograph section) Bishop Keane after a long and laborious life, became too ill and was incompetent to carry on his work. He is succeeded in the same see by another of the same initials, the Most Rev. J. J. Keane. The two are distinct in their work.

2. The bishop was to appoint his own; if he failed to do so, the metropolitan or senior suffragan might, (the senior suffragan was to appoint the administrator of the Metropolitan See, if the Archbishop failed to do so). The appointment was merely provisional as the Holy See might alter it; but the rule applied whenever the diocese was vacated by death, resignation, or translation. Cons. Plen. Balt. II. Acta Et Decreta n. 96 and 97. In dioceses where the priests could not elect the vicar general, he became ipso facto adm. if the bishop failed to nominate Taunton; Law of the Church 1906, p. 18.

³ If five or six consultors are lacking, the archbishop, or the senior suffragan with the ratification of the Apostolic Delegate nominates the Administrator. No bishop can appoint his own Administrator. Sacred Consistorial Congregation. Feb. 22nd, 1919 Hamiletic Monthly June 1919, p. 793.

4. The administrators of the provinces of Baltimore and Philadelphia might by the provincial grant of 1869 by the Holy See exercise the ordinary and extraordinary faculties of bishops. This is an excellent illustration of a local indult. E. Taunton: Law of the Church. (1906), p. 18. It had been requested twice by Baltimore councils. S. B. Smith, op-cit. p. 367.

5. Cf. Letter to parent. June 19th, 1793, in U. S. C. H. (MagI. p. 67

As there are no chapters in the United States, the Holy See created diocesan consultors to act in their stead. The Bishop has full power of choice the first time, though the clergy may express their opinion,¹ and the consultors serve three years; or "sede vacante" till the New bishop arrives.² They help nominate the successors. If the bishop succeeding to the see is appointed elsewhere before he has filled a vacancy, the consultors in office hold over till the second new bishop acts. ³ It is their duty to meet when summoned,⁴ and vote conscientiously; their consent is necessary only in the selection of pro-synodal examiners, and in filling vacancies, in the examiners⁵, but their consent must be asked in about a dozen cases⁶. They are removed only for old age, crime, or the breaking of their oath of secrecy.⁷

1. A. E. R. 20, (1899) p. 300. The bishop alone appoints one half of the number, the other half are nominated by the clergy and appointed by the bishop. Six is the legal number, but two may act. E. Taunton op-cit 1906, p. 282.

2. Acta Decreta Conc. Pl. Balt. III. Tit III. Cap. II. n. 21.

3. Decreta of Apostolic Delegate. A. E. R. 20, 1899 p. 295. Only regular clergy, and may be consultors, and the vicar-general is eligible to the office. Cf. S. C. Consistory. Feb. 27th, 1914. In A. E. R. 50 (1914) p. 722. Acta et Decreta Conc. Pl Balt. III. Tit. II. n. 19. declared that the bishop was to elect three and the clergy three. Irremovable rector may be diocesan consultors. Studies & Conferenes A.E.R. (1895) 15, P. 547, according to the Third Plenary Council four times a year.

4. According to the Third Plenary Council, four times a year.

5. A. E. R. 45, (1911) p. 291.

6. The bishop is bound to ask their consent for (a) the convocation of a synod and the important statutes, (b) the division of a mission (c) the placing of religious in permanent charge of a mission (d) the appointing trustees of a diocesan seminary, (e) the selection of a consultor during a vacancy, (f) the removal of a consultor, (g) the alienation of ecclesiastical property with more than \$5,000, (h) the erection of an irremovable rectorship and (i) the appointing of the first rector thereof if there be no concupus (j) the determination of the rector's salary or pension, (k) The defining out of synod of a rector's salary in general, or definitely when a parish can't pay. Their consent must also be asked for (l) the determining the amount of the fees or perquisite attached to ecclesiastical ministry, and (m) the levying of a tax above the legal amount for the bishop A. E. R. 45, 1911, p. 291.

7. A. E. R. 45 (1911) p. 292.

Rural deans were frequent in America in the larger and more pioneer dioceses.¹ The second plenary council advised permanent appointments of these episcopal vicars.² As a rule they were appointed by the bishop; sometimes elected by the pastors with the ordinary's approval. They were removable "ad nutum" by the bishop or the administrator "sede vacante"³. They may receive the extraordinary faculties D. & E.⁴ from the bishop, in which case they seem to be accounted "delegatum ad universitatem causarum," and they may therefore subdelegate others for particular cases⁵. Bishops here have been faced with difficulties in the building of seminaries. At first they were obliged to depend upon the Montreal diocese and the seminary of all Hallows, Dublin,⁶. In 1791 Bishop Carroll established St. Mary's, the Sulpician seminary at Baltimore, which served for years as the theological training ground for American priests.⁷ By the middle of the century, as sees began to be divided and metropolitans to be chosen, the metropolitan cities began seminaries⁸ and two European seminaries for

1. They are now only specially permitted. Vide supra B.A. Thesis p. 129

2. Conc. Pl. Balt. I^I---Acta et Decreta p. 74. The third Plenary Council likewise encouraged such appointment; their most important work is the semiannual conference with the clergy of the outlying districts. Acta et Decreta Conc. Pl. Balt. III. p. 276. They make a yearly report to the bishop.

3. A. E. R. II. (1890) p. 97.

4. Vide infra p. 67ff.

5. S. B. Smith, op. cit. 1877, p. 101, also Studies and Conferences (1893) p. 131
A. E. R. The Holy See has given bishops in this country faculties to authorize not only their vicars general but also other priests to consecrate chalices and altar stones, bless bells, etc. A. E. R. II. p. 95, appeal from the decision of rural deans is to the bishop or the vicar general or the administrator "sede vacante",- Smith; dit. p. 197.

6. McCaffrey: Op. cit. p. 303.

7. Vide Chas. G. Herbermann: "The Sulpicians in the U. S." 1917.

8. As illustrations, N. Y., Cincinnati, Baltimore, and New Orleans. Even at that, the growth was very slow, and Europe was still the recourse of our clergy.

Americans soon came into being.¹ As each new diocese was chosen, it sent its seminarians to a seminary already established, and in this way maintained them until it became rich enough to build a diocesan seminary.² As a result the seminaries in this country are largely grouped around metropolitan sees, and there is a considerable colony of them affiliated with the Catholic University and located near the campus, Washington, D. C.; these, together with the Jesuit colleges, established in large cities have been an influence against ecclesiastical sectionalism in a country where regional differences are still pronounced; the result has been an application of the Roman college of the Propaganda on American shores³.

1. Louvain and Rome, vide supra p. 10ff. The hierarchy has also continued its patronage of Montreal, Innsbruck, and St. Sulpice, Paris, more recently of Fribourg. Study at Louvain is in a way equivalent in the ecclesiastical schools to the Rhodes scholarship at Oxford among secular ones.

2. The erection plan of the see of St. Louis was conditional on an agreement to reverence the bishop and support a seminary, C.F. Chas. L. Souvay, C. M. "Rosate's Election to New Orleans." C.H.R.III p. 5. The Cincinnati seminary began 1848-'56, That of Milwaukee, began in 1853, was patronized by St. Louis until its own seminary was built. The St. Paul seminary charter was petitioned for in 1856 and in the meanwhile St. John's Seminary was used for the Vicariate of Minnesota. Fordham seminary, N. Y. was opened in 1841, some years after that of St. Chas. Borromeo, Philadelphia. Boston sent students to Montreal, Baltimore, Troy, Paris and Rome until 1881, when the Sulpicians came there. C.F. "Mt. St. Mary's of the West;" A.E.R. 18 (1898) p. 578, "The Theological Seminary of St. Francis de Sales, Milwaukee;" A.E.R. 17 (1897) p. 41. Also P. Alexis, O. S. B: "St. John's Seminary" A. E. R. 18 (1898) p. 287. John A. Butter: "St. John's Eccl. Seminary of Boston," A. E. R. 18 (1898) p. 456, and notes of most Rev. S. G. Messmer, C. H. R. II. p. 183. There are recorded in the official Cath. Directory for 1919, p. 1169, 110 seminaries of which 64 are in the 14 archdioceses. 16 are in the Baltimore diocese, 13 at St. Louis, 10 at N. Y. This include religious orders. Many dioceses have none.

3. Rev. John Talbot Smith: Our Seminaries (1896) p. 69.

Most American seminaries have faculties composed of diocesan priests,¹ though in some the religious orders still have charge. They are maintained by the bishop,². Of later years there has been a pronounced tendency toward the erection of preparatory seminaries,³, and toward national co-operation and conference⁴. The situation has not yet reached ideal conditions, as there is a dearth both of priests and seminaries as a result of the still pioneer status of America⁵

In exercising their faculties for ordaining priests the American bishops as elsewhere have found primitive needs, which resulted in the missionary title of our priesthood and unusual faculties of dispensing with defects of age to permit early ordinations. A swift course, making the seven years in five or a little over, has been in some case necessary to produce the clergy needed.⁶

The first complete ordination in the United States was that of Father Augustine Smith, who, on March 18th, 1795, received all the orders from tonsure to the priesthood.⁷

1. The third Plenary Council of Baltimore recommended diocesan clergy for this position. A. E. R. 10 (1897), p. 469. The bishops of the second plenary council asked a closer adherence to the enactments of Trent requiring diocesan seminaries, but as a more practical and immediate plan required a seminary and a preparatory seminary in each province. Vide Conc. Pl. Balt. II. p. 174-5/ The Third Council likewise defined a course of seminary studies. American bishops can not transfer the diocesan seminary to a religious order without consultation of the Holy See. Studies and Conferences, A. E. R. 39 (1908) p. 86.

2. In different ways: the bishop of Pittsburgh had a yearly diocesan collection early in the history of the diocese. Jas. J. Hill gave a large donation toward the erection of that of St. Paul. The ideal is where the Church educates the seminarian absolutely free of expense, but that can not be done very often and the expense of seven years' training deters recruits. Rev. J. Zaplotuck: "Very Rev. John E. Mosetish, V. A. of Pittsburgh," C. H. R. III. pp. 208-209.

3. Rev. A. Burns. C. S. C.: "Our Seminaries" A.E.R. 55)(1916) p. 518

4. The Conference of Seminary Faculties was organized, May 25th, 1898, under Mgr. Conaty.

5. Due to hardship, Vide note (3). A.E. R. 19 (1898).

6. Even this has not been satisfactory; the field wants laborers.

7. Fr. Smith was really Prince Demetrius Gallitzin, son of Countess Amelie von Schmettau, a daughter of the Prussian field Marshall Von Schmettau; the prince-priest was born at Berlin 1748, and spent 40 years of religious service in America. C.H.R.II. p. 110.

In the matter of delegating faculties, our bishops delegate to the priest according to their discretion the faculties within their power of grant.¹

In this country the bishops exercised the sole power of appointment, inasmuch as there was no canonical parish, the parochial concursus was non-obligatory, and there was no dev otation to the Pope.²

The Bishop as his priests took the missionary oath had a clergy subject to his needs. He could oblige any priest under his jurisdiction to accept ecclesiastical office for the good of the diocese, unless he were ill, or unable to discharge his functions.³

As priests were ordained for a province, they have often been changed about in the province. Each bishop has his own policy of promotion, and the first offices of young priests depend upon his ability as evidenced in the seminary; it is also a test of his further capacity.⁴

As the bishop is the supreme judge in the diocese, as well as the principal executive, conflicts arising between the clergy and the bishop would be settled by the officer most concerned. To obviate this, the appointment of a "fiscal procurator" was urged and enacted by the Third Plenary Council⁵. This officer, appointed by the bishop, is nevertheless to act as defender of the clergy, representative of any person bringing an action. Any cleric with an equity grievance refers it to him; his duty is to inquire in to the law, and act as prosecutor of his cases if so appointed; his presence at the trial is necessary.⁶

1. Delegation is the grant of jurisdiction after the laying on of hands has conferred the Sacrament of order. Formula are not necessary for the grant; informal-ly, orally, or by telegraph, faculties are valid. S.B. Smith, cit. p. 104.

2. Smith cit. p. 149. Also Conc. Pl. Balt. I. and n. 1 and 2. II. n. 112, 123, -5.

The IIIrd Plenary Council required synodal examiners and placed a discretionary power of extending exams beyond the 5 year limit. All the junior clergy must submit to an annual exam for five years or afterward for time stipulated by the bishop. Conferences A.E.R. 10 (1894) p. 463.

3. S. C. Consist. Jan. 31st, 1891, A. E. R. 31 (1904) p. 297.

4. Cardinal Farley, in N. Y. 1902-18, made his priests serve in country parishes first, and promoted them thence to the city. Mgr. N. J. Lavelle: John Cardinal Farley, Archbishop of New York, A. E. R. 60 (1919) p. 120.

5. Acta et Decreta Conc. Pl. Balt. III. p. 287, n. XIII.

6. Cf. A.E.R. III. (1890) p. 292-4. He may act as plaintiff or defendant for the diocese in any trial involving the public welfare of the church. E. Taanton op-cit. p. 347.

Synodal examiners in the United States are on equal footing with those of Europe.¹ They are to be chosen in synod, and hold office until the next one;² religious are eligible, but a vicar general is not. Their duties are to conduct the concursus for the appointment of parish priests and irremovable rectors; they act as first court of instance in the removal of a rector. Their number is unrestricted.³

Before a priest can be removed by the bishop, not only is a trial by the synodal examiners necessary, but he must also pass before the board of Parish priest consultors⁴. Two at least of these consultors must conduct a second trial at which the course of the first trial must be considered, and the reasons for removal solidly established. At their decision the Parish priest on trial is either removed, censured, or kept in office.

The bishop also has the right and power to issue dimissorial letters under the usual conditions of acceptance by another bishop, to priests desiring excommunication from his diocese. Foreign priests in his diocese receive faculties to exercise their jurisdiction from him.⁵

1. The decree of Pius X. August 20th, 1910 "Maxim a Cura" changed the legislation of Trent and the Third Plenary Council in this regard and put synodal examiners in all organized provinces on the same footing. Mgr. A. B. Meehan: Diocesan Consultors and Synodal Examiners in the United States. A. E. R. 46, (1912) p. 595.

2. Diocesan synods are obligatory every five years, so if no other occurs, the examiners have five year office.

3. They take two oaths; fidelity in office and secrecy to their proceedings, thus safeguarding elections and appointments.

4. A. B. Mgr. Meehan; "Parish Priest Consultors in the United States" A. E. R. 45 (pp. 655-59).

This is a new institution in the United States, established by the Constitution "Maxima cura" These consultors, six in number, are members of the parish clergy of the diocese, parish priests and rectors alike. The vicar general is ineligible, but an outsider may be chosen. They lose office if resigning their parish, not at transfer. Their election occurs at every synod. They take the double oath and can be removed only for crime, incapability, absence from diocese, loss of reputation or the majority of consultors.

5. The bishop can canonically refuse faculties to a stranger coming into the diocese. Missionaries conducting missions must receive faculties from him before they can proceed. He can not, however, force a stray priest, who merely wishes to live in his diocese, (and this condition is rare save in the case of the aged and enfeebled) to leave the district. Concilii Plenarii Baltimorensis. Acta. et Decreta N. 119.

Here as elsewhere diocesan statutes, synodal, or otherwise, bind the diocese.¹

In the matter of reserved sins, our bishops can absolve from occult heresy, and all censures in the constitution "Apostolica Sedes" of Oct. 12th, 1869.²

Almost all religious communities in the United States are communities of simple vows, and therefore subject to episcopal visitation.³ The bishop appoints the chaplains of convents,⁴ may dispense even from the vow of chastity for members of an institute not Papally approved⁵ and has special financial jurisdiction over them.⁶

1. Vide B. A. Theses p. 114 Also A.E.R. I. p. 122.

2. In other words from all but four cases reserved "specialissimo" to the Holy See (a) a confessor an accomplice in crime, (b), the occult accomplice of the confessor, (3) false accusation of a confessor (4) heresy, apostasy and schism. S. B. Smith. op-cit. p. 306. Our bishops have reserved sins sparingly Cf. T. McCarthy. "Episcopal Reservations" in A. E. R. 56 (1917) pp. 66-7 but one of the most frequently reserved sins is that of Catholics marrying before a Protestant minister. Resting on the legislation of the Third Plenary Council, this offense incurs excommunication reserved to the bishop. Prior to that time, it had been a statute in several dioceses (e.g. N. Y. Boston, Albany, Newark). S.B. Smith op-cit. 1877 p. 397. Cf. also Acta et Decreta Conc. Pl. Balt. III. Tit. IV. n. 127.

3. Cf. Conc. Pl. Balt. II. n. 419., Rescripts of Bishop-Regulares to Baltimore, Sept. 3rd, 1864. A. E. R. 17 (1897) p. 537. An exception to this is the Visitation order with houses in about a dozen places. Cf. Rev. John T. McNicholas. O. P. S.S.L. "The Ordinary Confessor of Nuns. A. E. R. 35 (1906) p. 346.

4. S. B. Smith, op-cit. 1877 p. 149.

5. Rev. M. Martin S. J. The New Apostolic Constitution of the Roman Curia A. E. R. 40 (1909) p. 284.

6. Letters of Apostolic Delegate Oct. 11th, 1919. authorizing bishop to permit orders "onerata tamen eorum conscientia" to contract debts up to \$10,000 without papal permission. The faculties are for ten years. Analecta. A.E.R. 43 (1910) p. 594.

Bishops have control of all religious mendicants permitted to solicit funds within the diocese, 1. Moreover alienation of property was possible in small degree without recourse to the Holy See. 2 All alienation involving amounts of more than \$5,000 required Papal permission. 3

The relation of the bishop to church property elsewhere explained. 4 The source of his revenue are the "cathedraticum" 5

1. The mendicant orders have technically the same privilege of begging here as in Europe. Practically the bishop might rightfully demand the sanction of the Holy See. Editor. A.E.R. 40 (1909) p. 417.

2. Acta et Decreta Concilii Plenarii Salt. Tertii. N. 20.

3. A ten years' limited grant dispensing AMERICAN bishops from this obligation was given Sept. 5th, 1885; the Congregation of the Council July 31st, 1916, extended the re-extension of this leave for another decennial period. Analecta. A. E. R. 55 (1916) p. 664. The advice of consultors is necessary for any alienations over \$5,000. An instance of alienation is the French Church of New York, moved in 1868, so the proceeds of the sale of the old church were devoted to the new building fund. St. Patricks and St. Peters' Congregation divided into two in 1859. St. Patrick's bought St. Peter's interest in the property ofr \$59,500. Cf. Henry Binsse. "The Church of St. Vincent de Paul" U. S. Catholic History So: Historical records and Studies XII p. 108 and Wm. H. Bennett: Francis Cooper, the First Catholic Legislator, in Ibidem p. 30.

4. Cf. infra "Trusteeism" p. 100

5. "The Cathedraticum" or annual tax on the churches of the diocese, is out of fashion in Catholic countries, but is used here. It varies according to the position, needs and decree of the bishop. In some dioceses it is 6 and 1/2% of the parish income, some places 20%. Sometimes it includes a percentage of the "jura stolae," sometimes it omits them. Conferences. A.E. R. 51. (1914) p. 483.

the revenue of the Cathedral church, insofar as that has not been turned over to a pastor; 1 extraordinary collections in the diocese²; gifts, donations, bequests,³ and the visitation fee. For extraordinary occasions such as his consecration, his visits to Rome, jubilee, etc., it is the custom frequently for the clergy or the laity or both, to assemble, assess themselves, and present the bishop with a fund⁴. The bishop has control of the jura stolae, and may order the disposition of fees received at baptisms and weddings,⁵ The taxes of the episcopal chancery would not be fixed, because of the missionary status of the bishop's faculties but a fee or amount of alms could be, and was, suggested.⁶

Canonical trials, as prescribed by the second and third plenary councils, are of rare occurrence in the United States. Settlement of Marriage difficulties takes the form of dispensation or "sanctions in radice" of invalid marriages⁸; a rebellious subject trustee seeks civil law. The Bishop's Chancery office is active with matters of matrimonial nature.

1. As they usually are in large sees.
2. Such as that for the seminary or diocesan institutions. This does not become the personal property of the bishop, but is officially at his disposal.
3. Which must be used to fulfil the purpose of the donor, if one is expressed.
4. As was the case at the Jubilee of Archbishop Riordan of San Francisco, who used the fund to build the Newman Club House at Berkeley, California. Vide infra p. 127.
5. The Third Plenary Council n. 294, required the advice of consultants and fixing of the fee in diocesan synod; later it had to be approved by the Holy See Congregation of the Council (Apr. 15th, 1910) M. Martin. S. J. The Roman Curia 1913, pl 243.
6. No fee for permission to say Mass, to administer the sacraments, etc. was to be taken; but taxes on banns, etc., though prohibited by the "Taxa Innocentia" 1869, became customary in the United States, Smith: cit. p. 323, 5.
7. S. B. Smith, op-cit. 1817. p. 193.
8. Vide infra p. 80ff.

A thorough study of the marriage laws at one time existent in the United States would be impossible in any but an extended paper. The legislation on this subject is very carefully detailed in canon law.

The legislation in regard to marriage has been altered since 1908,

The decree "Tametsi" of Trent in regard to marriage was not universally held here. It was, however, observed in many portions of the Old Spanish dominions. This decree forbade among other things, marriage without two witnesses.³

Another difficulty to ordinaries had been the mixed marriage.⁴ Marriage of a Catholic before a Protestant minister has been a case incurring excommunication reserved to the ordinary in every United States diocese; marriage before a state official was often a reserved case.⁵ The Third Plenary Council advised uniform practice in the matter; and the pre-nuptial agreement in regard to the education of the children has been necessary before the application of the episcopal power of dispensation in mixed marriages.⁶ The Pauline privilege has also been in force in the United States.⁷

3. The entire provinces of New Orleans; San Francisco; the State of Utah, W. of the Colorado river; the diocese of Vincennes; the cities of St. Louis, St. Genevieve, St. Ferdinand, St. Charles, Kashaskia in St. Louis, archdiocese, Cahokia, French village, and Prairie du Rocher in the diocese of Alton, - observed the Tridentine laws on the matter, so also did the province of Santa Fe, except the Northern part of the State of Colorado, and the city parishes of Detroit. Cf. - John T. McNicholas, O. P. "The New Marriage Legislation." A.E.R. 38, (1908) and E. Taunton op-cit "Tametsi." To most of these provinces was extended the "Benedictine Declaration" by which clandestinity did not invalidate the marriage. The only province to which this was not extended was that of Santa Fe. Rev. John T. McNicholas O. P. "The Sanatio in Radice" under the new marriage laws," A.E.R. 43(1910) p. 6

4. The true mixed marriage is that between a Catholic and a baptised protestant, for which the impediment "ex disparitate cultus" stands in the way. This does not apply to Jews or the unbaptized. A.E.R. IV. 1891, p. 80.

5. John T. McNicholas, O.P. "Shall We Petition for the Provida" A.E.R. 38 (1908) p. 544.

6. Conferences A.E.R. 1894(11) It must be remembered that dispensations given before marriage make it immediately valid; "sanation in radice" or validation after the fact of a marriage invalid under Church law, is a different matter. When applying for dispensing powers above those of their faculties, the bishops of this country have had to await the document before acting and the dispensations when given follow their possessor wherever they go. Conferences. A.E.R. 11 (1894) p. 383. and Analecta A.E.R. 11(1894) p. 60.

7. The Pauline privilege relates to the marriages of Catholics and Pagans. Where on the conversion of the Christian party the other ^{of a Pagan marriage}

As matters stood in 1908, ordinaries could apply the "Sanctio~~n~~" to marriages invalid for any impediment covered in their faculties, formulas C.D. and E, or formula T.¹ their powers included that of validating marriages contracted under any one impediment.

In marriages involving two or more ~~ob~~stant impediments.² on one ~~ob~~stant and one prohibitory, their faculties were not applicable. There was no cumulative power. By the decrees of 20 Feb. 1888, and March 1st, 1889, the ordinaries were authorized to dispense or to subdelegate parish priests to dispense in "articulo mortis," those living in concubinage, from all ecclesiastical diriment impediments except ordination and affinity. Sanation was to be applied if only one diriment impediment were found.³

- The bishops might delegate their power of matrimonial dispensations to particular priests of the dioceses; the vicar general, acting in absentia of the bishop, shared these powers.⁴

Note 7 continued. refuses any future life with the convert, a written statement of that fact is required, at the reception of which the church dissolves the marriage. According to the new code, marriages between Catholics and unbaptized non-Catholics are not dissolved in actual bond until the ^{new} Catholic remarries. Rev. S. Woywod. O. F. The New Canon Law. 1918 pp. 229-30.

1. John T. McNicholas. The Sanation Radice, etc. A.E.R. 43. pp/63.

2. Diriment impediments are age, physical defects, previous marriages, disparity of worship, holy orders, solemn vows, abduction, crime, consanguinity, public decorum, affinity, spiritual relationship, legal relationship, error, fear, and clandestinity. Joseph M. O'Hara. "The Laws of Marriage" 1918, pp. 48-62.

3. John T. McNicholas. "The Sanatio in Radice" under the New Marriage Laws. A. E. R. 43, p. 63 ff.

The sanation could also be applied where one occult and one public diriment impediment appeared together. By decision of the Sacred Congregation of the sacraments, May 14th, and August 16th, 1919, two witnesses with any priest, if the parish priest be unavailable, may witness a deathbed marriage, dispensing from all but the cited two impediments.

4. It was customary to delegate them to episcopal chancellors, other priests might have these faculties with the "in extremis clause" or all the similar episcopal faculties under the title of "Parochi in ordinato matrimonium", John T. McNicholas: The New Marriage Legislation, A.E.R. 38, p. 147. Also Conferences A. E. R. 36 (1906) p. 627, and A. E. R. 53, (1915) p. 459.

So matters stood when Easter, 1908, the laws newly arranged by the Congregation of the Council went into effect in the "Ne Temere" decree.¹ This has complicated the cases before the bishop's forum; he must consider in passing upon the validity of a marriage, if the marriage took place before or after the "Ne Temere" decree, where it took place, and the clandestinity of the marriages as well as the other impediments.²

The large result has been an increase of strictness in the matter of mixed marriages, in the granting of dispensations "ex disparitate cultus" and a greater strictness in validating marriages, invalidly contracted.³

Matters of liturgy and etiquette are less thoroughly observed here, than elsewhere. There is not so much use of processions and celebrations.⁴ (is uncommon); the distinction between conventional and other masses is not as defined as elsewhere.⁵ Bowing to the bishop though contrary to the rubrics, in many places has displaced the genuflection customary abroad; some bishops have the attitude of Archbishop Keurick, who said to a petitioner, "Lord me no lord," and dispense with titles other than "Bishop."⁷ The priests of this country said their longest office on Sunday, which was the shortest day in the week for them⁸, a petition to Propaganda was advocated to change this.

1. John T. McNicholas O. P. "The New Marriage Legislation." A. E. R. 38, (1908) By this decree ordinaries in the United States no longer have the faculties of applying the "sanatio in radice" for Catholics married clandestinely since April 18th, 1908, also they lose the right of validation in mixed marriages since that date.

2. For example where the Tametsi was not in force Bishops can grant the "sanatio" for marriages contracted before a notary; where it was they can not. Where it was not published, marriage between Catholics and non baptized persons can be validated if only the impediment of mixed belief existed; where it was published this can not be done. Bishops still have no cumulative power of "sanandi." Any new offenses since Easter, 1908, must be referred to the Sacred Congregation of the Sacraments. The decree was not meant to diminish bishop's faculties, but to unify the practice; it is reported that since the "Ne Temere" some bishops have obtained their old faculties in the matter of mixed marriages. Conferences, A. E. R. 54, (1916 pp. 71-7); Rev. M. Martin. S. J. The Sanatio in Radice, Again A. E. R. 43, (1910), p. 175-183.

3. The practical result for the parish clergy is that they must learn four periods of matrimonial legislation, that of Trent, that subsequent to Trent before the "Ne Temere"; that of the "Ne Temere" decree, and the New Code. The cases always end with the bishop's decision.

4. S. B. Smith, op-cit. p. 167.

5. Abroad in confirmation there is a sponsor for each child; here

Notes 5, 6, 7, and 8 continued on next page.

American ordinaries can select a permanent patron saint for the diocese, as well as the titular saint of their cathedral. The ratification of a diocesan synod is necessary for validity, and the patron is to be approved by the Congregation of Rites.¹

The "ordo"² or "calendar" observed in American provinces differs. The St. Louis and Milwaukee provinces in 19³ and other places to the total of twenty-six diocese, use the Roman "ordo". The Fourth Provincial Council of Baltimore asked set feasts, and this was sanctioned by Propaganda, Nov. 22, 1840.⁴ In 1879 Indianapolis chose the Roman "ordo". In 1897, and in 1898, the St. Louis variation was made and extended to the province of Milwaukee. The dioceses formerly under Spain retain feasts of the "propria" of the Mexican provinces.

Note 5 continued. one woman and one man take total charge. Acta. et Decreta Conc. Pl. Balt. II. Tit V. Cap III. n. 283, grants two for each sex in necessity. Studies and Conferences A.E. R. 16, (1896) p. 675.

Note 6. Studies and Conferences 10m (1894) p. 145.

Note 7. Thos. Jenkins, The Priest in Church and Society. A.E. R. n,----- 1894, p. 283.

Note 8. By custom, however, five hours in the confessional the day before freed parish priests from the duty of Sunday office. Their faculties (Form T. No. 26) to missionary priests, grant them a special right to say the Rosary or other prayers when their breviary is absent or they are powerless to say their office. The bishop, in individual cases, may dispense in part or wholly from the obligation. Cf. Studies and Conferences A.E.R. 11 (1894), pp. 135-136, and Studies and Conferences A. E. R. 5(1891) p. 213.

Note 1. Studies and Conferences A. E. R. 47 (1912). p. 737.
Abroad the vote of the municipality would also be required.
Studies and Conferences A. E. R. 20 (1899) p. 531.

2. The "ordo" is the annual "office" for the days of the calendar.
Vide B. A. Thesis p.

3. The 11 dioceses of Milwaukee and St. Louis used a variation of their own. See Note five below.

4. Studies and Conferences A.E.R. 33 (1905) p. 5271

5. Analecta A. E. R. 17 (1897) pp. 644-48.

Due to the hard labor and hours of the working classes, extraordinary liberty is allowed them in complying with ecclesiastical precepts, Especially is the Lenten fast mitigated for American laborers,¹ and the time limit for fulfilling the Lenten obligation for confession and communion is extended.² The bishop who makes the diocesan rules may make further dispensations.³ There are fewer holy-days of obligation in this country than elsewhere.⁴

1. In a protocol of Propaganda to Cardinal to Cardinal Gibbons 1895 (March 15) A general dispensation to laborers in the United States was given, with decennial faculties to ordinaries for further dispensation. Analecta: A. E. R. 12 (1895). p. 426. according to S. B. Smith op-cit. p. 298. American bishops have universally this power of dispensing from Lenten fast regulations. The advent fast regulations are observed in many provinces, but the five large provinces of Chicago, Dubuque, St. Paul, San Francisco, Santa Fe, and Cincinnati do not observe this season to its full penitential extent. In the old Spanish grant, New Mexico and South Colorado, neither priest nor people observed the Friday abstinence the year round. P. Geierman, C.S. S. R. Letter. A. E. R. 40 (1909) p. 495. The new code changed the old fasts and feasts, and made ~~them~~ bear less stringently upon the world at large. The new list is practically the same as that observed here. Rev. Stanislaus Woywod, O. F. M. "Changes made by the New Code." 57, (1917) p. 376.

2. They have been given authority to extend the time of the Easter duty from the first Sunday in Lent to Trinity Sunday. This is still in force. Cf. Analecta. A. E. R. 68 (1918), p. 582, Pg. Cf. Analecta A. E. R. 59, (1918) p. 497.

3. By the New Code the Bishop may release the congregation from fast and abstinence on the patronal feast day. S. Woywod. O.F.M. "The New Canon Law" 1918. quoting canon 1245, p. 254.

4. Four major feasts have been abolished as obligatory holidays in this country, those of Epiphany, Corpus Christi, St. Joseph and Sts Peter and Paul. S. Woywod, O. F. M. "The New Canon Law," p. 255. The men in military service were bound to only four fast days. Ash Wednesday, the Vigil of Christmas, Good Friday, and the forenoon of Holy Saturday. The concessions to ordinaries due to the war or to particular conditions are not recalled by the new Code. Supra cit. p. 257

The bishops of the United States have extraordinary faculties in regard to indulgences. They may give light particular indulgences. 1. In the matter of private orations, the right to especial privileges, depends upon the Bishop's faculties.² Under ordinary circumstances he has the power of granting one privileged altar to each church.³ He may bless holy oils with less than the requisite number of assistants, and on days not usually sanctioned.⁴ His consent is necessary for the erection of "Stations of the Cross" in a Church,⁵ and all our Bishops have faculties to erect the Confraternity of Our Lady of Mt. Carmel.⁶

In many dioceses are special grants which give the bishops powers beyond their extraordinary faculties.⁷ Sometimes, too, American ordinaries meeting special conditions, have special and temporary powers of a character different to that of European coordinat~~es~~.⁸

For the celebration of solemn church feasts, male choirs are absolutely necessary; abroad men sing alone or chant solemn high Mass. Here, mixed choirs, have been more or less the rule.⁹ In 1903 in a motu proprio" on music, the Papal desire was expressed to unify the practice of the rubrics and to use the Gregorian chant during Mass. United States prelates were therefore required to proceed to the development of male choirs. This has not as yet proved generally practicable.¹⁰ but the movement is spreading.

1. Vide faculties I. & T. Appendix 5 and 7 - - among these is the indulgencing of the forty hours devotion, an old pious service which began in 1843 in America at the convent of St. Mary of the Woods, Indiana. Studies & Conferences. A. E. R. 60 (p.315).

2. Conferences A. E. R. 12 (1895) p. 155.

3. Conferences A. E. R. 1 (1889) p. 102, In petitioning for this altar, the clergy state the conditions of the grant. Conferences, A. E. R. 6 (1892) p. 230.

4. Faculties, Form I. n. 12, Appendix 6.

5. Conferences, A. E. R. 19 (1894) p. 72. The consent must be in writing.

6. B. C. P. F. June 1889, Conferences A. E. R. 15 (1895) p. 105.

7. An example is a grant in regard to requiem Masses in the diocese of Harrisburg. Analecta. A. E. R. 4 (1909) p. 229, and that of irremovable rectors in Santa Fe, vide infra p. 94. As these are known only locally, a catalogue of them is impossible.

8. For instance, when very inconvenient otherwise ordinaries may use electric light in the sanctuary lamp. Analecta. A.E.R.55(1916)p.690

The "ad limina" visit of American ordinaries has been touched upon elsewhere.¹ Bishops at that time must make reports covering 55 questions about their dioceses.²

In regard to the residential obligation, the decree of the New Code holds; the council of Trent had required Metropolitan permission for more than three months' absence; Urban V VIII required the consent of the Pope; the Second Plenary Council omitted the regulation of Urban VIII and adopted that of Trent.³

By the new code bishops are obliged to visit their diocese completely once every five years.⁴ The second plenary council of Baltimore required ~~tribunal~~ visitation⁵ ~~it has~~ usually occurred in the United States on the occasion of administering confirmation.⁶

In the matter of confirmation great difficulty was early experienced under episcopal faculties; simple priests here have the power to administer the sacrament of confirmation in places distant from the bishop.⁸

1. Vide supra p. 9

2. Acta et Decreta Concilii Plenarii Baltimorensis III Quoted in A.E.R. 16. 1897. pp. 6&7.

3. S.B. Smith: op.cit. p. 281.

4.

5. Concilii Plenarii Balt. II. n86.

6. A.E.R. Studies and Conferences. 45, 1911, p.723.

8. Cf. Decree of the Sacred Congregation of Offices, May, 1888. Father Junipero Serra received in 1774 a ten-year grant to conf in upper California with power to subdelegate it to four others. It was renewed to his successors. T. O'Gorman: The History of the Roman Catholic Church in the United States. p. 102.

Cf. also Thos. Hughes: supra cit. and Advocatus: Episcopal Facu- ties A.E.R. 53, 1915, p.281. The decree above referred to may be found in Analecta, A.E.R. 30, 1904, p.62.

Note 9 continued. Mixed choirs are no longer permitted, but the custom still is to use them. Vide reply of Cardinal Merry del Val to the bishop of Pittsburgh. November 29th, 1908. A.E.R. 40, (1909) p.228. Also letter of Cardinal Falconio, Ibid. p.226.

Note ten continued/ The archbishop of Cincinnati proposed and proceeded to carry out the decree through a commission on church music, formed before the decree was issued. The Paulist choir of Chicago under Father Finn likewise carried out the order; other cities have not so thoroughly. A.E.R. 30, (1904) p. 300.

1 Not until 1918, was there a canonical "parish" in the true sense in this country.² Pastors have not been 'parochi'³; pastoral jurisdiction. was undefined;⁴ dioceses have been considered as one large parish and the bishop the pastor thereof; as a consequence he has been free to change boundary lines without recourse to Rome;⁵ and has likewise been obliged to offer the Sunday Mass 'pro grege'⁶ rather than the parish priest's. Until recently, also, the tendency has been entirely toward parochial thinking, even though our parish lines have been inadequately fixed. We have not yet got away from the idea that this is a missionary

1. A parish as canonically defined is a determined territorial division of a diocese. Cf. Rev. S. Woywod. O. F. M. "The New Canon Law", 1918 p. 36. A. E. R. 28 (1903) p. 573 declares that in the archdiocese of St. Louis, canon law permitted parishes.

2. California was supposed to have a few and New Orleans had one that apparently lapsed about 1850. In 1567 Pius V decided that the Indian missions in the see of Guadalupe were full canonical parishes in the sense of the council of Trent. Rev. T. O'Gorman. History of the R. C. C. in the United States p. 59. and S. B. Smith E. of Ecclesiastical Law 1877 p. 376 and 149.

3. Vide infra p. 38 ff

4. In some things pastor may exercise parochial rights; in others they have more. Vide in fra p. ~~39 ff~~, ~~41 ff~~

5. First Pl. Council of Baltimore. N. 10 quoted in S. B. Smith: Elements of Ecclesiastical Law 1877 p. 115. It has been customary for the bishop to lay the question before the consultors and the rector whose territory was to be divided; and he was not absolutely bound by their decision. In Italy he would be obliged to abide by their advice in the matter. A. E. R. II. p. 384. Also Acta et Decreta Concilii Plenarii Baltimorensis III. app. 219. As a result the faithful could assist at Mass anywhere, the boundaries of parishes were determined by families and nationality was not overlooked; parish limits, in large cities, have been defined, and questions of domicile have been difficult, some dioceses accepting the renting of a pew as mark of domicile. Cf. Hamiletic Monthly June 1919, A. E. R. 53 (1913) p. 346. A. E. R. 59 (1918) p. 537
A. Mater: L'Eglise Catholique 1906 p. 298 S. B. Smith: Elements of Eccl. Law 1877 p. 387.

6. The saying of one Mass for the Congregation is bound in the Canonical parish priest legally, on others morally. Acta et Decreta Concilii Plenarii Balt. II. L. XXII n. 368

country.¹

As a result of this lack of canonical parishes in America, there have been no canonical parishes priests, strictly speaking. By virtue of a grant of the Holy See, Oct. 3rd, 1852, the extraordinary title of "mission" was the usual and almost universal title upon which our priests were ordained.² It bound the priests by the "mission oath" which binds them to perpetual labour under the complete direction and jurisdiction of the ordinary and prevents them from entering religious orders without the express direction of the Holy See.³

Up to the promulgation and inauguration of the new code, no canonical priests⁴ were in this country; The pastor was bound to preach with an interval, by custom, of two months in the summer; he was also bound by the rules of residence. No profession of faith was required. He had delegated ordinary jurisdiction not vested. Since 1918 the situation has changed; pastors are now all parochi, and parishes now have full canonical rights

1. An idea similar to this was voiced by the Very Rev. Francis C. Kelly, D.D. in his talk at the First Missionary Congress. When he said "we forget that without the Church Universal we would drop like willows by a dried-up rivulet. This tendency can scarcely cause wonder when we realize ~~the~~ the state of one hundred years ago,

2. Cf. A.E.R. 73 (1900) p. 461. In 1909, following the withdrawal of this country from the jurisdiction of Propaganda, the title was altered to "Titulus servitiæ ecclesiæ" and the oath of missionary service was set aside. The new title is usual in the case of priests without benefice pension, or patrimony, who are supported by the "faithful and ordained to the service of the church. Taunton E: "The Law of the Church 1906. p. 616. Also Letter of Cardinal Merry del Val. to the Apostolic Delegate Jan 2nd, 1919. A. E. R. 40 (1909) p. 330.

3. E. Taunton: The Law of the Church 1906 p. 434 At the inquiry of the III Plenary Council Leo XIII on Nov. 30th, 1885, decided that this missionary oath applied not only to the diocese, but also to the province. Jules de Becker: T. I. D. "Adoption of secular priests by the United States A. E. R. 18 (p. 146) There are no benefices in the United States, and the missionary oath is an extraordinary one only granted by bishops under special permission from Rome. The bull "Sapienter Consilio," 1908 in altering the title, did not alter the missionary status of our bishops; parish priests were not "parochi" until 1919. The bishop has been obliged to see that any non-contumacious priests, even though delinquent, receive support enough to keep them. Acta Et Decreta Conc. Pl. Balt. II. Tit. II. n. 77. and A. E. R. III. p. 38

4. A parish priest is one lawfully appointed to exercise in his own name and "ex obligatione", the care of souls over a determined number of the faithful of the diocese who are in return, in a measure bound to support him. S. B. Smith: Elements of Eccl. Law 1877 p. 370

Acta et Decreta Conc. Pl. Balt. II. n. 114.

and privileges.¹ The bishop ordinary appoints the pastors of the United States after the synodal examiners have pronounced upon the candidates.² He also appoints vicars and assistants.³ The appointment should be in writing, but it is not always so given. There are no "Mass priests" in this country.⁴ The bishop has been obliged to maintain the priests. He ordinarily does this by requiring of a prospective congregation a sufficient annual sum for the maintenance of the clergy.⁵ The disposal of Stole fees, the fees paid to the celebrants of masses in the Church are regulated by the ordinary⁶ the parish usually maintains the "parish house" with fuel, water, and light; and supplies to the pastor such transportation as his ministry may require. When the pastor has two or more missions, they pay his salary between them, and incur their own extraordinary

1. These duties have undergone some modification; a decision on the Mass "pro grege" has not been reached; but since pastors are now "parochi" they must say masses on all Sundays and feast days "ex obligatione" Cf. Code of Canon Law Canon 339. The English translation Woywod "The New Canon Law" p. ____ Also A. E. R. Studies and Conferences. 60 (1919) p. 132.

2. In early days contrary to the canons, the parishes elected their pastors. Vide infra p. 95

3. While pastors were not canonical, the bishops were accustomed to make verbal appointments or make appointments by letters, not by formal instruments. The next ruling will involve more formality and precision in such matters. S. B. Smith: Elements of Ecclesiastical Law. 1877. p. 126. and 405.

4. Priests ordained for patrimonial benefices, or earning their living by requiem Masses, etc.

5. Assistants are given parishes of a sufficient size only to require them and support them.

6. In the archdiocese of St. Paul, Mass stipends go by canonical right, to the priests who receive them. Baptismal and matrimonial fees belong to the pastor, for his household and other personal expenses unless otherwise ordered. Statutes of Diocese of St. Paul. 1903. The assistant may not receive any type of fee for himself at baptisms and marriages; and no fee but that for deferring Mass expenses may be accepted at funerals. Diocesan statutes of St. Paul. Dec. 15th, 1903.

expenses.¹

As for Mass stipends, pastors in this country are at liberty to accept one stipend a day, except on Sundays, when they have been morally bound to say one Mass "pro grege", assistants are free to accept one stipend a day. The pastor may establish the rule of medium stipends, the bishops do the actual ruling as to the fit amount to receive.³ For Mass endowments or foundations, rare in this country, the ordinary fixes the sum; secular priests must have the consent of the bishop.

1. Pastors with two or more missions rotate their Sunday services, or in exceptional cases, have a week day Mass. In the diocese of St. Paul, unless recently altered the annual allowance of the pastor for his personal support and expenses, shall not exceed the sum of \$800 per annum, except where the ordinary permits a \$1000 salary "he has no claim in civil law for the allowance in the corporation, nor in ecclesiastical equity for more "than one years" arrears, -"unless authorized in writing by the ordinary though to do. The assistant receives an allowance not more than \$400 per year, and an additional \$300 per year is at the disposal of the rector for the household expenses of each assistant. "Diocesan statutes of St. Paul. Dec. 15th, 1903. In this way the pastor maintains the household and board room and lodging are provided leaving a residuum of \$400 a year or \$33 a month for personal expenses.

2. Not until 1918 legally so; when they are by necessity, "binating" or saying two Masses a day, they may accept a stipend for one of them. Here as elsewhere, it is customary to send intentions, if too many are received to obtain priests less favored. Smith; supra cit. p. 318.

3. Studies and Conferences A. E. R. 8 (1893) p. 222. The honorarium as generally \$100. Priests are to accept what the ordinary decides upon, neither more nor less. Acta et Decreta Conc. Fl. Balt. II. n. 369. and S. B. Smith Elements of Ecclesiastical Law. 1877. p. 317.

4. S. B. Smith: Elements of Ecclesiastical Law 1877 p. 319. Also Conc. Fl Balt. II. n. 370. and App. p. 319. A parish record of the fulfilment of endowments is necessary.

The four types of specialized workers exist in the clergy of the United States; the member of religious orders, home missionaries, city missionaries, and army and hospital chaplains.

Religious orders, when they enter parochial work, are by canon law under the control of the ordinary of the diocese. As to the support which they receive, an agreement concerning the division of the perquisites,² is reached with the ordinary. The appointment of religious orders to a parish is either an outgrowth of an historical settlement or an evangelical necessity;³ while in charge, their conduct is ipso facto under two heads, the ordinary and the religious superior.⁴

Home missions, whether a temporary or a permanent arrangement, are usually under the control of the religious orders,⁵ the temporary evangelizing missions" have financial arrangements peculiar to themselves.⁶ Parish priests have different attitudes in regard to the matter of missions⁷; in some city parishes one is conducted for two weeks every year or two; in others every

1. Army chaplains have been treated elsewhere. Vide supra p. 19

2. As members of religious orders have taken the vow of poverty, the incomes permitted by the bishop, would be claimed by the orders; strictly church and pastoral funds would probably be considered perquisites of the diocese. Religious orders usually go only where badly needed, as examples of zeal or training for local conditions.

3. That is, where they have begun the religious life, as in the abbeys of North Dakota and Minnesota, or where the type of condition requires their specialized ability, as with the "Paulists."

4. Vide B. A. Thesis p. ⁷² ~~12~~ ^{The administration is} subject to the ordinary, the ~~administration is~~ communal life to their superior in religion.

5. Among them are the Paulists and the Dominicans, the oblates and the Redemptorists. The Paulists add an extra week for non-Catholics to the two week mission given to Catholic men and women.

6. A missionary answering this question on the part of a pastor said that missionaries will come (a) for the Love of God, and no returns financially, to a destitute parish; (b) for the returns of the two Sunday evening collections, so announced, or of particular collections, the pastor to receive all other offerings. In the better situated parishes, the custom is that the pastor shall receive all week-day and Sunday collections, 50% of the profit on the sale of religious articles; and the missionaries depend upon the return of a special offering taken on the last day of the Missions. He set at least \$100 to be guaranteed per mission by the pastor of such a parish. As this was in 1903 the amount would now be more.

five years.¹ County parishes also vary in this matter; but the idea of intensified spiritual retreats is growing upon the Catholic Public.²

A new service introduced some fifteen years ago in the Archdiocese of St. Paul,³ since that time extended to the larger cities of the country, is that of city missionary, usually connected by office with the cathedral parish; a priest whose sole labor is that of social welfare work among the poor, and unemployed.

Hospital chaplains, or institutional chaplains appointed by the bishop are supported by an arrangement made with the ordinary. Their parochial rights depend entirely upon the title of their faculties and the bishops saction for their use.

Although priests may not be occupied for in any gainful occupation of secular character the permission of the ordinary is sufficient in special cases for priests to spend some time in other occupations; especially is this so where the maintenance fund at the disposal of the bishop is from the congregation less than will support a necessary priest.

The obligation of the bishop to provide for the support of his clergy extends to the sick, the aged, and non-contumacious delinquents.⁴ The Third Plenary Council of Baltimore, declared that the Bishop might deprive irremovable rectors who refuse to resign when permanently disabled, but that he must support them.⁵

1. Three years is a customary space of time in many parishes.
2. As is evidenced by the heavy work required of religious orders.
3. This is on the authority of the pastor of the St. Paul Cathedral Father L. Ryan. There are city missions in both Minneapolis and St. Paul.
4. In American civil law the bishop is not personally liable "ex contractu" as a salary is given the priest for his services. In delinquent cases adjudged in Pa., Michigan and Ill. courts have declared there is no perpetual compact; that the Bishop is only the supreme agent of the Church; but the honorable service of the priest entitled him to a decent livelihood when too infirm to discharge his ecclesiastical duties. Cf. The Rev. Anselm Kroll: "The Support of Aged and Infirm Priests." A.E.R. 23 (1900) p. 422.

5. Acta et Decreta Conc. Pl. Balt. III. Tit. VII n. 38.

This council also required the foundation of an episcopal fund under a board of administrators,¹ by which old priests might be maintained. Delinquents have no claim on the bishop for support, according to the Second Plenary Council; but the third council binds ordinaries to place fallen or strayed priests in a religious house, a monastery, or ecclesiastical refuge.² Contumacy frees the bishop of any responsibility of support in sickness or in old age; charity would advise some form of care.³

The priest, once ordained to his diocese, is there incardinated, but incardination and excardination here have been very informal. Presumptive incardination has been not only possible, but rather frequently practised.⁴ Our pastors were movable *ad nutum episcopi*⁵ and could be validly transferred against their will for reasons of expediency and at the discretion of the ordinary.⁶ There were in every diocese some irremovable rectors⁷ who could not be removed from office without special reason.

1. This fund may be established by taxing parishes, taxing the clergy *pro rata*, or by a mutual benefit society of which the clergy are the members. Studies and Conferences: A.E.R. 19 (1898) p.646. The legislation may be found Acta et Decreta Conc. Pl./Balt. III. Tit. II. Art. 3, n. 71

2. Acta et Decreta Conc. Pl Balt. II. n. 77.

3. Rev. Austin Kroll; "The Support of Sick, Old and Delinquent Clergymen," A. E. R. 23 (1900) pp. 472-3 Methods of keeping old priests include maintenance at light duties of episcopal house-work or at diocesan institutions, seminaries, hospitals, etc.

4. In 1898, the Sacred Congregation of the Council forbade presumptive incardination; but the incardination was not invalidated in a new diocese by admitting the renewal of the missionary oath. Studies and Conferences. A.E.R. 59 (1918) pp. 688-90.

5. Acta et Decreta Conc. Pl. Balt. II n. 108 125.

6. Validly, but not licitly without grave reasons; priests were not obliged to accept any and every mission, but in cases of need the ordinary might compel them to go. Letter of S. O. of Council to Archbishop of Paris, 1903. A.E.R. 30 (1906) 198. S.B.Smith. op-cit. p. 168.

7. Irremovable rectors were to be chosen from pastors who had worked ten years in the diocese; their appointment except for the first time in a quasi-parish, when the bishop might act alone) was to require the advice of the consultors; the irremovable rectors were not (for the first twenty years after the Third Plenary Council) which introduced them in this country to exceed the proportion of one in ten priests to a diocese and though not 'parochial'

The bishop was not bound to appoint them¹ and there are comparatively few at present in the United States.² They may be dismissed for some five canonical causes.³

Other priests can leave their office only by canonical process, resignation, or excommunication. They can not receive an 'exeat' unless they are for another diocese, have sufficient means for an honest livelihood, or enter a religious community.⁴ Only the ordinary can grant dimissorial letters;⁵ and a priest is viewed as received into the new diocese as soon as the new bishop accepts the testimonials.⁶

been The discipline of movability in the United States has, comparable to the early ages of the Church. The withdrawal of faculties is equivalent to recall from a parish; but any priest unjustly treated has recourse to his superiors, as well as eventually

Note 7 continued. they had a right to assist in the recommendation of a candidate for bishop, "sede vacante" E. Taunton: The Law of the Church 1906, p. 381. In 1877 the question arose as to whether the bishops might not change their pastors of parish churches into irremovable rectors in 1886 the change occurred. S. B. Smith Elements of Ecclesiastical Law 1877. p. 111.

1. The Sacred Congregation of the Council March 3rd, 1877 A.E.R. 19(1898) to 86. declared that bishops need not appoint irremovable rectors; subsequently the Third Plenary Council ordered otherwise. A letter from a diocesan chancery in the Eccl. Review 55 (1916) p. 76, states that Rome has dispensed several bishops, among them the Archbishop of Santa Fe, New Mexico, from the obligation of appointing irremovable rectors on the death or resignation of the present incumbents.

2. The Very Rev. P. Bernardini: "The New Decree on the appointment of Bishops," A.E.R. 56 (p. 229) the places are hard to fill; and many ordinaries still need the mission title for their priests.

3. These were laid down by the Third Plenary Council. They include (a) obstinate refusal to obey diocesan and episcopal regulations in important matter; (b) open neglect after repeated admonition of the ordinary, to erect schools, (c) reckless incurring of debt without consent of the ordinary. Refusal to pay debt (d) false returns in annual report, if serious. (e) public and continued reports concerning their conduct. If they prove incompetent, and are requested to resign or are removed, they retain the title of rector and receive a pension. Acta et Decreta Conc. Pl. Balt. Tit. II 31-39.

4. S. B. Smith: op-cit 1877 pp. 163-5 although possessing only delegate jurisdiction priests may resign from their parishes as above mentioned. In the United States the missionary oath has prevented entrance into a religious order except with the sanction of the Holy See.

5. Those priests ordained on a "Titulus missionis" are exempt from this; Their oath comprises the province. The consent of the Con

Notes five and six continued.

to Rome by common law.¹ By the decree "Maxima Cura," of Aug. 20th, 1910 (which was applied March 13th, 1911, to this country)² the removal of rectors of both sorts, must be passed upon first by a decision of the examiners, and secondarily by a confirmatory decision of the parochial consultors.³ Priests are granted full right of trial; licit dismissal must be in accordance with canon law.⁴

Parishes in the United States were first founded by civil associations of Catholics who united, subscribed a sum necessary for the construction or rental of a church and priests' house, named a board of trustees of seven to nine members, and made a written declaration to the ~~sa~~ (deposing the fund for maintenance of a pastor, the patron and name, and appointing the citizen administration)⁵ functionary in charge of the changes of church property. The law imposed a legal limit to the fortune of a parish; and the bishop erected a new parish if the wealth of the old one exceeded the limit.⁶ This trustee system has given way to the church incorporation, wherein the Bishop, the vicar general the pastor and two laymen appointed by the three ecclesiastics, act as a board of parochial administration. This board controls the temporal affairs of the Church in the parish; promotes educational and benevolent and charitable interests; and manages all property personal or real, vested in the corporation for any purpose, by gift, purchase, grant or otherwise.

Note 5 con. gregation of the council is necessary for the emigration to an American diocese of an Italian priest. Acta et Decreta Conc. Pl. Balt. III. n. 66 and Rev. Jules De Becker U. I. D. Adoption of Secular Priests, in the U. S. A.E.R. cit. pp. 147-150.

Note 6 con. S. B. Smith: Elements of Ecclesiastical Law 1877 p. 311.

1. S. B. Smith op-cit. 1877 p. 113 and 359.

2. A special letter of the Consistorial Congregation to the Apostolic Delegate contains this information for dissemination among the bishops of the country. Cf. A. E. R. (44) 1911 p. 590 and 714. The new extension quotes the former discipline. II Pl. C. Balt. Tit. III Cap. IV pp 124 and 5. III. Pl C. Balt. Tit II Cap. V. pp 31, 33. The decree Maxima Cura did not refer to removable priests, - but the Congregation acted Feb. 23rd, 1911.

3. For "parochi consultors" vide supra P. 71

4. Vide causes for dismissal supra, P. 94

5. A Mater: L'Eglise Catholique 1906 p. 336.

6. Ibidem p. 337.

7. The corporation has a right to mortgage, sell or dispose of property as the necessities of the corporation may require. Articles of incorporation of St. Lawrence' Parish, Mpls. 1887. Note 7 con.

The sources of American Church revenue differ somewhat from those of European churches. A letter of an American missionary in 1843 reads thus. "Foundations, titles, land-rents and patronages are unknown in America. Pew-rent, collections, and other voluntary contributions are the only revenues of these churches; with these all must be supported even the bishops. The Right Reverend Bishop of Philadelphia has lately begun to give the places in the churches free, and to take up purely voluntary contributions only. But whether his attempt though most desirable, has succeeded, the writer does not know."¹ Sixty years later, the diocesan statutes of the diocese of St. Paul tabulate the sources of revenue as,—"pew-rents, offerings, during Masses or other public religious services on Sundays and Holy-Days (except when such offerings are made by ruling of the Ordinary for diocesan or other general purposes)² special subscriptions for parochial purposes, donations or legacies in favor of the parish, earnings from properties of the parish, proceeds of bestowals organized for the benefit of the parish, fees from tuition of pupils of parochial schools, and all other moneys of other like kinds, derived in any manner from assets of the Parish, or received whenceever for the benefit of the Parish, or for the benefit of works organized and directed in its name by its appointed representatives."³

American ecclesiastics have suggested the general creation of a parish board of audit. Under the existing system, the consent of the administrative quire is necessary in matters of importance. In small ones the pastor is free to act.⁴

The possible rights of parish priests, like those of bishops, have been larger in this country than elsewhere.

Note 7 con. (a majority vote) in this diocese of St. Paul may contract debts under \$300; a unanimous consent is required to contract debts in excess of that amount, likewise for the sale or mortgage of any real estate Ibidem. Art. 5. where the civil laws are opposed to this form of incorporation, the bishop holds the property in fee simple in his own name. Vide infra p. 100ff. Also S. B. Smith op-cit. 1877. p. 111.

1. Quoted from Katholische Blaetter ans Tijol--"Something about the Catholic Church in America" 1843. in Most. Rev. S. G. Messmer's Article, "American Items from an old Austrian Catholic Periodical." O. H. R. II. p. 184.

2. Such as Peters' Pence, the collection for the Catholic University the collection for home and foreign missions, and tax on the Easter Collection for the local orphanage.

3. Statutes of the Diocese of St. Paul 1903. In the last decade or so, the custom of paying at the door for sittings has increased in some places being extended to that of giving church door tickets for a sitting in the pew. The practice had been condemned by Pius IX 1862, by the Second Pl. Council No. 397, and the Third Plenary IX 1862, by the Second Pl. Council No. 397, and the Third Plenary IX 1862, by the Propaganda letter to the Delegate May 22nd, 1908, or p. 288, and a Propaganda letter to the Delegate May 22nd, 1908, ordered American churches to cease the practice. Voluntary offerings are still received. A.E.R. 45 (1911) p. 595.

4. In St. Paul, he may select and appoint all church employees, organist, sexton, etc., and his decision is to be accepted.

Note 4 continued.

Parish priests in the United States have exclusive right to baptize the children born and residing in their parish; they may exercise the faculty of hearing confessions, on the contrary, anywhere in the diocese². They might receive permission from the bishop to celebrate Mass anywhere in a decent place,³ and when necessary, without a server.⁴

The American laity has the same responsibilities as have laymen abroad, with some privileges. They must hear Mass on Sundays and holydays under pain of mortal sin; but if this is impossible to them, they may adjust the matter with the confessor, who may arrange some other way of fulfilling or altering the obligation.⁵

Catechism is taught to children in this country from the text published by the Third Plenary Council⁶; a reform is planned.⁷ Since Pope Pius X's Encyclical of 1905, there has been a revival of a short catechetical instruction at low Masses.⁸

Note 4 continued. by the board unless an appeal has been received and sustained by the Ordinary. Statutes and Regulations of the Diocese of St. Paul 1903. He must make a yearly financial report to the ordinary, Acta et Decreta Concilii Plenarii Baltimorensis III. n. 272

1. Acta et Decreta Concilii Plenarii Baltimorensis III. n.22.

2. In 1810 a priest might hear confessions anywhere in America; that right gave way to the diocesan plan; now that he is a "parochus" he has vested ordinary jurisdiction in "foro interno" only over his parishioners; he needs faculties to hear confessions in another parish, but may hear confessions of persons from other parishes in his own, as confession is a voluntary act of submission and therefore free. S. B. Smith. opus cit. 1877 p. 385.

3. Form I. no. 23 General faculties. Mass saying is a personal right and privilege of the ordained priest, the duty of a pastor, not generally included in the concession of pastoral faculties.

4. The priest must try to get assistance, but if the restriction would cause him to miss saying Mass, he may say it without an acolyte. Cf. Analecta, A. E. R. 23 (1900) p. 641.

5. Many Catholics find attendance at Mass on Holy Days a difficult proposition; but Mass hours are arranged to help laborers fulfill their duties. Vacation should be spent near enough to a church so that one can attend Sunday Mass. S.B. Smith op-cit. p. 398.

6. Acta et Decreta Conc. Pl. Balt. III. Tit VII Cap. II. p. 219.

7. Benedict XV, building on efforts and plans of the Popes before him, is planning a universal codification of the catechism. The American hierarchy will be able to survey it before it is accepted for this country. A.E.R. 58 (1918) p. 253.

8. In some Brooklyn churches, there are no sermons during penitential seasons at the low masses, but instructions on the catechism are

In the exercise of his faculties "in foro externo" the parish priest of the United States has continued the custom of hearing confessions before (and during) Mass, even on Sunday mornings.¹

Since Pope Pius X by decree of August 8th, 1910, reduced the age at which children may be admitted to the Communion to seven years, the age limit has been reduced in this country to the discretion of the bishop.² Children may now receive Holy Communion wherever they will be admitted, at the wish of their parents. Even though the parish priests of the United States have not been a "parochus" he has had exclusively reserved to himself the right to officiate at the marriage of any woman resident³ in his parish. He may also carry the dying the last sacraments and bury any catholic of his parish.⁴ Where the dead person was a heretic, a notoriously wicked, or anti-Catholic, though professing catholicity, it is the duty of the ordinary to decide whether Catholic burial may be given.

Note 8 (con) given instead. A.E.R. 42(1910) p. 209.

1. The responsibility of the rectors also that of the assistant in these matters, under the missionary system. The assistant must adhere to the practice of the rector. Cf. Studies and Conferences. A. E. R. 19 (1898) p. 201 as also Cf. Studies and Conferences A. E. R. 12 (1895) p. 337.

2. Children make their first communion under the direction of the pastor; the assistant, if the confessor of the child may plead for early admission. If the pastor proves adamant to a reasonable request, the assistant may admit the child to communion; The prudent course is to act in harmony with the pastor. Studies and Conferences A.E.R. 44 (1911) also A. E. R. 57 (1917) p. 633. The decree is contained A.E. R. 43 (1910) pp. 453-60

3. Only for grave reasons may the right be transferred to the pastor of the bridegroom. One month's domicile constitutes residence within the parish. For the situation in this country and dispensations in the cases of mixed marriages vide the powers of the ordinary supra p. 101ff. In the old Spanish custom, priests acted as the civil representative; and in Louisiana even as late as 1894, the civil law so regarded him; Propaganda considered the civil use of this custom permissible. Letter of Jan. 26th, 1895. A.E.R. 12 (1895) p. 344.

4. Cf. Studies and Conferences A.E.R. 60 (1919) p. 83. The New Code has not altered the exceptional cases under which Catholics may be buried in a non-catholic cemetery. the cases were originally defined in the Third Plenary Council. Graveyards in this country are public and usually diocesan, and civil law defines the rights of people who hold property there, so in many cases, Catholic graveyards here are blessed grave by grave rather than all at once. A conflict in the interpretation of the right of the dying to choose his own sepulchre apart from parochial lines was active in the Am. Eccl. Review for 1908. Cremation is not permitted to Catholics, and priests may not officiate at such funerals. A.E.R. 19 (1894) p. 231. ~~Pastors as a rule receive~~ no burial fee. B Smith: op-cit. p. 396.

Up to very recently, many parishes organized dances under the auspices of a local society, and used them as a means of meeting other parishioners socially, as well as a source of income. By a recent decree of the Consistory the American practice is no longer to be permitted; the parish priest may neither promote nor encourage balls for church purposes; if they are given by any lay association clerics may not attend; nor may they promote or attend dances at church picnics.²

What are the social organs of the church in this country? Are any peculiar to America? What was their origin?

1. This decree of March 31, 1916, caused considerable attention in the Catholic press; it was simply a renewal of the decree of the Third Plenary Council ("Acta et Decreta" etc. n. 290) which prohibited charity balls as an abuse of Church gatherings; other parties are not prohibited. Dancing in our common American fashion does not meet the approval of the Church, as it may be an occasion of sin. The Bishop of Alton, Ill. in a pastoral letter of April 12, 1875, forbade dances for the benefit of churches. Round dances were then in special disfavor; now it is variations with which modern tursichorean art is so filled. Cf. A.E.R. Analecta 55 (1916) pp. 69-70. A.E.R. 58 (1918) p. 323—As also A.E.R. VIII (1893) pp. 46 and 50.

2. A second decree of the Consistory, dated Dec. 10, 1917. It does not prohibit picnics, merely the organization of dances at them and the attendance at such dances of the pastor. Analecta A.E.R. 58 (1918) p. 536.

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I

Even as the New World differed materially from the Old World, so did the Church in the New World find itself called upon to meet new and strange conditions; the way was not easy. For years before the beginning of any jurisdiction on this continent, there had been a missionary system; America outside the Church detested the name of a Bishop, and when the first Bishop was appointed he found it his duty to apply to the unorganized parishes the beginning principles of Canon law. This change from the primitive to the organized church was not accomplished without disturbance of the existing order.

The first really severe trial of the Church's strength (except for meeting the suspicions of a hostile population) came from within the fold, in regard to the matter of Church tenure. Up to 1815, the laity were foremost in the matter of church finances, a situation which is contrary to canonical discipline.¹ Bishop Carroll had instances of rebellion on his hands, not so much in matters of finance as in the matter of the choosing of pastors.² In the more missionary districts where no church was established, the laity called a meeting at which the priest officiated. The churches were accustomed to the continental system of "fabriques" of the French Revolution, which gave to the laity the preponderance of authority; the parochial trustees claimed rights over the property, the churches, the schools, and cemeteries, as well as that of appointing and dismissing the clergy.⁴ Recourse in disputes between clergy and laity was had, in violation of canon law, to the lay courts, which affirmed the episcopal control of congregation and priest.⁵ In 1816 under Bishop Connolly at New York, the right to select pastors and fix or alter salaries was the issue of dispute, and the congregation tried to depose the bishop.⁶ After the death

1. Priests were few in number and it rested upon the laity to support them; it was necessary for the new prefect to put this under canonical law, - and he found episcopal rank necessary to carry out his duties.

2. This was also contrary to ecclesiastical discipline. In 1785 Carroll was obliged to remonstrate with the trustees of New York who tried to consider their church a canonical parish to convince them that the system they desired was incompatible with the needs of the country. Rev. T. O'Gorman: "History of the Roman Catholic Church in the United States." 1895 p. 269

3. In the Long Island Star, in 1822, "the Roman Catholic Society is requested to attend at Daniel Turner's at Candlelight," at February 18th, 1822, - and it is announced that "The Rev. Mr. Powers, The Rev. Mr. Bulger and the Rev. Mr. O'Gorman, will perform 'Divine Service'" on succeeding March Sundays. - John G. Shea: "St. James, the 1st Church in Brooklyn, New York,"
U.S. C. H. Mag. I. p. 301.

4. This was in accord with the Protestant trustee system which was visible all about them; the early congregations had had but

of Bishop Egan of Philadelphia, in 1814, the diocese lay vacant for six years while priest after priest refused it, because of its fractious spirit to which they felt unequal.¹ Under Bishop Conwell, matters in Philadelphia² went from bad to worse, further complicated by the fact that the new prelate was not a citizen; but the trustees' revolt came to an end with the appointment of the Rev. Francis Patrick Kearick as Bishop. He interdicted the Church of St. Mary's.³ The loyal Catholics worshiped elsewhere and the contumacious board of trustees finally was brought to submission.^{3.}

- Such a condition as that could not exist in the American Church conditions without considerable scandal being created among the members not only of the immediate diocese, but the whole Church on the Eastern seaboard; elsewhere similar movements took place;⁴ but means were already taken to offset them.

Note four continued. little access to canon law as it existed where the church practiced it completely. See B. A. Thesis.

Note five continued. McCaffrey: History of the Catholic Church in the 19th Century. Vol II. PP.280

Note six continued. Ibidem. p. 281. The question was complicated in Baltimore, Philadelphia and elsewhere by the nationality problem. It was not entirely revolts of parishes; The trouble at the German Church Holy Trinity, Philadelphia,¹⁸²⁵ began with the intrigue of the Rev. J. W. Goetz, the assistant, The schism lasted several years. The mind of the hierarchy on the matter is revealed clearly by documents in Rev. Thos. J. Hughes, Documents Relative to the History of the Jesuits. and Shea's Great History. The trustees of St. Mary's Church, Philadelphia, opposed the joint action of the bishop and the pew holders in maintaining a second assistant priest. The issue was still unsettled when the Bishop died. Rev. T. O'Gorman: "History of the Roman Catholic Church in the United States (1895) p. 317.

Note 1. The Rev. Ambrose Marechal later Archbishop of Baltimore returned the Papal bulls appointing him. Rev. John David, also refused. The Very Rev. John Conwell, seventy-four years old, Vicar General of Armagh, Ireland, was chosen by the Holy See, August 24th, 1820. Ibidem. p. 318.

Note. 2. Archbishop Marechal's letter of 1818 indicates his fear at being appointed to this diocese; Bishop Conwell, on accepting the see, was inadequately prepared with knowledge of what was before him; old and unacquainted with American methods. After installation he withdrew from the Reverend Wm. Hogan of the cathedral his temporary faculties and roused a most malicious war upon himself; Hogan was first suspended, later excommunicated (1822) and finally condemned by the Holy Father. The trustees endeavoring to make their schism general, issued an American letter, calling the Propaganda a "Junta" and pretending to speak for all their Catholic brethren. When peace was seemingly patched up in 1829

Note 3, 4, and 5 continued.

In 1829 the First Provincial Council dealt ordered the bishop to refuse to consecrate a church unless the deed was duly executed to himself; the "ius patronatus" was not to be conceded in this country; the "ius institutionis" was opposed to Church discipline here; the bishop was to suspend priests who encouraged such a system; and laymen appointing or impeding the canonical appointment of pastors and priests were to be refused entrance to the church.¹ In 1837 the Rev. John Hughes of Philadelphia was made coadjutor of New York, and succeeded to the See in 1842; Irish, and used to the authority of the priesthood; young and experienced in the evils of trusteeism, he made it his purpose to adhere to the advice of the Baltimore council.² In 1863 he took advantage of the New York legislation in regard to New York Church corporations to insist upon a council of fabric which would include the bishop as president, the vicar-general, the pastor of the parish, and two laymen, chosen by the three ecclesiastics.³ This system which goes under the title of the "New York Plan" was approved by the Third Plenary Council and spread throughout the United States in the erection

Note 2 continued. after a false exercise of ministry for several years by one Rev. T. O'Malley, the trustees again attempted to trick Rome, but were reprovved and condemned.

Note 3 continued. Rev. T. O'Gorman The History of the Roman Catholic Church in the United States, 1895, p. 353. The interdict was effectually used elsewhere for the same purpose. The German congregation at Rochester was interdicted by Bishop Hughes several years. The difficulties of pastorship were solved by the appointment as pastor of Count Berenji of Hungary, in 1846, Rev. Ed. J. Zuerstein, "Catholic Beginnings in the Diocese of Rochester. C.H.R. I (1915) p. 297.

Note 4 continued. In the attempted reconciliation of 27-29 the rebellious and none-too-devout trustees had proposed a triple method of pastoral selection: a. the bishop might select and appoint after their consent, (b) a board of the bishop, two priests of his choice and three trustees, and (c) arbitration. They submitted with this plan a protest against the right of the bishop and Council wall was censured for admitting it at all. O'Gorman op-cit. p. 323.

Note five continued: There were incessant difficulties in Louisiana, New Orleans, Charleston, Philadelphia and elsewhere. McCaffrey: op-cit. 2. p. 284. Rev. T. O'Gorman; History of the Roman Catholic Church in the U. S. 1895, p. 325. and Martha L. Edwards: Religious forces in the U. S. 1815-30." Mississippi Valley Historical Review V. V. 1919 p. 441.

1. McCaffrey. op cit Vol II. 1913 p. 282. In 1840 the Fourth Provincial Council proscribed episcopal control of schools, and permitted corporation control of them. Sheldon: P: 315.

2. In 1866 the second Plenary council of Baltimore required that

Notes two, three and four continued.

of new dioceses.¹ The tradition is now established and law governs the difficulties. The French system was retained in Canada under the jurisdiction of the Archbishops of Quebec.²

Note two continued; pastors of the United States were not to appoint lay trustees without the consent of the bishop. (Acta et Decreta, etc. no. 198.) and approved the form of incorporation of Newark, which Bishop Hughes inaugurated. E. Taunton: Law of the Church 1906. p. 14. Cf. Acta et Decreta, etc. n. 201-2.

Note three continued: A. Mater: L'Eglise Catholique 1906 emphasizes the part taken in this work by the influx of a Irish clergy trained to administer finances. Vide B. A. Thesis supra p. 146 By this system all churches and their resources are the property of the bishop. He remits the care to the pastor; an annual inventory is required to be communicated in public to the parishioners and approved by the diocesan curia. The Third Baltimore Plenary Council prescribed the erection of a course in accountancy in all seminaries.

Note four continued: It was widely extended by the bishops afterward wherever state law would permit. Emphasis was placed upon the ecclesiastical side; for example, a typical document in the archdiocese of St. Paul: "Whereas, the undersigned John Ireland, Roman Catholic Bishop of the Diocese of St. Paul, Minnesota, deems it advisable to have created an organized a religious corporation within this state for the purpose and with the powers specified in the Statutes of this State, in such case----- and has associated with him for that purpose Augustine Ravoux, Vicar General of said diocese and ----- the Roman Catholic pastor of the Church of _____, and whereas the said bishop vicar general and pastor have in accordance with the statutes in such case provided selected and designated to be associated with them in the formation. etc. Articles of Incorporation of St. Lawrence Parish 1887.

1. In Illinois, Kentucky and South Carolina the bishop was still a "corporation sole" in 1906; whether these dioceses have since inaugurated changes I have not been able to discover. In some other states the bishop was in fee simple under civil law, and the trustee under church law, a status dangerous for inheritance, should the prelate die intestate. The French system was still used in Canada; and in this country the advice of the consultors must be had for the contracting of debts over \$5,000.00. Rev. Pa. Baart: "Ownership and Administration of Church Property. A. E. R. 35 (1906) P. 396-9. In 1911, the Sacred Congregation of the Council ordered the Parish corporation of the New York Plan to be introduced wherever possible, safe-guarded by the provisions of the New York law. The holding of diocesan property in fee simple was abolished; and the "corporation sole" system was permitted, where the New York Plan was not feasible, provided that it be understood to include the advice and consent of the diocesan consultors. Analecta. A.E.R. July 29th 1911. A. E. R. 45 (1911) p. 585.

2. P. A. Baart: supra cit pp. 398 In Louisiana in 1837, the French system flourished; we read the report of the "marguilliers" of Donaldsonville, commending their departing pastor, Father H. Brassac. Cf. Heracle Brassac G. H. R. III. p. 402.

"Americanism" the angry title applied to the activities of American prelates by the French, became the watch-word of a movement in Europe among those who suspected the Church in America of adherence to Catholic discipline and ideals.¹ The charge was instituted over the "Life of Father Hecker" the originator of the American Paulist order, a book written by Father Elliott, C.S.P. and translated into French by M. L. Abbe' Klein²; and the principal opponents of the American freedom of action as exemplified in the Paulist order were Father Coule' of the Jesuit order and M. L' Abbe' Maignen.³ The movement was complicated by the nationalistic aims of the European states, as exemplified in the Polish Independent Church then in schism.⁴ and the desire of Cardinal Taschereau of Quebec that the French Canadian immigrants be given French Churches. Moreover, in 1891, at Lucerne, the San Rafael Society at Lucerne suggested this nationalistic movement for Italians, and petitioned 1892 for an Italian ordinary.⁵

A spirited defense of the American hierarchy was made by our prelates: Archbishop Ireland; on his "ad limina" visit to the Holy City preached several thoroughly vindicating sermons there⁶ and by his addresses in Paris established the confidence of the French

1. Archbishop Ireland and Cardinal Gibbons speaking in 1889 at the American Centennial celebration expressed the American attitude of the Church in this country; and the lay congress which took place between the celebrations and the inauguration of the Catholic University, declared itself against the special consideration of nationalities or races, except for the maintenance of the faith for new immigrants. The French with the approval of Cardinal Tascheran, contended that French was necessary for French Canadian immigrants, and with the French Journal of New England criticized the "Americanism" of the United States Hierarchy. This helped to rouse the controversy. Cf. McCaffrey: History of the Roman Catholic Church in the 19th Century. p. 336. and Sheldon: History of the Christian Church p. 111
2. Abbe' Klein is well known and liked in America (p. 314) and was a member of the French ecclesiastical Mission on the Centennial of Cardinal Gibbons.
3. These priests issued a pamphlet "Le Pere Hecker: Est il un Saint" which accused the American Church of independence of the Holy See.
4. Vide supra p. 108 See next page.
5. McCaffrey: Op. cit. p. 331 This society was organized in 1868. For description of its work see infra p. 108
6. In 1898 and 1899 directly resulting in the Papal letter ad rem. In 1897 Mgr. Denis O'Connell, talking to the International Scientific Congress of Catholics at Fribourg in August (an address translated into French and Italian) explained that the conditions most contributing to the development of the American Church was unhampered liberty; that according to the nature of the American Constitution progress was unhampered. Cf. Book Review by Right Rev. T. J. Shahan in C.U.B. 1897 II p. 285.

in the American clergy.¹ The result was the Papal letter of Leo XIII "Testem benevolentiae" addressed to Cardinal Gibbons in January, 1899, which vindicated the American clergy and relieved them of the charge of disloyalty to the Holy See. The Life of Father Hecker was withdrawn from the market.²

In a way this question of Americanism was the outcome of the earlier racial church question. For the preservation of the English speaking Church and the prevention of a most diverse group of rites and languages in the American church, the action of Bishop Carroll and his colleagues was absolutely necessary; the charge of Americanism differs from this earlier question in that it has a political aspect of considerable importance; and the stand of the American prelates as exemplified in that of Archbishop Ireland, obtained for the American Church continued freedom of development.³

1. American Auditors of the Archbishop's speeches abroad were struck with the effect he made upon his foreign audiences. That they played a large part in Papal support is not doubtful.

2. McCaffrey: "History of the Catholic Church in the 19th Century" Vol. II. p. 336. and Paulist pamphlet: "The Paulists and Their Work." The Editorial in the Columbian Reading Union quoted in the Catholic World May 1901 is justified in claiming "Americanism may be truly be said to have had more place in the inauguration of hostile French writers than in the American mind."

until

3. The whole story will not be written with a complete life of the Archbishop is written, and maybe that will be inadequate for lack of direct information.

A question that assumed considerable importance in the eyes of Americans in the severe years of war just past, was the exact status of foreign-language churches. Where the institutions are independent the question was complicated; but in the Roman Catholic Church the answer was easier. Foreign-language churches of Roman Catholic profession originated in this country prior to the adoption of the Constitution;¹ They developed to meet the demand of foreign-speaking people who find it difficult to use a language strange to them in the intimacy of their spiritual life.² These churches are not under a foreign-speaking bishop, but are totally at the discretion and under the jurisdiction of the ordinary.³ As a result they see with each new national influx a temporary period of prosperity, and then as the

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1. The first actual incorporation of a foreign speaking congregation was in 1788, the corporation of Holy Trinity Parish of German people, Philadelphia, since 1741 this group of immigrants had been administered to by the Jesuit Fathers, Wm. Wappler and Theodore Schneider, who had founded several missions for Germans in Pennsylvania, none, however, distinctly national. The movement began with a separate burial ground bought in 1768⁷ and ^{had} the approval of Carroll, after the congregation was organized, and the land bought for a church.

2. They may pick up enough English to understand the spoken language although the aggregation of colonists to their own race colony commonly retards this process. But when it comes to confessing their sins, or to receiving their spiritual direction, or to praying the habit of a life-time asserts itself, and change is difficult.

Note 1 continued: and a pastor elected. Dec. 2nd, 1789. The vicar's approval came slowly, because of "trustee" difficulties and possibilities of jealousy made slow action advisable. N. A. Webber S. M. D. D. National Catholic Churches in the United States C. H. R. I. pp. 423-427.

3.

3. Though these churches are still necessary, no more may be established without the express permission of the Holy See; nothing can be changed in the existing ones without the same permission. The idea is to bring about uniformity of discipline under one pastor Rev. Stanislaus Woywod: O. F. M. "The Second Book of the New Code" in "The New Code of Canon Law." 1918. p. 64.

old generation dies off, the new, whose use of the native tongue has only been domestic, slips out from the control of the national church and goes to swell the ranks of those who "spika da English." 1

The Germans were the first builders of Catholic Churches distinguished for the use of their native tongue. In 1792 a congregation was organized in Baltimore under the Reverend Wilhelm Reuter, who was unacceptable to Bishop Carroll; making common cause with Philadelphia, it applied at Rome for a German Bishop. When Bishop Carroll opposed this movement, and the leaders evidenced an insubordinate spirit Rome refused to make such an institution. 2

Among the Italian missions is the place where the missionary must labor hardest. The Italian in the United States is not the Italian of Rome, Venice or Naples; he is a law unto himself. The Popes of the last half century have looked with observant eyes upon the emigration of their countrymen, and the state of their spiritual welfare on this continent. - Pope Leo XIII, in a letter to the American hierarchy, December 10th, 1888, discussed the needs of the Italians in this country. He suggested that (A) Italians born in this country be sent to the Seminary at Piacenza³ for training, that would enable them to minister to the immigrants of Italian nationality, (b) that priests thus educated be placed in America under the jurisdiction of the ordinary and the direction of experienced parish priests; (c) that missionary centers for a small Italian population be erected, the details left to the prudence of the Bishop; and (d) that information regarding the condition of Italians in the various dioceses be furnished to Propaganda. 4

1. The Italian situation in Minneapolis is in about this stage just at present. The English-speaking children are attending English speaking churches; with the advent of prosperity the homes are scattering; and the mission for Italians finds its members dwindling; this seems to confirm Seward's statement that original assimilation in "national" schools is making excellent Americans of the second generation." Rev. J. Burns: "The Development of the Catholic School System in the United States." 1912 p. 298.

2. This resulted in a schism in Baltimore which lasted until 1804, in the course of which Bishop Carroll was refused admission to the children church by the trustees. A Writ of Mandamus was necessary that the Rev. F. V. Brisius be accepted as rector. The Church now is called "St. Alphonsus". Shea: Life & Times of Archbishop Carroll: p. 430. Also N. A. Weber. S. M. D. D. National Catholic Churches in the United States. C. H. R. I. p. 430.

3. Then two years old - at that time.

4. Letter of Leo XIII to American hierarchy A.E.⁴. I. p. 45 ('89).

He subsequently bestowed spiritual privileges upon members of the San Raffaele Society, organized in both Europe and America for the benefit of the immigrant;¹ and in 1914 Pius X. by a motu proprio, founded at Rome a college to give Italian priests who would volunteer for the work of training to serve Italian emigrants two years.²

A third important region of Europe whose citizens have lately been seeking the promised land is that of the Balkan States. Hungary and Poland. The national problems this immigration raises have not yet been settled satisfactorily; but agencies similar to the Italian form are now engaged upon them, with some hope of solution. The congregations of these people are apt to be fractious, their clergymen independent; strong episcopal discipline has at times been necessary. In 1898, the bishops of Italy were requested by the congregation of Propaganda not to ordain for America foreign students (especially Poles) who were without genuine diocesan letters of their proper ordinaries.³

In 1899, the Congregation of the Holy Office announced the renunciation of a priest who had originally received Jansenist faculties from the "Old Catholic" Bishop of Berne, and had subsequently disagreed with the Anglican bishop of Green Bay, Wis. with resultant schismatic movements on Chicago and Buffalo.⁴

A method of eliminating the difficulties caused in this country by the looseness of the diocesan system of these semi-schismatic Balkan states, the swing in America has been toward placing congregations of this sort under Polish and Hungarian priests trained in this country; this was advocated by the Archbishop of St. Louis in 1902.⁵ One of the biggest difficulties to

1. Secretariate of Briefs June 1st, 1900. A. E. R. 23 (p. 596.).
2. Motu proprio of Pius X. March 19th, 1914. A. E. R. 50 (1914). p. 722. A decree of the Consistorial Congregation in 1915, asks the supervision (careful) and choice of priests destined to minister to Italian workmen. A. E. R. 52 (1915) pp. 585-6. Lay social workers are alive to the situation, as witness the "Christ-Child Society" Washington, D. C. St. Rose settlement house, New York, and Madonna House, Philadelphia. The largest Italian Sunday School is in the Chicago West Side, a product of lay endeavor, Cf. W. H. Agnew. S. J. "Pastoral Care of Italian Children in America" A. E. R. (1903) p. 264 and Fr. J. F. Nicholas O. P. A. E. R. 39 (1908) p. 680..
3. Analecta document of May 2nd, 1898, A. E. R. 19 (1898) p. 632. At the same time the request was made to American bishops not to receive such men.
4. After his Wisconsin difficulties, the pastor turned to the Russian schismatic church for consecration as bishop of the Polish Congregations under his care. After correspondence with him and some other schismatic bishops, he has "come over to Rome," leaving one group of his earlier followers heretic, and the other, at Buffalo, a schismatic church. His idea was to found a "Polish Catholic Church." for details see "A Close Observer." in Recent

be met here is the small number of priests who are capable of undertaking the care of these races, congregations are crowded, and pastoral care is necessarily inadequate.¹

The following plan is used in all national churches. National Congregations are established, consisting of families who live within the geographic confines of English speaking parishes, one or more in number.² Where parishes are not so established, the pastor of a large church has an assistant who speaks the foreign languages for necessary purposes, whilst the pastor has full parochial rights over his foreign population.³ The pastors are to be chosen by the bishops with the same care as are the priests sent to the Philippines, and before taking charge they must exhibit the necessary documents.⁴ The children are not bound to the parish of their fathers' tongue; nor are adult immigrants attending the English churches bound thereto.⁵ The national church is a convenience, and not a binding law.

Note four continued: Schismatical Movements in the United States. A. E. R. 20, 1899 pp. 1-13.

Note five continued: A. E. R. 26 (1902) Studies and Conferences. pp. 215-16.

1. One congregation in Chicago, 1899, numbered 40,000 souls. Cf. letter of Rev. W. Kraszka of Ripon. Wis. A. E. R. 21 (1899) p. 202. This is entirely too large to be wieldy.

2. S. B. Smith: Elements of Ecclesiastical Law. 1828 p. 372

3. A. E. R. Studies and Conferences 33 (1905) p. 311
for awhile in the early history of German churches in Pa., priests of German nationality could not be naturalized to hold land, wherefore it was necessary to take out legal title in the name of British subjects members of the church or of other churches. This resulted in difficulties, and was later remedied under the United States S. M. S. A Historical Sketch of the Ancient Parish of St. Mary's, Lancaster, Pa.: U. S. C. H. Mag. I. p. 42.

4. A. E. R. 51 (1914) pp. 70-76.

5. S. C. P. E. July 26th, 1897, A. E. R. 38 (1908) p. 69.

National churches naturally have had influence on the development of the "American" churches. As a part of the movement toward nationalism in the United States came the protest to the Holy See in 1892 followed by the "Americanism" charge that roused Rome in '98 and '99. Moreover the foreign groups within the states, German and Southern European, have developed social and mutual benefit associations among themselves,² as well as schools,³ and the Irish have had no small hand in the development of the present system of parish finances.⁴

(2.)
Another phase of internal divisions of jurisdiction is the relation of the Oriental rituals used in this country to the administrative rights of American bishops. There are considerable numbers of Oriental adherents here; their relationship to diocesan origin is not generally known.

The Greco-Ruthenian Rite, is the largest of the churches of Oriental rite in America. It is ministered to by priests with Ruthenian diocessional letters from abroad, or by newly ordained students from the college of the Greek rites in Rome. Letters asking erection of a Ruthenian vicariate Apostolic in the United States appeared as early as 1892.⁵ A bishop of their own rite was first appointed for them in 1908.⁶ and on October 2nd, 1910, the Greco-Ruthenian Cathedral was consecrated.⁷ By the decree of the Sacred Congregation of Propaganda, May 28th, 1913, full and ordinary jurisdiction over the faithful and clergy of this rite was given to this bishop; which constituted him the only true ordinary of the Ruthenians in the United States.⁸

1. For Catholic immigration problems in this country see *infra* p. 137 and for Americanism *supra* pp. 103ff.
2. Vide *infra* p. 150+151
3. For a good discussion of the work of the Catholic National School see Burns: "The Growth and Development of Catholic Schools in the United States 1912. Chs. _____ preceded the church in the work Americanization (The school has _____)
4. For trusteeism and its attendant difficulties Vide *supra* p. 100. The hierarchy, also, is preponderantly composed of sons of Erin.
5. Letter of M. Cardinal Ledochowski to Cardinal Gibbons. Rome May 10th, 1892, A. E. R. VII 1892, p. 67. This letter also requests that bishops having charge over the Ruthenian rite in the United States send back married priests to their proper dioceses abroad and that in future celibates be sent to live in the presence of ordinary and subject to him.
6. The constitution of Pope Pius X. June 14th, 1907. The measures taken by the Cardinal Archbishop of New York are given below. Vide *infra* p. 113 Right Reverend Owen B. Corrigan D. D. "The Chronology of the American Hierarchy." C.H.R. 2 pp. 163-164. Orbis Catholicus gives this date as 1905.
7. Orbis Catholicus: 1918 p. 633 The Ruthenians hailed this as an Note seven and eight continued.

111

The Ruthenians in Canada have situation similar to that of their American co-religionists. In 1908, at the first American Catholic Missionary congress, a Canadian appeal was made for a missionary college, for means to foster the spiritual life of 150,000 Catholic Ruthenians.¹ The Canadians received a bishop of their own rite in 1912.²

Outside of the Ruthenian rite in the United States, are considerable bodies of Greco-Melchites,³ the Italo-Greeks,⁴ the Roumanian or Greco-Roumanians⁵, and members of the Maronite rite⁶. All of these churches are in communion with Rome.⁷, though

7. (cont)
occurrence of national importance.

Note eight continued. Right Reverend Owen B. Corrigan, supra-cit p. 164. The Ruthenian rite uses the Byzantine rite in old Slavonic, uses leavened bread, and has communion under both kinds. It numbers 500,000 in this country and has about 155 secular and regular priests. Orbis Catholicus, 1918 p. 633. It has 152 churches with resident priests.

1. Very Rev. E. A. Burke: "Need of a Missionary College" in First American Catholic Missionary Congress (proceedings) 1909, pp. 83 and 84.

2. Orbis Catholicus: 1908 p. 603. there were registered in 1918, about 250,000 Ruthenian Catholics in Canada, ministered to by about 18 secular priests, eight regulars, and seventeen churches with Resident priests, and some eighty-one missions.

3. The Greco-Melchite rite is in Arabic and fragments of Greek. The adherents use leavened bread, and receive communion under both kinds. About 10,000 are estimated to be in America, where they have sixteen churches and fifteen priests, of whom the greater number are monks of the Order of St. Basil. Orbis Catholicus. 1918. p. 32.

4. The Italo-Greeks in America are centered chiefly in the three largest cities, New York, Chicago, and Philadelphia. There are about 20,000. They are completely under ordinaries of the Latin rite, with usually a vicar-general who makes them his special interest & ibidem op-cit. They use a Latinized Byzantine in Greek rite, leavened bread and both species communion.

5. The Greco-Roumanian members use the Bezzantine rite, leavened bread, and receive communion under both kinds. A few priests and about 50,000 laity (~~members of members-e-~~) are thought to be in this country. Ibidem p. 634. The influx of members of this rite is increasing. P. S. J. A. E. R. VIII 1893, pp. 128-9.

6. The Maronites receive Communion under one kind, and eat unleavened bread, thus differing from those above. Their rite is a Romanized adaptation of the West Syrian Rite, and their liturgy is in the Syrian language. About 25,000 of them are in this country and Canada, ministered to by about 20 priests. Ibid. p. 625. There is no schismatic Maronite church.

Note 7 continued.

they practice their own rites. In this country they have not sufficient numbers to justify an ordinary of their own rites, so wherever a congregation of any of these rites is organized, it is under the jurisdiction of and with the consent of the local ordinary.

The Irish and European Catholic priests of the United States looked with distrust or with misunderstanding upon the somewhat turbulent peoples of the South when the inrush began; but as the inrush has continued and swarthy faces have grown more familiar upon the streets of our larger cities; when the realization of national differences tolerated by the all-embracing Church more thoroughly penetrated the American Catholics, the helping hand has been extended to the newcomers and the work of making them Americans "has begun among them." They labor under difficulties of language and custom more than do the hardier immigrants of the North, they do not understand the financial system of the American parish, and their pastor waxes ~~weary~~ thin while he lives upon the sweat of his brow and little more; but their piety is great, and they are amenable to the moulding process, adapting themselves through their children. Like all immigrants they suffer from clannishness, and it is the work of the American priest to whom they turn with confidence, to bring home to them the American ideal.

All members of Oriental rites are subject in this country to special regulation. Parishes are founded for them on the basis of rite, and they are not held from these parishes by territorial limits. They may conform here to the Latin rite, but if they return to the mother country they must return to their own rite; if they are making permanent residence here, they must make an appeal to the Pope to change their rite, and where a bishop has many adherents of the Ruthenian rite in his diocese he is to delegate a special priest to their care.¹ A catholic of whatever rite may receive the Blessed Eucharist at any time from a priest of the Latin or the Greek ~~Uniate~~ rites, if no church of his own rite is in the vicinity.²

Note seven continued: The complete list of Eastern churches in communion with Rome as classified under the new congregation of Oriental rite includes:

- | | | |
|------------------------|------------------|--------------|
| A. Byzantine | B. Syriac | C. Armenian |
| I. Greek (a) Pure | A. Pure | D. Coptic |
| (b) Greco-Melchite | B. Syro-Chaldaic | (a) Egyptian |
| (c) Italo-Greek | C. Syro-Malabar | (b) Abyssian |
| II. Slav (a) Ruthenian | D. Maronite | or Eilipian |
| (b) Bulgarian | | |
| III. Rumanian | | |
| IV. Georgian. | | |

1. A decree of the S.O.P.F. May 1st, 1897, quoted in A.E.R. 18 (1898) p. 67. This is in order to keep them adherent to some rite and to insure their stability ex-schismatics may not be keen to distinguish differences, and subterfuges have been practiced to wean them from their adherence. Notes one and two continued.

Where Catholics of the Latin and Greek rite intermarry, the children are to follow the practices and precepts of the rite of the father, should conflicts arise.¹ If Catholics marry Greeks of the schismatic church, the marriage is regarded as "mixed" in the canonical sense, and the customary "cautions" are required.² The rules of national churches in regard to jurisdiction hold similarly in the case of ritualistic differences and parish lines.

Alienating influences have been at work in America; they sought to create in the mind of the immigrant a sense of but vague distinction between churches; churches of reputable fame have altered their own tenets to admit imitations of the Oriental liturgies which by close adherence to form have confused the minds of immigrants.³ The Church is prepared for attacks of this nature; but the difference in temperament of Southern immigrants with their racial and liturgical variations, requires constant tact.

The residence of the Ruthenian ordinary is New York; he has a vicar-general in Philadelphia. He transmits his quinquennial report to Rome through the Apostolic Delegation; and the delegate is to settle controversies with the Latin rite. All Ruthenian rectors are placed "ad nutum"; and until American clergy take up the work, priests still incardinated in Galicia or Hungary are "loaned" by their ordinaries without losing their incardination.

Note one continued. Cardinal Farley of New York, in whose archdiocese most of the Greek rites have adherents, established four special bureaux. (1) Italians, (2) Ruthenians, (3) Slavs, (4) Asiatics each of two vicar-generals taking care of them. A. E. R. 48 (1913) p. 220.

Note two continued. S. C. R. F. August 18th, 1893. A. E. R. 10 (1894) Analecta p. 71.

1. Propaganda ^{Right Rev.} Rademacher, Bishop of Fort Wayne. April 11th, 1894. A. E. R. 11 (1894) p. 51.

2. In other words, the Catholic is considered as marrying a non-Catholic, and the promises in regard to the rearing of the children are required. The marriage laws in regard to Oriental rites were in no way altered by the "Ne Temere" decree of 1908. A. E. R. 38 (1908) p. 434. Cf. supra p. 80ff.

3. The churches are not the only ones who pay upon credulity. In 1912 the Propaganda found it necessary to issue a warning against allowing Orientals to collect in any foreign diocese without permission of the Congregation. Greek rites have less strict ecclesiastical discipline than those of the Latin rites, and private or congregational schisms occur frequently. An instance of this is the proselytizing done under the Russian Gov't officialy in Marblehead, Ohio, which endeavored to ~~deceit~~ ^{deceit} the authorities of the "Russian Pope"; J. Pierre Schondorff. A. E. R. 31 (1904) pp. 183-84. the decrees quoted are two of the S. C. P. F. Jan. 1st and June 15th, 1912. They forbid also the entrance of

Notes three and four continued.

In carrying on this work of amalgamation, the first necessity to the American Church was that of having a unified head and policy; ecclesiastically it was a question as to whether there would be one common church frame or as many differing forms of organization as there were foreign national elements of the Catholic faith in this country. The question took a political, more acute form in the problem of "Americanism" that aroused the Catholic world in the late nineteenth century.

(3.)

While the United States was growing, elsewhere in the world the forces of new life were also developing. While England's colonies built their trade and fought their quarrels with the mother country, Spain's colonies were living a different sort of existence; the new world was being opened to European institutions; European citizens, on the new continents, felt the surge of primitive life, and braved the wilderness. With them, eager for souls, went the Church militant; few were the exploring expeditions unaccompanied by a priest; the Indies, Mexico, and the Islands of the Pacific saw the spread of Catholic culture. Now, in the course of events, this expanding nation has come to encircle some of these outer lands, places where the Church Militant came, stayed, and produced a civilization with which Americans are amalgamating, with adjustments necessary and beneficial on both sides. In some of American acquisitions jurisdiction has been complicated; but the Papal congregations, though they may run slowly, have untangled the web, and provided, according to convenience, the territorial adjustment of our additions since 1789.

Notes 3 continued. of Oriental ritualists into religious orders and communities of the Latin rite, and put the ordinaries on guard against permitting the saying of Mass by priests of an Oriental rite without investigation. A. E. R. (47) 1912. Pp. 467-8

Note 4 continued. Sacred Congregation de Prop. Fide. August 7th, 1914. A. E. R. 51 (1914) pp. 586-92. This contains thirty-four rules for the use in the country. Ruthenians here have about fifty schools (1912) with lay teachers and some sisters of St. Basil. Burns. o.c. (1912) p. 335.

Alaska, which now civilly has the status of territory represented at Congress, is a vicariate Apostolic of the Church, dependent upon Oregon.² Christianity of the Greek Orthodox rite was introduced into the country by the Russians as early as 1794,³ but Latin Catholicity had little administrative hold until after the purchase by the United States in 1867. The Oblate Fathers of Mary Immaculate established themselves there in 1871,⁴ but the missionaries there now are of the Society of Jesus. The Territory was at one time under jurisdiction of Victoria (1874) when the episcopal see moved from Vancouver Island, to which it had hitherto been attached.⁵ It was created a Prefecture Apostolic and placed under Oregon, July 17th, 1894; it was raised to a Vicariate Apostolic, Dec. 22nd, 1916.⁶ The present Vicar-Apostolic is the Jesuit father, Mgr. Joseph Raphael Crimont, who has under his control 7,000 white subjects, and 4,500 natives.⁷

1. Though not in Congress.

2. The archdiocese of Oregon City is the Metropolitan of this province.

3. The ecclesiastical history of Alaska begins about 1741. There is record of the visitation of the territory by a Franciscan priest in 1779, but no permanent establishment was made there. Cf. John Reobo O.S.F. "Alaska in 1779" U.S.C.H.S. Historical Records and Studies XII p.89

4. Rt. Rev. Owen B. Corrigan The Chronology of the Catholic Hierarchy of the United States C.H.R. III P385

5. Ibidem loc. cit.

6. Orbis Catholicus 1918 p.642

7. These compose the population ministered to in 36 churches (1918) by 22 clergy. There are in the territory 4 communities of women and one of men. Ibidem loc. cit.

Porto Rico is one of the oldest Catholic centers now within the civil jurisdiction of this country. As early as 1493 Pope Alexander VI urged the Ruler of Spain to Christianize the island; and in 1504 (Nov. 15) the first province of the clergy in the New World was founded by Pope Julius II.¹ The first residential Bishop to reach the West Indies was the Reverend Alonzo Manso, canon of the Cathedral Church of Salamanca; transferred from Magua to San Juan, he took possession of the latter in 1513.

When America took over Porto Rico, the diocese of San Juan was quasi-vacant, as the Bishop-elect Don Fr. Francisco J. Valdes, a Spanish Augustine nominated to the see in 1897, had not taken possession. He resigned his appointment because of the change in national sovereignty, and the bishopric was given to Dr. Jas. Humbert a Marist priest of America; he took possession Dec 20, 1899.³ Blenk,

At the time of Bishop Blenk's appointment the question of schools was paramount; they became an important interest of Archbishop Jones O.S.A. who succeeded him in 1907.⁴ The Redemptorist fathers were the first American missionaries sent to Porto Rico; the American sisters of charity followed them a year or so afterward.⁵

The diocese of Porto Rico as it is now termed naturally aroused the interest of American Catholics, when, the earliest foothold of the Church in America, it came into our possession. It is not linked directly with the American Church save in matters of personnel and natural interest; since Feb. 20 1903 the diocese has been directly subject to the Holy See.⁷

1. The three dioceses of Hyguata, the metropolitan; Magua and Bagua, suffragans, were erected by this Bull "Illius Fulcite" praesides" but were repealed by the Bull of Aug. 11 1511, which erected three sees of Santo Domingo, Concepcion de la Vega, and San Juan (Porto Rico) under the province of Seville. The diocese has celebrated its fourth century, an unusual event in America. Cf. Rev Ed. Ryan D.D. Diocesan Organization in the Spanish Colonies C.H.R. II p. 156. Henry G. Doyle A.M. Early Days of the Church in Porto Rico C.H.R. IV. p. 345.

2. San Juan meant at that time the whole island of Porto Rico; the name San Juan is now applied to the capital city. Rt. Rev. Owen B. Corrigan The Hierarchy in our Colonial Possessions C.H.R. IV p 80

3. Henry G. Grattan Doyle; Episcopology of Porto Rico C.H.R. I P362

4. In 1907 Bishop Blenk was promoted to the archepiscopal see of New Orleans.

5. Rev. John Lynch C.S.R. paper on: Porto Rico: The Second American Missionary Congress. 1913 pp. 206-7 ^{at}

Notes 6 and 7 continued.

The Philippine Islands, since the war with Spain are entirely in the province of Manila. The see of Manila was erected by Gregory XIII in 1581; fourteen years later it became a metropolitan with three suffragans sees, Cebu, Nueva Segovia, and Nueva Caceres,

The see was originally an appanage of the metropolitan see of New Spain (Mexico).

Early in Philippine history the Spanish Inquisition was established in the Philippines.¹ The commissary² thereof overstepped his authority in the Salcedo affair³ and as a result the authority was transferred to Vicar-Bishop. When some of these likewise exceeded their power a brief of Pius VII, Oct. 5, 1829, forbade abuses of authority; in July, 1835, these special courts were abolished and appellate⁴ jurisdiction was given to the department of Grace and Justice.

6. (Continued) The Catholic population of Porto Rico is estimated at 1,000,000. There are 93 churches and 28 chapels with 129 priests, 60 of them religious. The religious communities number 15, ten of them consisting of women. Orbis Catholicus 1918 p 458.

7. (Continued) Rt. Rev. Owen B. Corrigan The Hierarchy in our Colonial Possessions C.H.R. IV p. 80. The apostolic delegate to Cuba and Porto Rico is Mgr. Adolphus Allen House Archbishop of San Domingo. Orbis Catholicus p. 573

1. Mar. 1, 1583, by an act of the audiencia of Mexico. C.H. Cunningham "The Inquisition in the Philippines" III p 417 C.H.R. III p 417.

2. Simply an executive agent of the Tribunal of the Inquisition in Mexico for the Philippines. He had no independent jurisdiction. IBI p 4

3. The details of this case are given in the article cited above.

4. Ibidem p. 445 By the Philippines are meant the eight peoples who became Christians under Spanish rule. The Tagalog, Pampang, Pangasinan, Sambal, Ilo, Ibanog, Bicol, and Bisaya. There are also pagan Malayan peoples and Moros in large numbers. Ibidem p. 382.

The Spanish Union of Church and State as exemplified in Mexico, was reproduced in the Philippines. The work of civilization was early undertaken by the friars (Manila in 1571 was entrusted to the Augustines) whose priests had a double allegiance a) to the head of the order in matters of conventual rule, and b) to the immediate secular rule, including episcopal visitation on the part of the Bishop. Full exercise right was not always permitted by the religious or clergy.² An estimate of the resident friars in 1892 gives the number as:

Augustinian-----	2,082,131.	
Recoletos (discalced Augustinian) --	1,175,156.	
Franciscans-----	1,010,751.	
Jesuits (figures of 1885)-----	213,065.	
Dominicans-----	699,851.	
Secular-----	967,294	
Total	6,148,250.	3

The treaty of Paris 10, 1898, transferred the Philippines to American jurisdiction⁴. Immediately arose the question of the disposition of Church lands, which in the Spanish system were held in title by the state.⁵ This was eventually settled by the

1. The warrant was issued from the Augustinians in Mexico City, 1564. Six of them went to the Philippines; the leader later returned. Jas. A. Robertson: Catholicism in the Philippines C.H.R. III p.377

2. Ibidem p.379.

3. The preponderance of regulars is evident. A.E.R. The Monks in the Philippines p.197

4. There is an interesting story that when Dewey was at Manila, Father Reamey, the Chaplain, sent into the city Fathers Dougherty and Mc Kimon, who convinced the archbishop that opposition would be ridiculous. Rev. Jos. Casey. U.S. Army: 1st American Catholic Missionary Congress

5. Spain defrayed the costs of religion under an agreement which gave her the right to appoint Ecclesiastics. Tithes were not collected. The revolt against Spain therefore centered largely about the friars.

establishment of a court in the Philippines, to which these cases of disputed jurisdiction were referred.¹ Concurrently a schism was dividing the natives, a schism led by Gregory Aglipay y Labayan.² The United States bought large estates of the regulars; and many of the religious withdrew to Spain;³ their places were to be taken by American priests.

Religious establishment of the American clergy came in 1902. Archbishop Chapelle of New Orleans had acted as Apostolic delegate during the period of settlement.⁴ He was then succeeded by Monsignor Guide, the canonical Papal delegate; and on December 2nd, 1902, the Papal Encyclical to the Philippine bishops "Quae mare sinico," made an upheaval in the Philippine system.⁵

Diocesan division had been insufficient under the Spanish regime, although parishes were well organized.⁶ This Encyclical announces the erection of four new sees,⁷ Lipa, Tuguegaras, Capi8 and Zamboanga, and the appointment of Monsignor Guide.⁹ It established for the government of the Church in the island, a canonical metropolitan chapter, to consist of at least ten canons.¹⁰ and it permits diocesan consultors as a secondary plan where the maintenance of a cathedral chapter is otherwise impossible. It established the method of administering "sede vacante"¹¹ and makes the Manila University a Pontifical institution.¹² It encourages the instruction of a native clergy, and urges a rapid establishment of diocesan seminaries according to the decrees of the Council of Trent.

1. In 1902, Taft, who had been head of the second United States commission of investigation (Dr. Schumman headed the first) conducted negotiations with the Pope with the aim of buying the friars holdings. He likewise suggested the substitution of American priests. The Vatican, held general removal inopportune, but promised subsequent use of American. J.A. Roberts in: op-cit. p. 330

2. Aglipay chanced to possess episcopal faculties for the diocese as well as a chaplainship under Nozalala. He was excommunicated in 1899, and was a source of continual trouble among the insurgents. In Sept. 1898 he had assumed the power of a bishop; later he attempted to negotiate with Rome through the papal legate in Spain and with an ally, one Reyes, in 1903, announced the formal schism. Extra Phil Cath Church Ibidem p. 329.

3. Ibidem p. 390.

4. Letter of Leo XIII to the Archbishop October 28th, 1901 A.E.R. 26, (1902) p. 196.

5. Jas. A. Robertson: The Aglipay Schism C.H.R. IV p. 331. The text of the Encyclical is translated. Analecta A.E.R. 28 1903 pp. 332-340

6. Right Rev. D. S. Dougherty D. D. Address, 2nd American Catholic Missionary Congress p. 188.

7. The diocese of Jaro had been erected May 27, 1865. These did not take place on April 10, 1910, Pius V. erected four new ones, Calbayon and the other three.

Notes 8, 9, 10, 11, and 12 continued.

It likewise encouraged the active co-operation of regulars and seculars, and demanded from all clergy reverence for the proper authority.¹ The diocesan mission system, modified from America, was introduced.²

The next problem before the organizers was the appointment of proper men, and the question of where to obtain them. There were at that time (1898) in the Philippines 1,642 priests,³ 967 districts, 746 parishes, 105 mission parishes, and 116 so-called "active missions" with 6,559,998 Catholic laity, or one priest to every 2995 natives.⁴ There were also four homes for girls, two large orphan asylums, one University, five Seminaries, ten hospitals, 2,140 pueblo schools, and a variety of lay social organizations.⁵ Some of the Spanish priests withdrew at once, and the American hierarchy needed recruits from its own clergy.⁶ At the request of the United States Archbishop Harty was sent to Manila,⁷ Bishop Rooker to Jaro,⁸ Bishop Hendricks to Cebu, and Bishop Dougherty to Nueva Segovia.⁹

Note seven continued. Right Rev. Owen B. Corrigan "The Hierarchy in our Colonial Possessions. C. H. R. IV p. 80. At the same time (1902) the Marian Islands were erected into a prefecture apostolic.

Note 8 continued. The decree of erection was issued Sept. 17th, 1902. No occupant has yet been appointed. Orbis Catholicus. p. 889. The erection has probably lapsed.

Note 9 continued. 11 A. E. R. 28 (1903) p. 338.

Note 10 continued. op-cit. The Apostolic Delegate is to determine the question in regard to the stipend.

Note 11 continued. The metropolitan or nearest bishop was to administer the see till the choice of a vicar. Art. 4, cit.
Analecta.

Note 12 continued. The University of Santo Tomas (Manila) founded 1610 is the oldest University (American under Mag. Jas. A. Robertson) Catholicism in the Philippines, "C. H. R. III. p. 398.

1. Articles V, VIII and XII Analecta A.E.R. 28 (1903) Encyclical

2. Eight religious men to one house in every diocese with the purpose of evangelization in the diocese. The American practice in this regard is less rigidly detailed.

3. Quotation from Dr. Schuman's report. p. 265, see citation below.

4. Quoted from p. 23 of report of Taft commission by Thos. C. Middleton, O. S. A. "The Reports of the Philippine Commissions." A.E.R. 28 (1903) p. 266.

5. Ibidem. p. 267.

6. Now bishop of Omaha.

Note 7, 8 and nine continued.

The Philippines possess an Apostolic Delegation of their own, and thus deal directly with Rome instead of through the American delegation. Both systems of diocesan control (chapter and diocesan consultants) are in evidence. Most priests are ordained on a title "ad nutum" of the ordinary, and due to the difficulty of gathering all the clergy for synods, urban conferences or district synods, or synods composed of a majority of the parish priests and rectors, may be called.² The episcopal faculties are decennial;³ and the priests are largely supported by Mass offerings,⁴ sent them by the Sacred Congregation of the Propaganda and the Society for the Propagation of the Faith. The fast and abstinence laws are far less rigid, and are identical with those of Latin America.⁵

Dismissorial letters granted to priests for ministry in the Philippines are to be carefully arranged; false assumption of priestly rights must be guarded against under regulations issued by the Congregation of the Council in 1909. (September Seventh) Clerical visits there except for domicile are restricted; the approval of the Sacred Congregation or, in the case of American priests, the authorization of the Apostolic delegate is required for issuing dismissorial letters.

Note 7 con. Appointed June 6th, 1903. Right Rev. O. B. Corrigan; "The Hierarchy in our Col. Possessions." C.H.R. IV. p. 81.

Note 8 con. A question of precedence later arose between Bishop Dougherty and Bishop Rooker. Bishop Dougherty had been consecrated an hour before Rooker. June 14th, 1903; but Rooker was proclaimed first. Decree of Rites ^{declared} for Rooker. S. C. of Rites. A. E. R. 31 (1904) p. 167.

Note 9 con. Bishop Dougherty came from Overbrook Seminary, Phil. and a group of Philadelphia priests went with him. The English Josephites and German Redemptorists supplied the remainder. P.

1. Papal document Secr. of State A. E. R. Analecta 42 (p. 729-1910) This extends for ten years the existent decennial faculties of the Philippine episcopate, only the more important powers being cited here. The full Latin text is as cited above. There are also a few canonical parishes in the islands.

2. Ibid. p. 730. Altar privileges, rite and removal from office, as well as alienation of eccles. goods are treated there.

3. Special waf faculties in the matter of major matrimonial impediments and their dispensation, as well as "solutio in radice" cf. supra 80 (C) have been given for the Philippines, America, East Indies, Africa and Russia (1918) A.E.R. 59 (p. 513) These endure to six months after the signing of the peace treaty and require a yearly report of dispensations, etc. given.

4. Right Rev. D. J. Dougherty; D.D. Address: 2nd in Am. Cath. Missionaries.

5. Papal congress indult trans Oceanum April 18, 1897 was extended to Philippines by another indult of same rite.

The Virgin Islands¹ in the Caribbean Sea purchased from Denmark in 1918, were a portion of the vicariate apostolic of Part of Spain until 1850, when this vicariate was erected by Pius IX into a metropolitan see, with cathedral at Trinidad in the West Indies¹. At the same time these islands of the Caribbean were united with the newly established diocese of Roseau,² the capital of the British island of Dominica. In the islands now under the sovereignty of the United States St. Thomas has one parish with one church and an auxiliary chapel, three resident priests, and a Catholic population of 3,000 or so; St. Croix has two parishes with two churches and four resident priests and a Catholic population of 4,000; the island of St. John has but few Catholics in its population.³ The total Protestant population of the islands is recorded by Bishop Corrigan as 100,000 souls.⁴ The whole diocese excepting two parishes, under the Belgian Redemptorist fathers, who have yielded their charge in the American Islands to American Redemptorists.

1. April 30th, 1850. Right Reverend Owen B. Corrigan. "The Hierarchy in Our Colonial Possessions" C. H. R. IV. p. 82. The Virgin Islands were so called by the Spaniards after St. Ursula and her land of Holy Virgins; they consist of St. Thomas, St. John, Santa Cruz, and uninhabited isles. They were Lutheran under Danish rule, but have had a long Catholic history. Rev. Chas. Warren Currier: "The Virgin Islands of the United States" A. E. R. 51 1917. p. 248.

2. The present bishop of Roseau is the Right Rev. Philip Schelfhaat (C.S.S. R. of the Belgian Branch) the archbishop of Portus Hispania is Mgr. John Pius Dowling O. P.; Orbis Catholicus, 1918 pp. 557 and 545.

3. That is, out of a total population of 27,086 persons in the three islands, 7369 are Catholics. These figures are quoted in the C. H. R. for Oct. 1918 Vol IV. p. 367. From the book on The Virgin Islands of the United States of America, by Zabriskie, V. Consul of United States at St. Thomas, N. Y. 1918.

4. supra-cit. p. 83. Orbis Catholicus 1918, cites the Cath. total population of the diocese as 40,000.

The Hawaiian Islands were taken over whole by the United States without changing their ecclesiastical administration. They had been a prefecture Apostolic from 1827 to 1840¹, when they were placed under the jurisdiction of the Apostolic vicariate of Oceania.² They were raised to the dignity of an independent vicariate in 1847. The missionaries who administer to their religious needs are the Pious Fathers, the Congregation of the Sacred Hearts of Jesus and Mary, and of the Perpetual Adoration of the Most Holy Sacraments of the Altar.³

^{of} possession) Guam, another island, the only one of the Mariana group in the United States, became a vicariate Apostolic March 1st, 1911⁴. It is ministered to by the Franciscans, and Friars Minor Capuchin as missionaries, and has as Vicar Mgr. Joachimi Philip Platz - Zabalza, O. S. F. C.⁵

This country also has possessions in Samoa, which are under the ecclesiastical control of the Vicariate Apostolic of the Navigators' Islands (Polynesia) about 1,000 persons in these possessions are Catholics, and the Marist fathers of the European province, have them in their charge.⁶

In addition to these branches of the American church there are several places in which we have a vague or somewhat tangled ecclesiastical interest. These are Cuba and San Domingo, and the Bahama islands. The two former are republics, the latter is civilly a possession of England. Our interest in Cuba is civilly that of a formal protectorate; ecclesiastically the church of Santiago de Cuba was the original mother church of the earliest parishes in America.

1. Right Rev. Owen B. Corrigan: The Hierarchy in Our Colonial Possessions, C. H. R. IV. p. 82.

2. Otherwise called the Tonga, or Friendly Islands; a familiar but quondam name for the Hawaiian Archipelago as the Sandwich Isles.

3. There are in the diocese, 105 churches and chapels, and 22 stations, 41 clergy and 71 nuns, according to the latest figures. Orbis Catholicus. 1918 p. 656. The present vicar Apostolic is Mgr. Hubert Boeyraerus Bishop of Zeugma.

4. Right Rev. Owen B. Corrigan supra cit. p. 82.

5. Orbis Catholicus 1918 p. 654, he was appointed July 20th, 1914, and consecrated Nov. 30th, 1914. The Catholic population is cited at 12,995, with nine churches, 6 stations, 6 clergy and 12 nuns. The Catholic directory for 1919 changes these figures but slightly, the Non-Catholic population of Guam is there rated at less than 1000, see Official Cath. Directory 1919 p. 780.

6. Orbis Catholicus 1918 p. 666.

7. St. Augustine, and the parishes erected in Florida under Spanish jurisdiction. The laws of the 1st synod of Cuba 1684 held long in Florida.

Cuba, as related elsewhere,¹ has had a varied ecclesiastical history, Spanish, English, for a little bit, and Spanish again. When it became a republic under the protection of the United States, the ecclesiastical administration was not altered, and national differences were retained by a large portion of the people.² The advisers of the prelates are canonically established chapters, one of the comparatively rarer places where these are retained. The metropolitan see is at Santiago de Cuba, with five suffragan sees at Camaguey, Cienfuegos, Havana, Matanzas and Pinar del Rio.³

The Bahama islands were until 1885 nominally under the diocese of Charleston, which was unable to take adequate care of them. In 1883, Mgr. Cornelius G. O'Keefe, who later secured from the United States the right to build a Catholic chapel at West Point, visited the islands, and in response to the request of the New York see, to which he reported the lack of ecclesiastical aids, the islands were transferred to the jurisdiction of New York (25 Aug. 1885). Early in 1889, Mgr. O'Keefe, who had first taken the work under his charge, returned to New York, and later in the year the friars from the abbey of St. John, St. John, Minnesota, and the Sisters of Charity from Mt. St. Vincent, New York, undertook these missions.⁵

The two Vicariates Apostolic of British Honduras, and of Jamaica, which include all British Honduras in Central America, and the island of Jamaica are independent of American ecclesiastical jurisdiction, but inasmuch as they are attended by Jesuit priests of the Missouri and the Maryland-New York provinces of the order, respectively, they are sometimes included in the American section of the Church.⁶ In these two vicariates are 39 priests, 136 churches and chapels, and a number of schools and archives, with a population placed at 56,910.⁷

1. Supra p. 43 ff.

2. An illustration of a national feeling was the recent excommunication of the Bishop of Havana, Mgr. Peter Gonzalez y. Estrada applied to all Catholics who attended the public memorial service to Theodore Roosevelt, which was held in a non-Catholic Church. There is no inter-national relation of the Cuban and American churches, save as each is a member of the whole Roman Catholic body.

3. Orbis Catholicus, 1918 p. 573.

5. "Henry E. O'Keefe C. S. P.: A. E. " 59 (1918). p. 620

6. The Official Catholic Directory: 1919. pp. 82-84. It may be also an interesting fact that the Apostolic Delegate to the U.S. is temporarily exercising jurisdiction over the vicariate-apostolic of Mexico, where affairs ecclesiastical resemble things civil by being in a chaotic state (to put it mildly) Ibidem Part IV. p. 149.

7. Ibidem pp. 823-4 24,910 are credited to British Honduras, the remainder to Jamaica. For statistical summary of American Colonial possessions vide appendix I . infra.

(4)

In the United States as nowhere else Catholic and Protestant are thrown together in intimate daily association and contact.¹ A constant stream of conversions, varying from time to time in number and proportion, has resulted for the Church.² It was not, however until the foundation of the Paulist congregation in 1858 and 1859, that this work took on an organized form.

The Paulist Congregation is an outgrowth of the movement begun in 1858, when Father Hecker, and four associates withdrew with Papal sanction from the Redemptionist Congregation,³ and drew up a Programme of Rules,⁴ which twenty years later was enacted with changes and additions into a permanent rule for religious life.

The principal work of the Congregation is the giving of Missions to Catholics and Non-Catholics, particularly the latter.⁵ Like other missionary orders they tour the country at the call of the ordinaries and pastors, preaching Missions to awaken the zeal of lethargic Catholics. This duty has been carried on since 1870. Unlike many other congregations they make free use of the

1. That is, where class and religious distinctions make so little difference, except to bigots. The close fraternity in business and economic life leaves little room for religious discussion.

2. Conversion is of course cancelled by losses to the fold; but the balance as far as can be judged is on the side of the Church.

3. The five men were desirous of establishing a distinctively American order "accepting American civilization with its ages and customs" and formed "particularly to preach to the Non-Catholics of America". Cf. pamphlet press "The Paulists and Their Work" pp. 1 & 2. The aims and requirements of the Congregation are personal perfection and zeal for souls. They are under no vows but substituted a voluntary agreement, Ibidem p. 4; and their fruit of their labors is accredited to the Congregation which pays their living and travelling expenses. When they enter a diocese as parish priest they first arrive at an agreement with the ordinary and they may not go where their work does not call them. Vide. also The Congregation of St. Paul .A.E.R. 17(1897) pp. 270-273.

4. The Paulists and Their Work p. 3.

5. It was not however until 1893 that they were able to begin their Non-Catholic Mission work in any large scale; they began in Detroit that year. A.E.R. The Congregation of St. Paul. 17(1897) p. 280. A feature of the Mission was the "question box" or questions and answers systems exercised in making discussion.

press. Early in the course of their career they began the publication of the Catholic World.¹ In 1886 they formed the Catholic Publication Society, which was a distributing agency for pamphlets for the cause.² In 1892 it purchased its own publishing house known as the Paulist Press;³ and in 1896 began the publication of the "Missionary".⁴

These are not the only endeavors of the Congregation. The Paulist Fathers were originally established in New York city, where they were given charge of a second parish in 1913;⁵ their novitiate moved to Washington D.C. at the opening of the Catholic University. in 1889, where it occupied the College of St. Thomas, until 1913 when the foundation stone of St. Paul's College, the new novitiate was laid.⁶

The Congregation was likewise interested in noting the correct observance of the rubrics,⁷ the reform of Church Music, the forwarding of total abstinence and anti-saloon movements. A new development of its activity has been the selection of Paulists to minister to the growing Newman clubs, and Catholic Students' Associations of secular Colleges.

1. This took place in 1895. It has since become the best known Catholic periodical of its sort in the United States. It was followed in 1870 by the "Young Catholic" which changed its name to the "Leader" a children's monthly. A.E.R. The Congregation of St. Paul 17(1897) p. 779.

2. Richard H. Clarke L.D. What Catholics have done in the Last 100 Years in 1st Catholic Missionary Congress. p.175

3. A.E.R. 17(1897) p.779.

4. Ibidem loc. cit.

5. Pamphlet; The Paulists and Their Work Paulist Press 1905 p.11

6. Ibidem p.13

7. A.E.R. 17(1897) p.779.

8. The world famed choir under the direction of Father Binn, of the Paulist house of Chicago is an example of the results here attained. The Paulists have likewise (at Chicago) introduced the Gregorian Chant, and have printed hymn books.

These associations, some under Paulists and some under secular priests, are springing up over this country. There were estimated to be about 2,000 Catholic Students in States Universities in 1905-1906;¹ The number now is larger with the increase of the last decade in the registration at State Universities.

In 1899 the Newman Club at Berkely California was organized. In 1907 Archbishop Riordan purchased for it a temporary home and in 1900 it moved into a new home purchased for it by friends given the archbishop as a personal memorial. In 1907 the Students Catholic Association was organized with less than a dozen numbers. It has bought and cleared a lot near the University and plans an eventual home; in 1915 it was placed under the Paulist Fathers². The Paulists reached Wisconsin University in 1906. They are also at Toronto University in Ontario. Associations of this nature, not under the Paulists are to be founded at Yale, Pa. State College, Indiana University, Also Purdue, University of Illinois, University of Iowa, University of Missouri, and the Iowa State College.³ The Eleventh Annual convention of the National C.S.A. was held in 1919 at the University of Colorado.

1. F.R. Cassilly S.J. "Catholic Students at State Universities" A.E.R. 34(1906) pp.115-116.

2. To the Paulist order's activity belongs the credit of the final clearance of the debt, through a presentation to Twin City music lovers of the male choir, under Father Finn C.S.P.

3. "Studies and Conferences" A.J. Eccles.--A.E.R.

Any movement effective as the Paulists have proved themselves is destined to spread,¹ the Paulist congregation has. The Third Plenary Council of Baltimore commended the society and advised the ordinaries to use members of the order if priests were lacking in zeal for souls outside the fold.² After a participation in the American³ Conflict,³ during which the Paulists withdrew from sale the life of Father Hecker, the hierarchy of the United States, having organized the Catholic Missionary Union under Paulist direction,⁴ requested the congregation to take charge of the Apostolic Mission House, Washington, D. C., for the training of parish missionaries for Non-Catholic Missions.⁵ The movement spread to England and Canada.⁶ and in 1908 was commended by Papal letter to Cardinal Gibbons.⁷

The Paulists at present have parishes at San Francisco California, Wichester, Tenn; Chicago, Illinois; Austin, Texas; Portland, Oregon; Minneapolis, Minn; and Toronto, Canada, in addition to the New York Churches and the Washington novitiate.⁸ in three score years they have made an American record. In 1915, the charge of all army chaplaincies in the United States was vested by the assembled Archbishops in Father A. P. Doyle, O. S. P.; who was

1. The origin of parish missionaries is in the evangelistic sermon preached Jan. 25th, 1617, to the peasants of Tolleville, France. This is the feast of the conversion of St. Paul, a day brought with special emphasis to the attention of the Laity of America; and the new system of parish missionaries in America, took St. Paul, the great convert apostle, as their model.

2. Acta et Decreta Concilii Plenarii Baltimorensis Secundi p. 237.
Quoted A. E. R. II (1894) p. 94.

3. For Americanism vide supra p; 104.

4. The Catholic Missionary Union is an organization incorporate in the archdiocese of New York, whose ordinary is ex-official President. There are 6 other members, delegates from each of the following groups; a) archbishops (b) bishops (c) seminaries (d) parishes (e) missionaries (f) a business manager. It works with the Paulist Fathers to maintain the Apostolic Mission House, Washington, D.C. Very Rev. A. P. Doyle, C. S. P. "Apostolic Work of Diocesan Missionaries": first Catholic Missionary Congress (1909) p. 211.

5. Henry H. Wyman. C. S. P. "The New Laborers in the Vineyard." A. E. R. 31 (1904) The Apostolic Mission House is located on ground on the University Campus, leased for one hundred years by the order. Here bishops send students for a year or two in parish missionary training. A. P. Doyle. C. S. P. "Apostolate Work of Diocesan Missionaries" First Am. Cath. University Congress pp. 210-219.

6. Archbishop Bourne at London sent Rev. Herbert Vaughan to study our methods. Ibidem. lect.

7. Ibidem. p. 210. Note 8 continued.

succeeded by Father O'Hearn.¹ and though during the period of the recent war this matter was in the hands of the Army & Navy Chaplain's Bureau, under the control of the Right Rev. Patrick J. Hayes of New York,² it is possible that direction may be returned to the Paulists as soon as the war can safely be said to be "over."

(5).

In the expansion of the country, there were always outlying districts, or districts within the frontier where a Catholic priest could not be maintained, nor parish churches erected, or nor which no priest could be had, because there none free to go. In later years as these isolated communities or individuals have become known, monthly or semi-monthly missions have been established which are extended by an itinerant diocesan priest who makes the rounds as often as time, space and means of travelling will permit. It was to ameliorate this primitively missionary situation that the Catholic Church Extension Society was established.

The idea of this Society originated in the observation of Protestant home missionary methods, on the part of the Very Rev. Francis C. Kelley, who is the present President of the Society. In a trip into Kansas and the Southwest, Texas, included³ he became interested in the Congregational extension Society, and its building plans; this eventuated in an article in the American Ecclesiastical Review⁴ and the idea there embodied was taken up by American Catholics, resulting in 1905 in the Catholic Church Extension Society. The Society operates a chapel car, builds churches, altars,

Note 8 con. "The Paulists and their work" Pamphlet, Paulist prest. pl 11 This novitiate is entirely separate from the Apostolic Mission House, and is called the college of St. Paul the Apostle; the House is called the seminary of St. Charles Borromeo, and is under the full control of a rector chosen by the Catholic Missionary Union. Young priests from any diocese are admitted, and are trained one year in the work of diocesan missionaries. Cf. Letter of H.P. Doyle. C.S.P. to Exec. Comm. Dec. 2, 1901 A.E.R. 26(1902)p.77.

1. Rev. George J. Waring: Chaplains in the U.S. Army A.E.R. 52(1915.)

2. Bishop Hayes was bishop ordinary for the war, of all American chaplains since Nov. 1917. Rev. John M. Cooper: The Nat'l Catholic War Council. D. E. R. 59 (1918). pp. 615-616.

3. Bishop Hennessy of Wichita, Kansas in 1909 attributed the origin to a study begun in Wichita. First Am. Cath. Missionaries. Congress Proc. and Reports (1908) p. 94. Five years later the Right Rev. Paul Messbauer, Bishop of Corpus Christi, located the germ of the idea at Laredo, Texas. Second Catholic Missionary Congress. P. & R. p. 119. Bishop Kelley, present at both congresses denied neither statement. It is probable that both gentlemen were right; the system of Protestant home missions was the object of his study.

4. The Review is an independent paper started in 1889, like the Phoenix, from the ashes, of the old Ecclesiastical Review.

and supplies churches,¹ supports missionaries, disseminates good literature, rosters vocations for the poor districts of the Church² and is planning a home mission seminary.³ In 1909 the extension Society was planning a bureau of colonization which co-operating with railroad and land companies, has in some degree, been organized, for sending immigrants to locations favorable to their plans.⁴

Similar to the work of the Paulists and the Catholic Church Extension Society in the matter of the Catholic Press is that done by the Catholic Truth League, located at New York.⁵ This society spreads literature explanatory of Catholic beliefs, and co-operates with small parish societies or pastors in maintaining a pamphlet literature at small expense. The Catholic Laymen's Association of Georgia is an instance of such co-operation; and there are countless others.

1. The poor districts of the church include especially the mountain missions of Kentucky, the missions in Florida, and those of Okla., Arizona, and the Southwest, as well as a multitude from almost anywhere. There is a need for missionaries in Victoria, Vancouver, and the Winnipeg and N. Ontario districts, as well as in Northern Minnesota.

2. The Catholic Church Extension Society owns the "Extension magazine" with one of the largest circulations of any Catholic Magazine. The society receives all sorts of contributions and endowments and also prints many pamphlets illustrative of, or defending Catholic dogma or practice, which it sells at very low rates in large quantities. In the first three years of its organization 1905-1908 it built two hundred chapels, sold 1,000,000 pieces of literature, established the magazine "Church Extension" was supporting twenty-five students for the home mission priesthood in college, and inspired the establishment of a college and seminary for the education of Italian Americans for the Italian priesthood of America. It also assisted the organization of a Canadian proto-type, which in five months owned its own weekly, called a conference and had a foundation of \$50,000 in cash. The Right Rev. Mgr. Fr. C. Kelley: Church Extension, 1st. Am. Catholic Missionary Congress 1909, p. 109.

3. Catholic newspapers, particularly the enterprising "Our Sunday Visitor" at Notre Dame, Indiana, are furnishing a good means for extending knowledge of the society's work.

4. Rt. Rev. Paul P. Rhode, D.D. "Catholic Extension Society" at the first Catholic Missionary Congress, 1909, p. 151.

5. This society was organized at Saint Joseph's Church, Philadelphia, in the last decade of the last century. The director at present is the Rev. Wm. F. Mc Ginnis, S.T.D. The Official Catholic Directory, 1919, p. 826; Studies and Conferences, A.E.R. 17, (1897) p. 440

6. The Bishop of Savannah's letter, A.E.R. 58. p. 516.

The Third Plenary Council, meeting American problems, found practical solutions, or the beginnings thereof. The Council considered and planned for the Negro and Indian problem, encouraged home missions, tried to safeguard the interests of the permanent immigrant, approved the incorporation system of parish finances, altered the methods of electing a bishop,¹ and ordered the establishment of Tridentine seminaries with a standard course of studies. Every important phase of its work was its method of solving the public school question,² here it has founded an important and lasting policy.-

These laws of the Plenary Councils are binding upon the Church in this country, save where they are relaxed by the Holy See. If the decrees have not been approved "in forma specifica," the bishops may relax them.³

Although the plenary council is the customary means of national legislation, it has proved a difficult form of organization in a country like this one, of so wide an extent and such expense of travel. Moreover, the council could proceed only to matters of legislative import; matters of Church policy which need a firm grip by the hierarchy are continuously pressing, so that they cannot be postponed to the occasion of a plenary council. To remedy this situation, for some thirty years there have been annual gatherings of the archbishops of the country, called usually by the Cardinal Archbishop of Baltimore,⁴ at which the metropolitans discuss the present needs of the American hierarchy, the trend of modern social movements, etc.

1. Vide infra p. 64
~~2. vide infra p. -----~~
 2. Vide infra p. 138

3. That is, if they have not been formally and specifically approved by Apostolic letters. The Holy See can abolish any of the ecclesiastical laws now observed by the organization of the Church in this Country. Decrees only recognized, approved in common form, may be relaxed by the bishop unless they are reserved to the Holy See. S. B. Smith op-cit. 1877 pp. 53 and 75.

4. I have been unable to find sources as to when this plan began to be used; we have record of action in 1889 - and since then; Vide supra p. 85 and it is probable it was hit upon at the Third Plenary Council. Its meeting place is customarily the Catholic University, at Washington, D. C. In 1919 a similar conference of bishops occurred and will continue.

The American hierarchy established under Carroll fell heir, in the course of events, to the missionary work done among the Indians by the missionaries of France and Spain;¹ In 1791, the chiefs and headmen of the Maine Indians petitioned Bishop Carroll for a priest, and the offer was complied with as soon as possible.² In 1795, Father J. F. Revet, appointed by Carroll to the post at Vincennes, was refused the expected "exeat" by the Vicar General of Limoges, and as Harrison, then stationed in the West, had asked a missionary, preferably Revet, whose nationality was French;³ the United States government gave the pioneer priest a commission at \$200.00 per year⁴. With the acquisition of Louisiana the field was much increased, and the Mexican war and Oregon treaty still further augmented our Indian problem.⁵

- - - -
1. The missions of France extended to Maine, Wisconsin, Michigan, and Illinois, as principal seats of endeavour, but their influence spread southward. The missions of Spain began in the South and swept northward, comprising Mexico, Arizona, New Mexico and California.
 2. In 1775, meeting to discuss the Indian action in the impending war, the Penobscot chief asked for a "black-gown". "Jesus we pray to" said he, "and we will not hear any prayer that comes from Old England." The council of Massachusetts, whose ancestors had killed Father Rale, the French missionary in 1724 at Norridgework, now expressed its desire to see the Indians attain their object! Cf. T. O'Gorman "Pl. History of the R. C. Church in the United States." p. 146. Bishop Cheverus, then a missionary priest, was sent to the Indians in 1796 and remained there till consecrated first Bishop of Boston, Nov. 1st, 1810. Compendium of Church History. Sp. of Notre Dame de Manur (1911) p. 51.
 3. Cf. Letter to Carroll, Oct. 14th, 1802. in C. P. Maes: Fr. "John F. Revet". A. E. R. 35 (1906) p. 119.
 4. The \$200.00 came most irregularly, and sometimes not at all. Communication was so slow that Father Revet could write "Last year I received a letter from you and answered it." Quite different from today, when telegraph and cable bring Rome a day's journey away! C. P. Maes: "Rev. John F. Revet." A.E.R. 35 (1906) p. 19.
 5. It was undertaken by the missionary orders, although the field was never adequately covered. The Jesuits took Okla. Kansas, Wyo., S. Dak., Montana, Idaho, W. Oregon, and Washington. The Franciscans came into Michigan, Wisconsin, New Mexico, Arizona, and California. The Benedictines had Minnesota, N. and S. Dakots, and Okla. The Oblates were in the Old Oregon territory. Workers like Fathers Adrian, Croquet, Lambert Courardi, and others, distinguished themselves. Very Rev. W. H. Ketcham "1st Am. Catholic Congress p. 113.

With the settlement of the country the need of the Indians changed, and became more racially pronounced; the church therefore set to work on the New aspect of the problem. Archbishop Bayley of Baltimore organized in 1874 a bureau of Catholic Indian missions, which published a publicity sheet, "The Annals of the Catholic Indian Missions in America."¹ In 1884, the third Plenary Council decreed an annual collection for home and foreign missions,² and missionaries are established in the reservations,³ where there are Indian schools also, under Catholic auspices.⁴

Much of the work among the Indians has been financed by the organized effort of associations, or the zeal of private individuals. The commission for Catholic Missions among colored people and Indians is interested in the work of evangelization and the Marquette League for Indian Welfare is interested in social and racial problems as well. The Society for the Preservation of the Faith among Indian children is co-operating with the Bureau of Catholic Indian Missions in the upkeep of the faith on the reservations, and the maintenance of schools.⁵

1. Notes and Comments: C. H. R. II (1916) p. 122.

2. The Indians and the Negro Missions get the whole of the donation in parishes where the S. P. F. (vide infra p. 156) is established; and where this society is not established with diocesan organization, it gets one-half, and the Negro and Indian missions share the other, each receiving one-quarter. In 1913, and only 14 out of 97 dioceses had the organized society, so that the Negro and Indian Missions suffered from need. The Very Rev. John Burke at 2nd Am. Cath. Missionary Congress 1913 p. 113. The Bureau of Indian Missions incorporated 1874 was dissolved 1894 when a new one was created. McCaffrey Op Cit p. 822.

3. There was no ordained Indian in the United States at the time of the first American Catholic Congress, (1889). They lack the preliminary civilization. Their later conversion has been attempted in the United States only for the last fifty years, and their unstable character, their nomadic life, and disinclination to celibacy are barriers to the priesthood. Moreover, linguistic difficulty, and the reservation system are difficult obstacles in the way. Two Indians were sent to the Urban College by the Bishop of Detroit in 1847, but they were not successful in the seminary and returned home. A.E.R. Iv. P. 277.

4. President Roosevelt in 1904 ruled that Indians who were Catholics might draw upon their Tribal Funds for education in Catholic Schools and Supreme Court sustained the decision. Sources of Indian income to date by Rev. P. J. Burns, S. J. "Growth and Development of the Catholic School System in the U. S. (1912) p. 34, as: Preservation Society \$11,850.90, Annual Lenten Collection, \$63,749.50, Indian Tribal Fund \$28,073.51, Mother Kath. Drexel \$127,843.40, a total of \$231,517.31.

5. An Apostolic Letter of Pius X. commends the Society for the Preservation of the Faith among the Indian children. April 3rd 1908. A.E.R. Analecta: 39 (1908) p. 70.

The negro problem in the South differs from the Indian one, and more closely parallels the situation of foreign immigrants. As in the last judgment men are to be considered in the light of their opportunity, a distinctive sign of the Church has been its support of the brotherhood of man and its opposition to slavery. This opposition, it carried with it to the New World;¹ the early decrees of the Cuban synod, while recognizing the lower social status of the Indians in this country, still required that they be given opportunity to fulfil their religious duties.² In 1743, the French and Spanish governments issued the "Code Noir;" gave time for instruction, worship and rest on Sundays and holy days; provided that negro slaves be sold only in whole families, forbade torture and inhuman punishment and required baptism.³

There have not been many negro Catholics in this Country up to recent years. The negro and slave labor of the South sent Catholic immigration northwards, where the rising industrial system gave the immigrants opportunities for labor. The result was a wide sparsity of Catholic organizations in the South.⁴ Southern Catholics settled mainly in cities and towns, and their servants have remained there. There is necessity for educating not only the negroes, but also the Catholic whites of the South, few in number, and the other white citizens. A large normal college for negro

1. The first American abolitionist was Fr. Antonio Montesinos, missionary to America, who on a Sunday morning in San Domingo, 1511, preached a sermon "very fierce and terrible" against those who would enslave the Indian. He precedes the heroic Las Casas, who fought bitterly the enslavement of the reative population. T. O. Gorman: History of the Roman Catholic Church in the United States. (1895 p. 21)

2. *at source of Church Congress*

3. Rev. Jos. Butsch. S. S. J. "Negro Catholics in the United States." C. H. R. III p. 37. (1917). The Black Code was issued in Paris to regulate conditions in the French islands and Louisiana. Spain legislated for Mexico and the Floridas as well as for part of the West India islands.

4. Hon. Wm. J. Haynes. at first Catholic Missionary Congress; Records and proceedings 1909, p. 62. North Carolina has proportionately less Catholics than any other State in the Union: In 1890 out of 650,000 negroes only 900 were Catholic. In Covington, only 93 out of 15,000 were Catholic; in Leavenworth, were 200 Catholics to 48,000 negroes; In Little Rock, 100 out of 450,000. Mobile had five churches, in which 90% of the Catholics were colored, but there were only 2500 Catholics out of 600,000 negroes. A. E. R. II (1890) p. 174. A result of this lack of Catholics has been the flourishing state of anti-religious bigotry in Florida and Georgia.

teachers and an increase in negro priests is needed.¹

School training for negroes under Catholic auspices began in 1825, when the Society of Oblate Sisters of Providence was founded at Baltimore, with a membership of negro women exclusively.² In 1838 a school for teachers, ^{was founded} and since 1861 the Franciscans have developed large schools at Baltimore, Richmond, and Norfolk; The Congregation of the Holy Ghost has one at San Antonio, Texas.³

There were many defections to the Catholic Church in the South among the negroes in the years after the civil war.⁴ To prepare for this addition, and support negro missions, Cardinal Vaughan began the Josephite Fathers in 1871.⁵ Four members of this order were sent to Baltimore under the escort of its founder, and settled at St. Xavier's Church where they took up the work of negro evangelization.⁶ The order supports Epiphany College and Seminary for priests for the negro population.⁷ The Catholic Board for Missionary Work among the Colored People now unifies the work. In 1891, under Mother Katherine Drexel, who donated to the work a large fortune⁸ the sisters of the Blessed Sacrament, a white order devoted exclusively to Indian and Negro missions, was founded; and work has since then made great progress.

1. The Very Rev. John B. Burke: 1st First American Catholic Congress 1909, p. 137. The field is being developed slowly at present. A very interesting commentary on the early Southern attitude towards Catholic is the Va. Law of 1705, which declares "Popish recusants, convicts negroes, mullatoes, Indian servants, and others not being Christians shall be incapable of being witnesses." Citation of W. W. Hemming: Statutes of Va. III. p. 298 Phil. 1823. in Rev. Jos. Batsch, S. J. "Negro Catholics in the U. S. A." C. H. R. III p. 41. In 1845, after anti-Catholic riots and burning of churches, the Augustinians sought damages from the county, the claim was made that the Augustinians were founded by an African negro. Ibidem. p. 42.

2. In 1871, this pioneer congregation was approved by the Holy See in 1842 it was followed by the Sisters of Holy Trinity at New Orleans Rev. Burns: Gr. & Dev. of Cath. School System in United States.

3. In Little Rock, Arkansas, in 1890 there were five negro schools with about 360 pupils and an average attendance of 300. also five religious communities, and the Pine Bluff Industrial School for Negroes. Donations of Protestants helped this later work. A. E. R. Studies and Conferences II. p. 237.

4. Very Rev. E. R. Burke: Address: 2nd Am. Catholic Congress p. 115.

5. In 1892 the American Josephites began an independent Society; the members of the English branch were given their choice and decided to stay. There were 62 priests in the American Society in 1917, in 14 dioceses. Ibidem. Headquarters are at Baltimore.

6. Others engaged in the work were the Fathers of the Holy Ghost the Society of African missions; and the Fathers of the Society of the Divine word, who are doing good work in Mississippi and Arkansas. Jos. Batsch: Negro Catholics in the U.S. C. H. R. III. p. 49. Notes 7, 8, and 9 continued.

The tendency of such missions has been to establish parishes, exclusively for the negroes' use, within other parish lines. Under the new code,² such parishes can no longer be created or altered, but due to the race situation in the country, an indult to erect such parishes would not be hard to obtain.³

IV (A)

Scarcely more than a hundred and fifty years ago, the Vicar Apostolic of London, Bishop Challoner, writing to the Propaganda from his unassuming residence in a quiet London side street, sent a report of the Colonial possessions within his jurisdiction.⁴ The reports from his jurisdiction were infrequent; and he found the burden of its care a hard problem. At that time "the only colonies upon the continent in which there are any priests or any toleration for the Catholic religion are Maryland and Pensilvania; that in the former, I am told, we have 6000 souls, one half of them communications; in the latter 6000 or 7000.⁵ the missionaries behave well, they are of the padri, and have faculties from hence".⁶

That was in 1764, before the papal transfer of Canada outside Quebec, and the other English acquisitions to his jurisdiction;⁷ it epitomizes the state of the Catholic church in the English possessions from which the United States came into being.

Note 7 continued. The Sisters of St. Francis, Philadelphia, likewise volunteered to train subjects. Studies and Conferences. A.E.R.I. p. 473.

Note 8 continued. For an idea of her gifts, vide supra p. The Third Plenary Council advised separate churches, local seats, and vocational education. McCaffrey: op. cit (1913) p. 324.

Note 9 continued. A table of work among the Negroes in recent years follows:

	1890-30	1900 -45	1910 -59	1917 - 105
Priests	25	40	75	101
Churches	98	81	134	101
Schools	6093	6201	9060	14997
Papils	4907	5198	4735	6110
Children Baptized	863	797	1079	1640
Adult conversions				

This is based on the Annual Report of Commissioners of Negro & Indian Missions. Fund. Jos. Batsch; op. cit. C. H. R. III p. 57. For other statistics of 1890, vide A.E.R. Studies & Conferences II. p. 116.

1. The identical method used with foreign congregations.
2. Canon 216 Codex Iuris Canonici 1918.
3. A general permission is probable. Studies & Conferences A.E.R. 60 (1919) p. 85.
4. He sent his first report by way of Belgium in 1763; but as it never reached the assignee, he wrote again in 1764;—he had had jurisdiction over the American colonies for some time previously.
5. The earlier report reads 16,000 and 6,000, but have not found another copy of the document; the lesser number seems more suitable Cf. Edwin H. Burton The Life and Times of Archbishop Challoner Vol. II. pp. 134
6. Quoted from Letter to Dr. C. Stoner Aug. 28, 1764, Westminster Archives, Esp. Van XIC 77 in Edwin H. Burton: "The Life and Times of Bishop Challoner 1691, 1781, Vol II. pp. 136 and 137.

Part of the vast increase in Catholic population in the United States is the result of the aggregation to the United States of Colonies ceded to us by Spain or France or subjected to us by reason of foreign wars.³ Part of it is the result of a healthy birth rate; a portion is the result of the conversion of non-catholics⁴ but an increasing portion is the result of the immigration to our shores of Catholic peoples.

In 1763 outside of Pennsylvania and Maryland, there were in the British colonies comparatively few Catholics. In 1776 there were 20-25,000⁵; in 1790, 30 to 40,000.

The immigration 1800 to 1820 during which the Spanish and French acquisitions were made was distinctly national in character, and preponderantly Irish.⁶ An estimate is made that of

Note 7 continued. Canada, then under Quebec's jurisdiction, was not molested at the transfer of the continent to the political control of Britain. Vide. supra:

Note 2. The acquisition of Florida, Louisiana, and the West in the years 1820, 1800 added a Catholic population of some 75,000 souls to American territory.

3. The French revolution added materially to the ranks of our clergy

4. There were losses by reason of anti-Catholic prejudice in the 30's and some in the West because of the scarcity of priests to minister; but the gains have more than reported 700 or 800 a year in the diocese of Baltimore eclipsed the losses. Cardinal Gibbons McCaffrey citp. 294.

5. The report quoted by the Right Rev. Regis Can^{on} Ev^{er}ett D. D. in Loss and Gain in the Catholic Church in the United States: C.H.R. III p. 380 which gives 30,000 distributed 16,000 in Maryland, 7,000 in Pennsylvania, 3,000 in Detroit and Vincennes, 2,500 in Illinois, 1,500 elsewhere. Cardinal Gibbons at the Centennial of the American hierarchy placed it at the 40,000. At that time, 1889, one hundred years after the founding of the 1st bishopric, there were 9,000,000 Catholic laity, 13 archbishops, 71 bishops, 8,000 priests, 10,500 churches and chapels, 27 seminaries, 680 colleges and academies, 3100 parish schools and 520 hospitals and orphan asylums. A.E. R. I. p. 419. Studies and Conferences. Fr. Carroll In 1785⁷ estimate of Father Carroll was 25,000. McCaffrey. o. c. (1913) p. 291.

6. One and one-half million Irish entered this country in the years 1825, 30, McCaffrey; o. c. 1913 (p. 285.) In 1800 there was only one priest, an Irish Capuchin, in the state of New York. In 1816 under Bishop Connolly, there were four priests in the diocese; in 1818, a population of 16,000 Catholics, 10,000 Irish in the last three years. Quoted from a letter of Bishop Connolly in "The Columbian Reading Union in Catholic World: May 1901. One of the young postulants accompanying the first immigrating Sisters of Charity to N. Carolina in 1830 says of Philadelphia, "There seemed to be a galaxy of Irishmen in Philadelphia, assembled perhaps for the consecration of young Bishop Kenrick then pending. Sisters of Mercy

these immigrants 70,000 were Catholics. ¹ The Church from then on grew rapidly by Irish and later German immigration, ² enormously Roman Catholic. In the years after the civil war, the peoples of Southern Europe, Italy, and the Southern European States began their influx; a safe estimate of our immigration in the years 1845-90 would be 3/5 of an average 300,000 a year. ³ Since 1899 Italy and Austria and Ireland have furnished 52-60% of the whole immigration, most of it Catholic.

Since statistics are at no time absolute and reliable, it is sufficient to indicate that the immigration of Catholic foreigners to this Country has attained large proportions. ⁴ Priests who accompany immigrating groups have special privileges of saying Mass on board ship; of hearing confessions if approved for such service, of absolving from reserved cases, and blessing marriages, baptizing and preaching ⁵.

1. Right Rev. J. F. Regis C.S.P. D. D. "Loss & Gain in the Catholic Church in the United States. C. H. R. II. p. 385.

2. A table as given in detail by McCaffrey (to which 1919 has been added) reads thus.

	1785	1829	1856 (after Irish migration)	1919
Population	25,000	500,000	2,500,000	1700
Priests	30	9	35	
Bishops	0	1	7	
Archbishops.	0			

3. Sheldon p. 309. (Quoting from the "Lives of Bishops" dying before 1888 by R. H. Clarke) finds that 3/4 were foreign born.

5

4. This grant was first given in Rev. 10th, 1906, a three years privilege. It has later been renewed, I believe; but I have not found the document. Analecta A.E.R. 35 (1906) p. 93.

4. This is irrespective of the casual settlements made in this country by interested persons, like that of the German community which migrated to Russia and thence in 1875-8 to America settling in Ellis County, Kansas. It is taken care of by the Capuchins. The whole community had moved to Russia. 1767-8. C.H.R. I. (1915) Notes and Comments. p. 110. In 1891 Austin Corbin, a New York multimillionaire, founded 100 Italian families in S. E. Arkansas and sent Father Peter Bardin to minister to it. Father Bardin had been head of the St. Raphael Society in this Country. C. H. R. I (1917) p. 108. In the years 1915-17 Father Deville brought and placed in this country some 2,000 Belgian refugees; C. C. R. I. p. 89. Though these are isolated cases, the policy of colonization on a similar plan is adopted by the Extension society, vide supra p.

From the earliest times the Church has maintained an interest in the education of children, that they might receive training for the work which as men and women they were to do; here Ecclesiastical education, even separate from the seminary, began early.¹ The first successful attempt to establish secular Catholic education in the United States was that of the Jesuit order in Bohemian Manor, Maryland, 1748, and 6.² At the foundation of American religious orders, 1790 to 1830, the same took up the important work, and conducted schools of both sexes.³

In 1829 the First Baltimore Council urged the foundation of parochial schools, and in the more established dioceses the bishops set to work to establish them;⁴ but hard times were ahead. In New York and elsewhere the state aid which in some measure had been given to the schools was withdrawn; the Bible conflict in Philadelphia, anti-support movement against it in New York, spread elsewhere;⁵ and the Know Nothing movement swept the country.⁶ The un-denominational school was introduced as the eventual result of the opposition, and this can be considered only as half-way measure from

1. This ignores reference to the wide spreading mission schools of the Franciscans in California, the work of which is well known. They are covered quite thoroughly in the history of the California missions by Father Engelhardt. O. F. M.

2. This school continued almost thirty years; in 1765 Georgetown college was established at Georgetown, D. C. by members of the same order; it has had a continuous history to the present time, although for a few years at first Sulpicians assisted in the work. The St. Louis University, also under the Jesuit Fathers, was established in the first decades of the nineteenth century. Rev. Stephen V. Ryan: Early Lazarist Missions and Missionaries. U. S. C. H. Mag. I. p. 369.

3. The first attempt to establish boy's schools was made by the Sisters of Love in Antwerp in 1821. McCaffrey: a. a. p. 314.

4. Baltimore had 19 by 1838; McCaffrey: History of the Catholic Church in the 19th century. Vol. II. p. 31.

5. The Public School Society, a private corporation in New York City gradually came into control of the school fund, and the Catholic schools, which, under the School act of 1812, were to receive a proportion of the school fund, no longer got it. Neither did other denominational schools; but a protest against the injustice of distorted texts and work assailing their religion brought down upon the heads of Catholics the admonition of a whole Non-Catholic population. The atmosphere had been previously heated by the "Awful Disclosures" of the impostor "Maria Monk;" whereas other denominations had asked a similar justice, a move from the Catholics brought a solid front against them, in the preposterous claim that the public schools were Protestant schools. The struggle ended with the passage of a school bill extending the State Law to the City of New York, and putting the Public School Society out of commission; the result of the Philadelphia struggle over the Bible was the elimination of the Bible from the schools. Rev. T. O'German: A. History of the Roman Catholic Church in the United States. p. 3740.

from the viewpoint of either side.¹ The influx of new religious orders² assisted the bishops in their efforts to build schools, and the first and second Plenary Councils encouraged the prelates in their aims³. Not until the Third Plenary Council was the modern policy of the Church enunciated.

This council, has influenced greatly the educational ideal.⁴ It required that every parish begin the erection of a parish school within two years from the date of publishing the council's decrees.⁵ It created diocesan examining boards for the unification of Catholic school teaching within each diocese, and school boards which were to deal with the pupils and the schools.⁶ It urged pastoral attention to the moral training of the children, co-operation with the teachers, and familiarity with the needs and conditions of the schools.

The diocesan examining boards pass upon all teachers of parochial schools, and issue teaching certificates. The list of successful candidates, after written and oral examination, is kept by the committee and used for appointments. The bishops have zealously endeavored to carry out the work outlined by the

Note six continued. "Native Americanism" raged against the incoming Catholic population; scenes of violence and disorder such as the burning of the Philadelphia church and the Charlestown Convent; scurrilous attacks by pamphlet and brochure, like the work of Maria Monk, have been periodical and coincide with the Native American party, the A. P. A. and the publication of such sheets as the Appeal to Reason and the almost extinct "Menace." Any extended record of them is left out of this summary.

1. This is evidenced by the fact that all denominations are seeking a means of religious instruction through the schools outside the classes. It is possible some solution may yet be found fair and practicable.
 2. For the orders and their relation to American Immigration and education vide infrap. 142.
 3. The Second Plenary Council condemned the Public Schools of its time as dangerous to the faith; and a later letter of the Propaganda asked that Catholic parents be advised not to send their children to the public schools.
 4. The Council also asked for the foundation of a national Catholic University, a move which resulted in the present University at Washington; this in its turn led to the group of seminaries around it, the affiliation of higher educational institutions with it, and the growth of colleges throughout the country under Catholic leadership; for a Catholic training in the primary grades led to a demand for a Catholic training in the colleges. Since 1886 schools have sprung up rapidly.
 5. Acta et Decreta. Tit. VI. Section 199; the decrees of the Council were ratified in 1885 and published in 1886.
 6. Acta et Decreta Plenarii Baltimorensis III. N. 203, 204. Also.
- Tit. II. Cap. IX N. 85 spread Catholic school legislation.

Note seven continued.

council.¹

This new adjustment did not develop without some difficulties.² The old question of state aid returned; a plan was reached at Poughkeepsie, New York, and another at Faribault, Minn., by which the children received religious training and State aid was granted.

The Faribault plan, as an extremely concessive one, was attacked by various ecclesiastics and individuals, and reported to Rome, upon which Archbishop Ireland sent to Rome a detailed report of the plan.³ A letter of Propaganda in return stated the plan to be "Tolerandi" though not to be considered as ideal.⁴ Leo XIII's letter of the same year upheld the decision of the Council of 1884 and in November the Archbishops under Mgr. Satolli listed 14 important points.⁵

The tendency in later years has been toward national unity. The Catholic Educational Association organized in 1904, grew out of the Union of the Association of Catholic Colleges, the Conference of Catholic Seminaries, and the Association of Parish Schools.⁶ Its work has been the union of educational systems under Catholic direction.

There are now in existence three large Catholic seminarisummer schools. The summer colony at Cliff Haven was organized in 1892; the Catholic University opened a summer school on the University campus in 1911; and a branch of this is carried

Note seven continued. Acta et Decreta Concilii Phœnarii Baltimorensis III. p. 203.

1. So zealous have the Bishops been that priests erecting new churches have sometimes found it hard to begin the schools as early as demanded. Archbishop Ireland made it a point to insist upon the building of the School first; and the pastors of churches who were so obliged to build have not been sorry. In an Illinois diocese, till recently, it has been a "reserved" offense for Catholic parents to send their children to Protestant schools (not public). The Congregation of the Propaganda questioned about the matter; made the confessor the judge, but in cases of conflict with local law the Bishop has discretionary power. Cf. Analecta E.E.R. 12(1895) p. 341. Cf. Analecta A.E.A. 15 (1896) p. 536.

2. In Wisconsin and Illinois there had been invasion of homes for the public school movement. Rev. Thos^x Hughes. S. J. "Leo XIII and the Safeguard of Republics." A.E.A. 8 (1895). In Detroit and Toledo the schools had been discriminated against. The revised charter of New York with a private school amendment aroused considerable feeling, as also have the recent educational laws of Florida. Cf. The Catholic World. 1901 May p. 273.

3. The Poughkeepsie plan provided for secular attendance of all students then Faribault plan provided for the ~~same~~ ~~of~~ ~~the~~ ~~school~~ hours for the religious instruction of Catholics.

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on at the "Teachers College," Dubuque, Iowa, during the summer season.¹
A writer school at New Orleans was planned in 1895.²

An offshoot of the educational field similar to that of the Catholic press has been that of Catholic Historical societies. Two were founded in 1884,³ and in many of the provinces the metropolitan city has an association devoted to the gathering and sometimes the publishing of historical material.⁴

Note three con. students, and religious instruction for Catholics outside of school hours. The Faribault plan provided for the use of Catholic school buildings and appointment of teachers by the state board, and religious education given outside hours. Burns. op. cit. 1912. p. 263. P1

4 continued. Rev. Burns. op-cit. 1912. (pp. 257 and 265.) the Faribault plan in 1912 was still in operation in Minnesota in about a dozen places, and in scattered locations in the western part of the country.

5. Ibidem. p. 255. The letter was dated April 11th. 1892, and Pope Leo's letter, May 3rd; they are both quoted in the Annals A. B. S. Supplement June 3rd, 1892.

6. McCaffrey: A. History of the Catholic Church in the 19th Century. Vol. II. p. 318.

7. Burns: "The Growth and Development of the Catholic School System" 1912 pp. 571-76. The College Ass'n. was founded in Chicago under the aegis of the Catholic University, in 1899. Bishop Conaty had previously proposed it to the annual meeting of Archbishops. He had also organized the Seminary Association in 1898. The initial move toward union was made by the parish schools in 1902.

1. Cf. "Two Catholic Summer Schools." A.B.S. 48 (1911) pp. 428-35. Thos. O'Hagan Catholic winter school A. B. S. 15 (1896). McCaffrey, op. cit. p. 319. The Cliff Seven school is practically a colony at which Cheatscum lectures are delivered. The summer school on the University campus is largely attended by Sisters, as in the Dubuque branch. Many of the Catholic religious colleges are beginning the practice for their nuns. (e.g.) the state college summer schools are widely attended by nuns. St. Joseph's order keeps St. Catherine's college St. Paul, Minn. open as a summer school for the Josephite nuns of the province.

2. The United States Catholic Historical Society was founded by the joint efforts of the Cardinal and Bishop of New York with John Gilmary Shea. The American Catholic Historical Society was founded the same year in Philadelphia. Cf. Rev. Wm. L. Mallon S. S. L. C. H. S. I. pp. 193-5, and "Archives of American Catholic Society," The United States Catholic Historical Magazine I. pp. 3. Reports of the U. S. C. H. S., Chicago, Washington, D. C. St. Louis, Missouri, St. Paul, Minn. and others have historical societies.

4. This is done at odd times by most of the historical societies and regularly by the Catholic Historical Review which is published at the Catholic University, Washington, D. C.

Inevitably connected with Catholic schools are the teaching religious orders. The story of education in the English part of the United States begins with the foundation of St. Mary's in Philadelphia in 1784, followed by others in Baltimore and New York. The Sulpicians founded their seminary in 1790 and 1791; coincidentally begin in this country the long lines of religions which have molded the educational systems of the country. The Carmelites came in 1790, and stayed for forty years. In 1792 the Poor Clares followed them from Europe, but stayed only until 1804.¹ The Visitation Nuns established here under Miss Lalor in 1799, took their vows in 1812; in 1816 they were aggregated to the Visitation Order.² About 1815 several American orders were established;³ and in 1829 the first Plenary Council of Baltimore urged that parochial schools be established under the Sisters.

The Sisters of Charity, spreading out into various fields of endeavor, have made remarkable progress in this country.⁴ They have been followed in the diversifying tendency by most of the other congregations. With the immigration period many religious orders sent foundations to America in response to the requests of American bishops, and these orders, extending the developing positions of the country, have created an interlacework of orders that has bound a strong, if diverse unity upon the country; the wholesome spirit of

1. McCaffrey: op. cit. 1913 p. 286.

2. The Visitation Nuns in this country are the only ones who take more than simple vows. The restriction to the nuns of the Visitation order was defined in a letter of Propaganda to the Archbishop of Baltimore. Sept. 30th, 1864. They had establishments in Georgetown, Kaskaskia, Saint Aloysius and Baltimore in 1895; At present they are also located in 18 other cities. McCaffrey op. cit. p. 287. Cf. Editorial A. E. R. 12 (1895) pp. 310-317. They have a five year period before their second vows, and the dismissal is left to the judgment and conscience of their superiors.

3. The Sisters of Loreto were founded by the Rev. Chas. Merinckx in Kentucky in 1812, having begun their organization in 1805-A.E.R. Serial Article, 19 (1898) p. 259. The Sisters of Charity at Emmetsburg were the first American foundation under Bishop Carroll 1808-1812 and affiliated with the Daughters of Charity of St. Vincent de Paul in France March 15th, 1850. The Sisters of Mercy were founded by Bishop England. December 8th, 1930. A.E.R. 20 (p. 450). The Sisters of Charity of Nazareth, 1812, and the Sisters of Mary Magdalen 1822, are American orders.

In 1918 there were 1704 sisters in the United States of this society controlling thirty-eight hospitals, thirty-three parish schools, twenty-eight orphanages, five insane asylums, fourteen infant asylums, six asylums and schools, five industrial schools, one academy, one home for destitute children that provided for 33,000 children. Edith M Laird. Four Catholic Charitable Societies. C.C.R. II p. 113.

rivalry stimulates.¹ Some teaching orders of men also extended the field of their labors.²

Some of these orders have large unified establishments³; others organize in independent houses,⁴ and some are still connected with their European mother houses.⁵ There are several with a special and distinguishing type of work.⁶ Schools and hospitals, orphanages, and asylums, they make their field of endeavour. Without them, school development would have been severely hampered.

1. The years 1830-60 saw the introduction of the following orders.

Sisters of Charity of the Blessed Virgin	1833	Philadelphia
" " St. Joseph	1836	Cannaleet
" " Providence	1840	Terra Haute
" " Notre Dame (Namur)	1840	Cincinnati
" " the Holy Cross	1843	Bertrand Ind.
" " Mercy	1843	Pittsburgh.
The Ursuline Nuns	1847	New Orleans
Sisters of the Most Precious Blood	1844	New Riegel Ohio

Sisters Servants of the Immaculate Heart (Charity of) of Mary	1845	
Sisters of Mount St. Vincent	1846	New York
" " " " Cincinnati	1859	Mt. St. Joseph
" " " " Convent Station	1859	New York
School of Mount Notre Dame	1847	W. Pa.
Sisters of St. Dominic	1847	Saginaw, Wis.
Other " " " "		Brooklyn
Sisters of St. Francis		Philadelphia.

Since that time there have been many more. The Sisters of Notre Dame de Namur established Trinity College for ~~goverment~~ at Washington, D. C. 1900, and the Sisters of St. Dominic, Santa Clara College in 1901 Cf. Burns: "The Growth & Development of the Catholic School System in the United States" (192) pp. 25-81. The Benedictines came in 1852.

2. The Brother of the Congre. of the Holy Cross	1841	Notre Dame, Ind.
" " " " Christian Schools	1846	N.Y.
" " " " Sacred Heart	1847	Mobile
The Franciscan Brothers	1847	Pittsburgh
The Brothers of Mary	1849	Cincinnati
The Waverian Brothers	1864	Louisville.

3. For this type of information consult the Official Cath. Directory.

4. See note 3.

5. An instance of the emigration of a whole community was that of the foundation in this country of the Sisters of Humility of Mary who left France, one and all, for this country and settled in the diocese of Cleveland. Serial A.E.R. 19, (1898) p. 605.

6. Among these are the Sisters of Divine Compassion, founded in 1886, who devote themselves to poor children and have organized an association for befriending children and young girls; the Little Sisters of the poor, who came to this country in 1868, take a vow of hospitality, and devote themselves to the aged or the helpless. The Sisters of St. Catherine of Ricci affiliated with the Dominican order, is a purely American order which gives lay retreats. Cf. Note six continued.

There is no well-founded Catholic Press for the whole of America in the United States;¹ almost every large diocese and archdiocese has its own paper, which prints the local news and clippings from the large sees of the East;² but the standard of Catholic papers would be raised if there were to be a National Catholic Press Union or Association on the order of the Associated Press. Papers are very often dominated by the personalities of their editors. One weekly publication, which has a large circulation throughout the country is Our Sunday Visitor, published by the Rev. J. F. Noll, Huntington, Indiana.³

Periodicals have had somewhat the same story. After sporadic attempts the U. S. Catholic Miscellany was founded in 1822; and 1829-40 found several publications attempting to live in the more important dioceses. "The Catholic Magazine," and the Metropolitan began in 1830⁴; but to the actual reading public they have been supplanted by the American "Catholic Quarterly Review," a continuation of "Brounson's Quarterly," and the Paulist magazine, "The Catholic World." The "Extension Magazine," and the "Sacred Heart Messenger," and the "Ave Maria" are other American Catholic Weeklies or monthlies.⁵

Note six continued. A.E.R. 26 (pp. 487 and 277. and Edith M. Lamb: Catholic Charitable Societies C.C.R. II p. 115. One need only read the list of religious institutes for men and women in the Catholic directory to realize the thousands they have in their membership and the amount of work they are doing.

1. That is in daily paper. A catholic daily when there is sufficient support for it, is eagerly looked for by publicists.
2. Illustrations of this are the Irish Standard and the Northwestern Chronicle of St. Paul. ~~the Boston.~~
3. The subtitle is the Harmonizer.
4. Paul J. Fork C..S. C. Ph. D. "Pioneer Efforts in Catholic Journalism in the United States." Catholic Journalism has not reached its ideal, but its progress is steady.
5. The big difficulty in this country has been lack of standing due to the fact that church papers are not under ecclesiastical direction except Chicago, Providence and San Francisco; Baltimore and New Orleans had papers leased from the clergy; there are controversies between papers for which evil the Baltimore Council (III, ~~IV~~ VII pp 227.) proposed centralization in one province for one paper, general lassitude of policy has rendered the papers rather ineffective. Cf. L. W. Reilly: Catholic Press in the United States A.E.R. X. (1894) pp. 117-125.

The Catholic University is doing excellent work along this line. Under its auspices are published three excellent technical magazines, the Catholic Educational Review, the Catholic Charities Review and the Catholic Historical Review, under publishing boards of their respective departments.¹ The University also publishes a monthly Bulletin. For purely ecclesiastical interest and an attempt at literary excellence, the American Ecclesiastical Review, established 1889 in the City of Philadelphia leads all English-speaking journals. It circulates quite extensively in England, Canada, and Australia.²

As the majority of Roman Catholics belong to the middle working classes, the Church has been fundamentally interested in the social life of this country, and has guarded the workingman's interests. A letter of Cardinal Gibbons to the Pope prevented the condemnation of the American Knights of Labor;³ and resulted in the deservedly world famous encyclical of Leo XIII *Rerum Novarum* on Labor in 1891.⁴ Though the Church has repudiated the name of Socialism because of the violent and anti-religious ideas early expressed by the leaders one of the principle tenets of modern socialism, the more just sharing of the worker in the ownership of business and the distribution of profits, is the fundamental purpose of the recently-issued reconstructive program of the administrative committee of the National Catholic War Council.⁵

1. The first two are monthlies, the third a quarterly. The C.E.R. is in its 31st year, the C.C.R. in its third, and the C.H.R. has entered upon its fifth year of publication. They all treat their particular interests in a scholarly and interesting fashion.

2. This publication is not attached to the Catholic University, but printed independently at its own press by the editors of the *Dolphin*. Its tone is dominantly ecclesiastical, and it officially reprints Roman documents.

3. The Knights of Labour, an early workingman's trade ^{union, under} Terrence Powderley, a Catholic Grand Master was purged of the secret and obnoxious feature. A Branch association, retaining the objectionable features and independent of the American society was established in Canada, where it roused the condemnation of the Archbishop of Quebec by its destructive and secret methods. He, applying to the Holy See, condemned the American body; but condemnation of this body was averted by the letter of explanation in which the Cardinal discussed the grievances of American Labour, and proved that oaths, secrecy, and blind obedience were not in the Constitution of the Society which had been approved by the Baltimore council. Justin McCarthy: Pope Leo XIII (1896) p. 153.

4. The encyclical goes thoroughly into the past and present treatment of the working man, and places the responsibility of both parties in industry. The question has been raised as to whether it is "ex Cathedra" this not certain; all parts are not defined. A.E.R. IV p. 84, and R. J. Holand, S. J. Natural Law and Church Influence. A.E.R. V. p. 191. Thanks was given the Pope for the Encyclical by the governments of the Hohenzollern and the Hapsburgs and the President of the French Republic. It was widely quoted in England

Reverence to the Blessed Sacrament and a greater devotion to the Sacred Heart are objects of an increasing devotion in America while internationally the first Eucharistic Congress met in 1881, at Lille, France, and has been followed by others at places all over the world.¹ The Eucharistic Union of priests, by whom these conferences were called, was established in France and approved by the Popes Pius IX and Leo XIII. It was shortly afterward organized in America, and now has branches in most dioceses.²

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Prior to the actual declaration of war upon Germany by this country representatives of the Church took action. Among the first offers of service was that of the Catholic University.³

Note six continued. "The Program for Social Reconstruction" N.C.W.C. pamphlet.

1. A sample of dates and places follows 1882 Gerguën; - 1883 Liege, 1885 Fribourg; 1886 Toulouse, as well as a national congress for South America at Quito; Paris 1888; Antwerp 1890; Jerusalem '93; Rheims '94. An international Eucharistic Congress met at Montreal in 1910. Studies and Conferences, A.E.R. (11) (1894) pp. 376 -77 and C.H.R. Book Reviews II (1916) p. 343.

2. This was begun in Paris by Fr. Eynard, who died 1869. It has mother houses in Paris, Rome, Marseilles, Brussels, Montreal. The Eucharistic League had in the United States had its first congress in Washington, D.C. 1895. C.U.B. 2, (1896) p. 102. and the members of the League were given a special mass privilege in a Propaganda rescript June 27th, 1900. to the Bishop of Covington, Ky. the President. A local league of Daily Mass in the Archdiocese of New York received spiritual privileges by letter of Benedict XV. June 26th, 1917. Cf. A.E.R. 23 (1900) p. 523. A.E.R. 57 (1917) p. 536.

3. The text to the letter of Bishop Shahan 1918 p. 5 to the President is brief and to the point. "In view of the present emergency the Catholic University of America has the honor to offer itself for such services as the Government of the United States may desire from it". C.U.B. XXIII p. 33. The offer was accepted; not only did the faculty and students enter the ranks as soldiers and chaplains or in government departments as experts, editors, etc; the overflow of gas experimenters from the National University experiment station found quarters for work in the halls of the New Science building on the Campus. The National Catholic War Council took many of its men from the University; and the flourishing S.A.T.C. camp was trained there September 1918 *** Jan. 1919.

As the war progressed, and the Church was needed as a servant of the man behind the lines, its problems became still more weighty. The Archbishops of the country, in their annual meeting in April, 1917, had voted their organized co-operation to the aid of the government.¹ A larger church organization than was necessary.

In August, 1917, at the call of the Cardinals of the country, a general convention of American Catholics, representing sixty-eight dioceses, representatives of twenty-seven national organizations of Catholics, and the whole Catholic press, met at Washington, D.C., for the purpose of co-ordinating and of mobilizing all Catholic war institutions. The convention decided to unify all Catholic war activities, to establish diocesan war boards, and to recognize the Knights of Columbus, as the camps official Church Body for providing recreation for the soldiers' camps, committees planned the organization of the body for some time; and then in November the Archbishops of the United States declared themselves as National Catholic War Council, and began the work of controlling Catholic war agencies.²

The actual organization was under an administrative committee of four bishops, appointed by the Archbishops,³ and an Executive Committee of these four bishops, six members of the Knights of Columbus War Council, and six members at large; this committee acted as a discussion clearing house and advisory agency, together with a general committee of diocesan delegates,⁴ which acted as an advisory board.

1. For literary beauty, the document is worth entire quotation. As extract must suffice. "Acknowledging gladly the gratitude that we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership in those possessions and principles which have been America's proudest boast. Inspired neither by hate or fear, but by the holy sentiments of rarest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to co-operate in every way possible with our President and our National Government to the end that the great and holy cause of liberty may triumph, and that our beloved country may emerge from this hour of test stronger and nobler than ever." Handbook of C. W. C. 1918. p. 8.

2. Rev. Peter Guilday: Ph.D. American Catholics and the War. Historical Outlook Oct. 1918.

3. The organization's work was begun at the first meeting of the Administrative Committee, Jan. 18th, 1918, and the plan completed within the month. In addition to the framework were operative committees under the following titles: A) Advisory Finance Committee; B) Committee on Special War Activities with seven sub-committees on chaplain's aid

When this organization, modelled on the hierarchy, had been perfected, the church in America was enabled to maintain a standard of efficiency at the service of the government; the local Councils worked in harmony with the national body. The provision of chaplains for both army and navy was turned over to the Right Reverend Patrick J. Hayes, D. D. ¹, who was created Ordinary of all Army chaplains of the United States America by the Holy See. November 24th, 1917.² The other plans of the council worked out with varying success. The Knights of Columbus War Activities located at sixty places in France seventy-five buildings; and 150 more in 83 centers in the country, as well as provided two hundred secretaries along the line of battle with one hundred fifty behind it. Till the end of 1918 ~~it~~ maintained some seventy-five chapels thirty-five of them abroad. The Committee on Special War Activities in its finance committee aided in raising the \$4,500,000 gift in the United States war work campaign; the men's committee made a full and accurate compilation of societies, and maintained service clubs in many cities; it also secured fifty-five Catholic Colleges for trying the S. A. T. C. plan of military training. The women's committee provided eight visitor's houses and a training school in Washington for social service.³

Note three continued. and literature, women's activities, men's activities, finance, Catholic interests, Reconstruction and after-war activities, and Historical Records of Catholic War Activities (c) Knights of Columbus Committee on War Activities; "Cf. Handbook of the National Catholic War Council 1915. this is a handy directory of all governmental and extra-governmental war agencies and deals in detail with the N. C. W. C. Committee interests.

Note four continued. These diocesan delegates were one laymen and one ecclesiastical from each diocese who answered requests made upon them.

Note 1. Since then promoted to be Archbishop of New York where he had been the auxiliary.

2. The Official Catholic Directory, 1919. p. The bishop had in charge the approval of chaplains, their care and control in this country and "over there". He established an overseas vicariate at Paris which was to be divided according to the national fronts at which our men were serving, and he divided the camps and coaling stations, possession of the United States America among four vicars general located, (a) on the Eastern seaboard (b) for the Great Lakes (c) in the middle gulf, district, and (d) on the Pacific Coast. He made a tour of visitation to all his territory here and also went on a European visitation of his territory during the course of the war.

3. Rev. John M. Cooper: "The National Catholic War Council" A.E.R. 59 (1918). This committee also placed twenty-four French girl students in Catholic Colleges and Academies. The committee on reconstruction under the Administrative committee has issued a American Federation of Labor (N.C.W.C. pamphlet 1919) called by the "The Most forward looking pronouncement in this country."

The problem of organized charity within the fold has until recent years been taken care of by the St. Vincent de Paul Society, an international society organized at Paris in 1833-8 by a few young Frenchmen under the direction of Frederick Ozanam.¹ Yearly the summary of its results are made public. Its aim is to take care of the Catholic poor, but its aid is extended to any who need it.² Governed by the Council General at Paris, it is a self-perpetuated body.³; superior or national councils exist for each country. Under these central councils, metropolitan, diocesan and parish conferences follow the ecclesiastical administrative organization.⁴ The work of the society has followed each new diocesan organization, the body is widely extended in the country.⁵ With the growth of special needs, Catholic charities are expanding and unifying. The Queen's daughters, organized in 1889, was granted spiritual benefits by Pope Leo XIII and endorsed by the conference of American archbishops.

1. Edith M. Land: Four Catholic Charitable Societies: Catholic Charities Review II p. 112.

2. The cases are not named publicly.

3. Notes: C.C.R. I. p. 24. This council publishes an annual bulletin in French, which is translated by the Superior council of Dublin, It deals with application for affiliation.

4. The conference on parish lines is that which does the practical work of service. Funds are earned and contributed in various ways, and in weekly and quarterly meetings and an annual retreat, the men of the parish are more closely bound to each other and become more aware of parish needs. There are isolated conferences in rural districts. C.C.R. I. pp. 24-25. There are no salaries nor salaried workers.

5. There were in 1918, 961 conferences in the United States with a membership of 14,215. Edith M. Land: Four Catholic Charitable Societies. C.C.R. II. p. 112. The years ago, Mr. Richard Gannon, reporting to the missionary Congress the past years' work in Chicago, recorded 250,000 visits and 500,000 dollars in relief to 25,000 families. Night refuges for men, orphanages, sea havens, summer outings, boy's clubs, reading rooms, etc. were in the society work. First C. M. Congress p. 147.

6. By Papal letter of July 17th, 1904. The conference endorsed it. September 1894. Vide Many V. Toomey: Article in C.C.R. I. 43.

All large cities have Catholic Leagues of Women, guilds.¹ Children's Welfare societies,² settlement houses,³ nurseries, run under Catholic auspices. Seaboard cities have San Rafael societies to care for immigrants, and refuges for sailors where they may spend the night ashore. The National Catholic Young Men's Union was approved by the third Plenary Council; it has endeavored to unify Catholic work for young men. The Catholic Hospital Association, founded in 1915 at Milwaukee is extending its membership.⁶ The Sisters of Charity, organized in 1812 at Emmitsburg, have developed important work.

1. One such organization in Minneapolis directs a lake camp, a girls boarding home, has academic, vocational and social classes participating in Americanization.
2. Examples are the Dolan's Children's Aid Society, Baltimore, and the child Welfare Association of the Twin Cities.
3. Such as the Gibbons' Guild and Day Nursery and Ozanam House of Baltimore, Margaret Barry of Minneapolis.
4. Saint Raphael's Institute in Baltimore, Philadelphia and New York sees to work of this nature.
5. T. C. O'Sullivan: Memorial on National Union of Catholic Young Men. First Catholic Congress, 1889, p. 120. This organization and its representative took an active part in the work of the National Catholic War Council.
6. Most Rev. Sebastian G. Messmer. D.C.L: A.E.R. (1916) p4. p. 386. Catholic Hospitals are usually run under the direction of religious orders, such as the Jesuit hospital at Georgetown University, and the St. Joseph's hospitals at Fargo, Minneapolis, Rochester, Minnesota, State aid to hospitals is received in a few in Pa., Md., and Cal. Rev. John O'Grady: State Aid to Hospitals. A.E.S. 55 (1915). p. 507.
7. For the Sisters of Charity, vide supra p. 137

As an substitute to Catholics for membership in condemned fraternal organization, several large organizations for social insurance come into being in the last quarter of the 19th century. Early among these were the national groups. The German mutual societies began in 1842 with St. George's society of New York in St. Nicholas' Parish. Annual conventions were held in Buffalo, 1854, and Baltimore 1855, ¹ The Central Verein, organized in the 70's, was the first federation of Catholic societies in America; since 1828 it has cooperated with the Irish Catholic Benevolent Union.² The Catholic Order of Foresters, founded March 24th, 1883, under Jesuit auspices is a later society which has a large membership;³ the largest and most prominent fraternal order of Catholics is the Knights of Columbus (

1. M. F. Suten: Mighty Work of German Catholics in 1st Am. Catholic Miss. Congress (1909) p. 462.

2. H. J. Spannhorst; Societies in 1st Catholic Congress (1889) p. 116. The Catholic Mutual Benefit Association, a third society, was organized in the Village of Niagara Falls in 1876, and incorporated under N. Y. Law 1879. Rev. Joseph Canzvine: Catholic Societies in 1st American Catholic Missionary Congress (1909) p. 480.

The Bohemian workingmen have two such societies, the Katolicky Delnik, or Union of Catholic Workingmen, and the Zapadni CeSta Katolicka Jednota, or United Bohemian Catholic Association. Notes & Comments C.H.R. I p. 487.

3. It was organized by Fathers Furegan and Hayes, both of the society of Jesus. In 1908 it had 140,000 members. Cf. Phil. J. McKenna. The Catholic Order of Foresters in "1st Am. Catholic Missionary Congress. pp. 477-79. The Ancient Order of Hibernians, an Irish organization of a political nature, was organized in New York in 1836 a women's auxiliary in 1894. Eugene F.O. Riordan. Ancient Order of Hibernians pp. 437. 442. in the 1st Am. Catholic Missionary Congress.

The tendency in Catholic Societies, Charitable and otherwise, has followed the general tendency toward unification of effort.

The first Catholic Congress of Laymen (a non-charitable organization) occurred coincidentally with the Catholic Centennial celebration.¹

In 1912, under the call of the Social science department of the Catholic University, the first Conference of Catholic Charities took place as a clearing-house of discussion of means, methods, and special problems. The second triennial conference established the Charities Review, and the third, in 1918, dealt with problems of war reconstruction.² A national Federation of Catholic Societies was established in 1901; this held annual conventions with the aim of unifications, and in 1916, completed a plan on the unit of local representation.³

With prohibition the Church officially has had nothing to do; but its workers have taken active part on both sides.⁴ The Church's ideal is temperance; and in order to attain this ideal church workers began early to instill the doctrines of Father Matthew, the recent Apostle of Ireland.⁵ The confraternity of the Sacred

1. Vide Proceedings 1889 and later issues. I have found no further record of ninety lay congresses without special purposes or special character (missionary, charitable, or otherwise.)

2. Vide Proceedings and Reports 1915, 17, and 19, Speakers of labor and interior departments address the conference.

3. The American federation of Catholic Societies parallels the organization of the Federal Council of Churches of Christ in America, but the former has been by no means as completely efficient. A further stimulus to this union was the organization of the special committees of the N.C. War Council, which proceeded to get in touch with every association in the United States; Cf. Anthony Matre: "Federation and the Proposed Catholic Lay Union, A.E.R. 57 (1917). p. 279. Rev. J. F. Noll in Studies and Conferences, A.E.R. 60 (1919) p. 60. The National Catholic Students' Association is also a sign of the times.

4. The saloon was condemned morally by the third Plenary Council, but prohibitive measures were out of the council's province. There has been considerable agitation about altar wines, which are necessary to the celebration of Mass, in Oklahoma and Arizona; charges and counter charges have been made there. The total abstinence movement took deep root in the life of many Catholics.

5. Archbishop Ireland, the venerable head of the St. Paul diocese, was called the "Father Matthew" of America. "I will go to my grave without tasting alcoholic drinks" was his constant resolve. A.E.R. IV Studies and Conferences p. 217. The Abbe Klemm "America of Tomorrow" writes entertainingly of a dinner at the Archbishops' residence where two glasses stood before each plate, but the scandal was quashed at the roast, when a second water was served to us with the solemn announcement "Appolinaris: who knows if, on feast days, goblets of soda frappe' are not served also?"

Thirst was organized in Baltimore 1870 by Father Robert Kelly, a Dublin Jesuit, with the approval of his superiors and of Cardinal Cullin. In 1878 Pius IX by a rescript gave regular confraternity privileges to the Society. Leo XIII, March 21st, 1878, by a rescript to Cardinal Gibbons, granted the canonical faculty of erecting the society in Baltimore, and by Apostolic letter of January 31st, 1882, extended the powers to the United States where the ordinary approved. In 1872 the total abstinence union of America was organized with the approval of the hierarchy.²

(G)
The movement for total abstinence among priests began in the diocese of St. Paul under Archbishop Ireland in 1884; now there are total abstinence societies in most of the seminaries of the United States.³

Certain secret societies prominent in America can not be entered by American Catholics in good standing. Any society whose aim is for inviolable secrecy, which has a bad purpose or which requires blind and unrestricted obedience to the society's dicta is barred by Papal decree to Catholics.⁴

The Third Plenary council dealt with this problem also, and appointed a special commission to work upon it, with the decision upon their findings reserved to the Holy See.⁵ It also conceded the Bishop's right of inquiry; and reviewed the prior action taken.⁶ Our bishops have faculties to deal with the problem.⁷

1. In this association, a total abstinence pledge is necessary not in fact, but in spirit. The society received the sanction of the third Plenary Council. E. McColgan. V.G. A.E.R. 12 (1895) p. 183

2. This was also approved the Third Plenary Council and later by the Pope. The Bishop of Columbus in 1894, with the approval of Apostolic Delegate, disqualified saloon-keepers from office in Church societies; the council of '84 advised Catholics to leave the business. Cf. Rev. John R. Hagan D.D. A.E.R. Studies & Conferences 59 (1918) p. 49.

3. Rev. Edward McSweeney: "Movement for Total Abstinence Among Priests." A.E.R. 30 (1904) p. 249. Leo XIII in a papal letter to the prelate, 1887, March 27th, approved the action taken.

4. Catholics entering in defiance of ignorance of the decree forfeit their rights of communion with the church, and absolution from excommunication is reserved to the Holy See. In this country bishops have the dispensing power. Cf. A.E.R. I. p. 128. In 1869 October 12th, Pius IX limited the censures to Freemasons and Carbonarii A.E.R. I. p. 183. The Feinan society was condemned by a decree of the Holy Office January 12th, 1870. A.E.R. p. 28 I. In 1850 the same congregation had declared the Odd Fellows and Sons of Temperance comprehended in the papal bulls. A.E.R. I. p. 181 A decree of 1894 or '95 published by some bishops at the advice of the Apostolic delegate, condemned and forbade the Odd Fellows, Sons of Temperance and Knights of Pythias; bishops were to apply the decree at their discretion. A.E.R. Studies & Conferences 12 (1895) pp. 57-59. no decree has lifted the ban.

This condemnation does not apply to all fraternal orders; membership in the G.A.R. and many neutral benefit societies is freely permitted to American Catholics.¹

Several Archconfraternities or spiritual associations of prayer have secured foothold in this country. The Archconfraternity of Perpetual Adoration, an Austrian society, was canonically erected in the abbatical church of St. John (Benedictine) Collegeville, Minnesota. May 21st, 1893.² The year before this, the confraternity of St. Josephat Sante Fe' had been ~~the confraternity of St~~ raised to an arch confraternity.³ Priests in the United States may use faculties given them to enroll members in the confraternity of Mt. Camel, of the Holy Rosary, and of the Holy Death.⁴ The Holy Name Society, begun in 1270 in Lyons, France, has inaugurated a prominent society in this country.⁵ An American League of the Good Shepherd, established at Washington, D.C. for the conversion of non-Catholics by example, instruction, and prayer, received spiritual privileges under Papal letter of December 30th, 1909.⁶ and the letter of the Congregation of Rites, urging the establishment of Associations for Christian Family in every diocese was published July 2nd, 1892.⁷

Note 5 con. Acta et Decreta S. C. P. B. III. p. 255.

Note 6. con. Ibidem: p. 247.

Note 7 con. The general faculties of our clergy give them the right to absolve for cases in the Bull Apostolicae Sedis, The Apostolic delegate has faculties to deal with cases of passive membership in a condemned order. The archbishops of the country have the same privilege. Letter of Cardinal Rampolla to Cardinal Gibbons June 27th, 1913 A.E.R. 57 (1917. p. 202.

1. For various permissible associations vide infra p. _____ also A.E.R. 10 (1894) p. 71. The G.A.R. of Notre Dame, Indiana, has a post entirely of Catholic Priests. A.E.R. 20 (1899) p. 648. Although banners are as a rule forbidden in Churches the use of the National Flag is permitted in American Churches at funerals and religious ceremonies where no disrespect to the Church or the liturgy resulted. Letters of Holy Office to Ap. Delegate. March 31st, 1911. A.E.R. 44 (1911) p. 591.

2. Analecta A.E.R. 11 (1894) p. 50. This has the Austrian privileges but is independent of the Austrian Society.

3. May 1892. Analecta A.E.R. VIII (1893) p. 295.

4. Analecta A.E.R. I p. 461. _____

5. Arthur S. Colbourne, at First American Catholic Missionary Congress (1909) pp. 227. The organization of this society is officially independent; its object is to atone for swearing and blasphemy. C.H. McKenna, O.P.- The Work of the Holy Name Society in America, A.E.R. 44 (1911).

6. Analecta A.E.R. III-(1892)-p-385.42 (1910) p. 460. Note 7 con.

Now the Church in the United States ranks with the countries whence it received the faith; with this change has come a decided impetus toward the support of foreign missions elsewhere. In 1897 at the meeting of the archbishops the Society for the Propagation of the Faith was nationally organized.¹ It is under the special directorship of a bishop in the Baltimore diocese, with National offices in New York City.² In 1908 a general Catholic Missionary Congress was called at Chicago; and a second one at Boston in 1913³.

Several agencies for the work of foreign missions are now in this country; the Association of the Holy Childhood⁴ and the Society of the Divine Word, with headquarters at Pittsburgh, and Techny, Illinois, respectively.

Note seven continued: Analecta A.E.R. III (1892) p. 385. The bishops of the United States under Propaganda had faculties to erect all confraternities with indulgences attached, if they fell within the scope of their faculties on indulgences. the sole exception was the confraternity of the Holy Rosary. Analecta A.E.R. VIII (1893) p. 129.

1. Vide supra p. 23.

2. In 1918 the Catholic population of the United States gave to the Society its record contribution \$1,064,481.271 Annals of the Propagation of the Faith p. 82 p. 82. As the dollar is being pinched in China, as well as in the Occidental world, and the Old Worlds' flourishing missionary societies are crippled for funds, this contribution was much needed. The Right Reverend Mgr. Joseph Fieri, D. C.L. M. Ap. is General Director.

3. The late Archbishop Quigley of Chicago and Cardinal O'Connell of Boston were foreign missionary enthusiasts; the work in Boston is active. The congress expected in 1918 was not called because of the war; but the work progressed in spite of the lack.

4. The Association of the Holy Childhood is composed of children up to 12 years of age; it is organized under parish priests, and bishops are directed exclusively by an international council at Paris. It has been approved by Pius IX. Leo XIII and Pius X. Cf. The very Rev. John Weltius. S.S.Sp. The Work of the Holy Childhood"

First American Catholic Missionary Congress pp. 14-16.

The Commissariat of the Holy Land, located at Mt. St. Sepulchre,¹ Washington, D. C. is interested in the work of maintaining and advancing the faith in Palestine. The Sodality of St. Peter Claver for the African Missions, the American Missionary Association of Catholic Women, and the Amiese Mission Society, are others.²

Perhaps the most striking evidence of this spread of apostolic zeal has been the incorporation of the Catholic Foreign Mission Society of America, at Manjknoll on the Hudson, Ossining, N. Y. The Very Rev. Jas. A. Walsh, editor of the *Field Afar*,³ and Missionary Apostolic, is President of the Society, and the result of its activities has been the firm foundation of a training seminary for Americans desirous of going into the foreign missions. The plan was approved by the council of Archbishops in 1911, at their annual meeting,⁴ authorized by Pope Pius X two months later, and the seminary opened in the fall of 1912; Rome in 1913: issued a decree praising the body, and auxiliary institutions have been provided.⁵ Sept. 6, 1918, a little band of missionaries, four in number, left American shores for Youngkang, China.⁶

1. Mt. St. Sepulchre is the picturesque monastery of the Order of Friars Minor, which is among the seminary colleges attached to the Catholic University.

2. These headquarters are located at St. Louis, Milwaukee, and Omaha respectively. American priests are needed in Africa, according to Rev. Oswald Waller, Prof. Ap. of East Nigeria. *A.E.H.* 60 (1919) P. 74.

3. *"The Field Afar"*, founded in 1907, and is owned by the Catholic Foreign Missionary Society of America.

4. *"The Field Afar"* July, 1919--Vol. 15. P. 134--Meeting of April 27.

5. A preparatory College at Scranton, Pa. was established Sept. 8, 1913, and a procure opened in San Francisco, Sept. 18, 1917. The Archbishop of New York ordained three missionaries this June, and more are coming. More praise came May 17, and July, 1918. *S.C.P.F.* *A.E.H.* 63 (1918) pp 449-50.

6. It is not hard to fancy these the vanguard of a missionary host like to that of Ireland in the 5th and 6th centuries and of France in the nineteenth. While Americans have been missionaries before, this is the first distinctly "American" missionary band, trained and prepared here to teach the heathens.

Step by step so far the Church in America has kept full pace with the social and national development of the country. It has discarded its elementary missionary trapping and has assumed the maturer garb of provincial status. It has slowly brought itself to the point where it no longer gets as much as it gives. It stands on its own feet, and is taken for an adult being. What lies in the future for it no one knows; but ones best hope is that its future here will fulfill the promise of its past.

Table I

	Clergy				Par. res. M with past. XI	M	
	Arch Bishop	Bishop	Secular	Rel. Total			
Philippines Manila	1		192	198	330	186	33
Calbayog		1	50	35	85	81	197
Cebu		1	80	26	106	89	
Jaro		1	60	90	150	119	85
Lipa		1	79	21	100	88	8
Nueva Caceres		1	125	18	143	97	
Nueva Segovia		1	97	52	149	610	
Tuguegaro		1	27	28	55	25	19
Zamboanga		1			79		87
P.A. Palawan					8	10	72
Porto Rico		1	62	62	124	93	26
V.AP. Alaska		1		20	20	14	20
The Canal Zone				9	9	3	3
Virgin Islands				6	6	6	3
Guam		1	1	6	6		
Samoa			2		2		13
Hawaiian Islands		1		30	30		108
V.AP. British Honduras		1		21	21	60	9
V.AP. of Jamaica		1		18	18		87
Total	1						

	Tot. Schools all grades	Rel. Officers		Catholic Popul t10
		men	women	
Phil. Isl. Manila	59	129		1,398,798
Calbayog	2			979,843
Cebu				1,300,926
Jaro	7	1984		1,000,000
Lipa	10			900,000
Nueva Caceres		18	49	223,026
Nueva Segovia				310,000
Tuguegaro		38	53	45,992
Zamboanga	40		9	1,000,000
P.A. Palawan				11,500
Porto Rico		10	54	8,000
V.AP. Alaska	8			7,486
The Canal Zone				12,940
Virgin Islands	5	2	6	843
Guam	12	3	5	50,000
Samoa	19			24,910
Hawaiian Islands	14			32,100
V.A. Brit. Honduras	37		80	8,520,326
V.A. Jamaica	43			
Total				

Table II. Appendix.

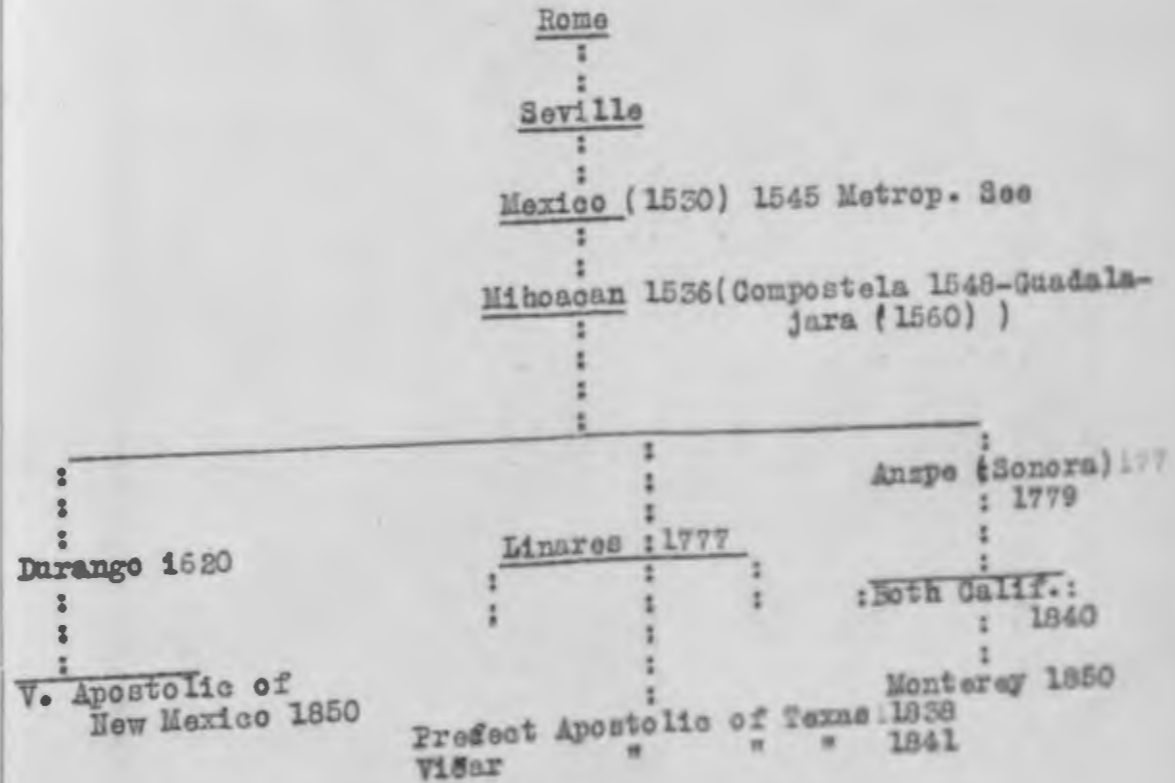
Diocesan contributions of the Society for the Propagation of the Faith.

Period	No. of yrs.	Diocese	Amount
1822-72	50	New Orleans	\$124,160.00
1822-67	45	Louisville	\$159,816.40
1823-65	42	Baltimore	\$ 56,758.80
1823-69	46	Cincinnati	\$119,569.00
1827-66	39	New York	\$112,345.00
1829-91	63	Charleston	\$119,795.00
1829-64	35	Boston	\$ 52,832.20
1829-59	30	Philadelphia	\$ 51,166.00
1837-72	35	St. Louis	\$196,228.20
1838-66	28	Dubuque	\$119,228.60
1844-66	22	Milwaukee	\$ 56,480.80
1844-66	22	Chicago	\$ 22,068.80
1844-91	47	Oregon	\$171,224.00
1846-88	42	Galveston	\$242,210.20
1847-66	19	Buffalo	\$110,214.20
1847-23	46	Vancouver	\$141,400.00
1850-72	22	St. Paul	\$25, 785.00
1852-1900	48	Santa Fe	\$167,700.00
1853-84	31	San Francisco	\$ 45,500.00

Taken and rearranged from figures in a table compiled by Joseph V. Tracy. The Catholic Church and Mission Work. A.E.R. 35 (1906) pp.5 and 6. The table covers only the years indicated and is by no means a complete piece of work, to date; but it is an illustration of the aid given by the society.

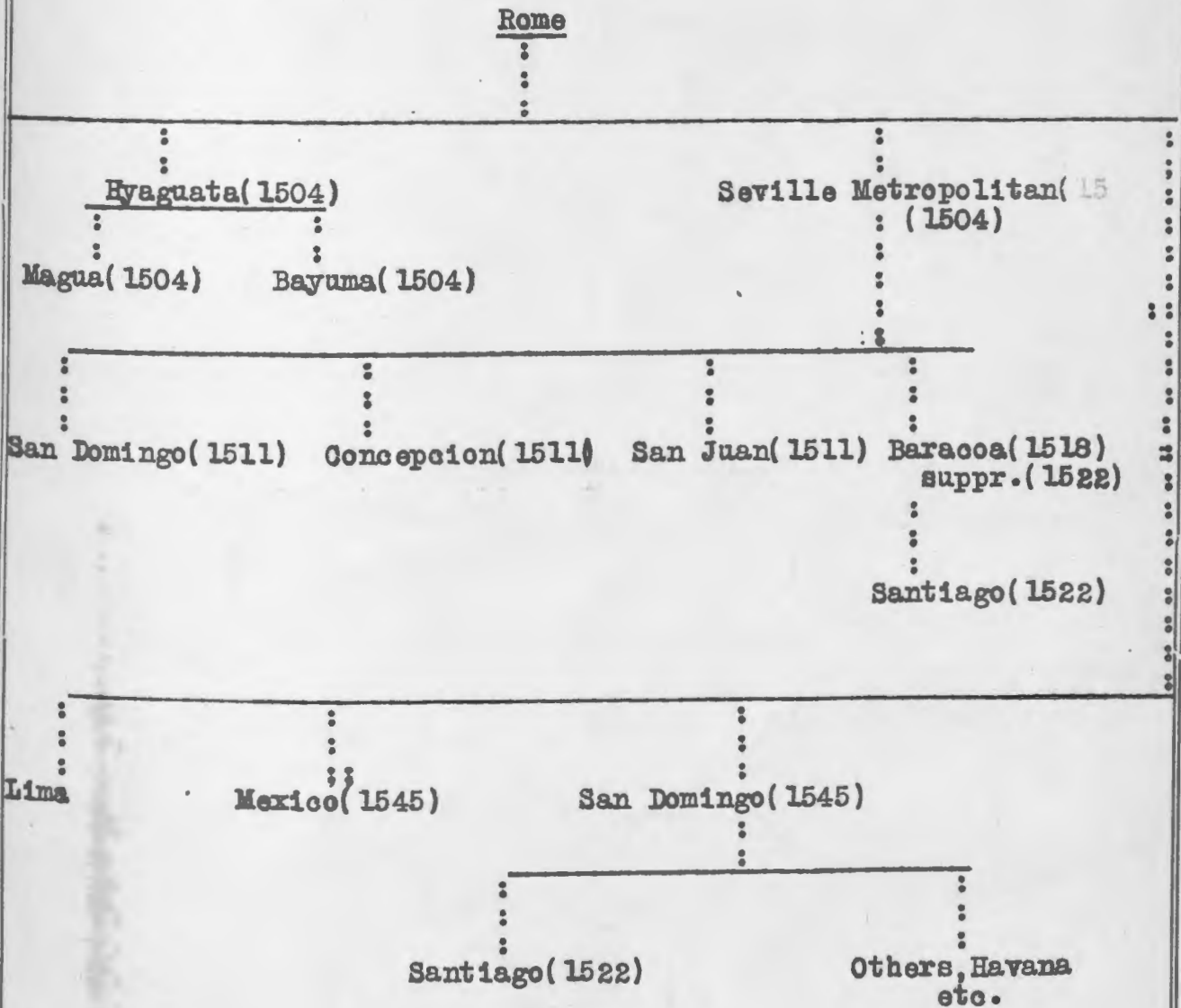
Table III Appendix

Spanish Hierarchy in Mexico



Taken from the outline by Rev. Edw. A. Ryan, D.D. "Eccl. Jurisdiction in the Spanish Colonies. C.E.R. V. p.4

Table IV Appendix
Spanish-Cuban Hierarchy



From the Rev. Edward Ryan, D.D. "Diocesan Organization in the Spanish colonies". C.N.R. II p.156.

Table V

Spain	France	England
	Rome	
I Seville		
1 Baracoa 1518		
1 Santiago 1522		
Mexico 1545	San Domingo 1545	Jesuit
	Santiago (1522)	
	Havana	
Durango 1620		
	V. AP. of Canada 1658-74	
	Quebec, 1674	
	Fla. & La.	Ohio
Linares 1777	1759-87	
	1787-93	
Arizpo 1779	New Orleans 1793-1803	Vic. A of London 1757-81
Pref. Ap. of Texas 1838		Pref. Ap. of U.S. 1784-89
		See of Balt. 89
V. AP. 1841	Administrator 1806-25	
	La. & the Fla. 1825	Vic. Ap. of N.W. 1836
		Metropolitan 1808
Both Cal. 1840	N. Orl. 1850	See of Oregon 1842
Monterey 1850	St. L 1850	Metropolitan, 1846