ALTHOUGH the principles of religious freedom and equality had made progress during the American Revolution the constitutions adopted by the several states and the laws passed to regulate the new governments established, show that the people and their leaders had not risen to the level of the Catholic Calvert or the Quaker Penn. It was virtually only in Pennsylvania, Delaware, Maryland and Virginia that penal laws against Catholics were absolutely swept away, and the adherents of the true faith admitted to all rights of citizenship. Pennsylvania in her Constitution of 1776 (Section IV), did clearly and explicitly declare "that no person, who acknowledges the being of a God and a future state of rewards and punishments, shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this commonwealth." Rhode Island had provided religious freedom since 1636.

On February 15, 1776, the Continental Congress resolved that a committee of three—two of whom should be members of Congress—be appointed to go to Canada, to attempt to win the people living there to an agreement of neutrality. Benjamin Franklin and Samuel Chase, members of Congress, were selected as commissioners with Charles Carroll, of Carrollton, whose fluency in French and whose religion were counted upon to secure him a hearing. Congress went further and requested the Rev. John Carroll to join the commissioners and assist them as might be necessary. Thus he lent his influence to the effort to induce the Canadians to remain neutral in the conflict between England and her rebellious colonies.

1 This is the second and concluding article on the rise of the Catholic Church in Pennsylvania. The first appeared in the October, 1936 number of Pennsylvania History. (Ed.)
As their various attempts failed to impress those with whom they were negotiating, the Rev. Mr. Carroll determined to return home with Franklin, whose health compelled him to quit his post and leave the culmination of affairs to the other commissioners. The ministrations and kindly interest of the Catholic priest to the ill patriot, produced an influence which never faded from Franklin's mind. How this incident explains Franklin's part in the selection of a Vicar-Apostolic for America will be seen later.

From the outset the Catholics had been in sympathy with the patriots. Many entered the army or enrolled in the militia, which no longer refused their services. Pennsylvania contributed Colonel Stephen Moylan and Captain John Barry of the navy; also Colonel John Doyle and Captain Michael McGuire and Captain Roger Kean. The rank and file, too, contained numbers of Catholics.

The English government hoped at this time to draw some of the Catholics in America to its aid. It, no doubt, expected that the proscription of Catholics in the colonies would render them willing to turn upon their persecutors once given an opportunity. It was accordingly proposed to create a regiment of Roman Catholic volunteers. A special act enabled the king to commission Catholics in America during the war. After the capture of Philadelphia, the English hoped to make the project successful by inducing Father Ferdinand Farmer to become chaplain of the regiment. The German priests not being English subjects, and unable to become naturalized under colonial law, had apparently abstained from any interference in political affairs. Father Farmer, however, did not lend the influence of his name to the enemies of America. England, furthermore, reckoned without that innate sense of Catholic loyalty which made them cleave to their own in time of duress and forget with true Christian charity the wrongs they had suffered in remembering only that they were brothers.

As time went on the position of the Catholics became more definitely that of equality. The first diplomatic circle at the seat of American government was Catholic and openly so. The envoys from France and Spain celebrated great events by the solemn
services of the Church, to which we find them inviting the members of the Continental Congress and high officers of the new nation. The Catholic priests hitherto seen in the colony had been barely tolerated in the limited districts where they toiled. Now came Catholic chaplains of foreign embassies; army and navy chaplains celebrated Mass with pomp on the man-of-war and in the camps and cities. The time had not yet come for complete religious freedom, which was gained slowly; but progress was indubitably being made.

The Catholic religion once proscribed through the length and breadth of the land was now becoming free. Catholicity was recognized by the Continental Congress, and by the Commander-in-Chief of the American army. It was also recognized by the state of Pennsylvania, for the legislature in reorganizing the College of Philadelphia appointed as one of the trustees "The Senior Minister of the Roman Catholic Churches in Philadelphia"—Father Ferdinand Farmer.

As the anniversary of the Declaration of Independence approached, M. Gérard, the French minister, prepared to celebrate it by a religious service at St. Mary's Church in Philadelphia, and issued an invitation to the event. To this function the president and members of the Continental Congress were invited, and a sermon was preached by the Rev. Seraphim Bandol, Recollect, chaplain to M. Gérard. This was probably the first Catholic discourse communicated by the press to the people of the United States.

Early in 1780 Don Juan Miralles, the Spanish envoy, proceeded to the camp of Washington but was there prostrated by a pulmonary fever. His secretary, Francis Rendon, had remained in Philadelphia. He now set out for the camp accompanied by Father Bandol. After receiving the last sacraments, Señor Miralles died on April 28, 1780. He was buried the next day in the common

---


[6] Originals of the invitation and address are in the Ridgway Library, Philadelphia. There is an account of Abbé Bandol's stay in America in an article of that title appearing in the Catholic Historical Review XX (July, 1934), 135.

[7] An invitation to the burial was sent to Dr. Benjamin Rush who declined to attend "as not compatible with principles of a Protestant." Original at Ridgway Library, Philadelphia, Pa.
burying ground near the church at Morristown, and was followed to the grave by General Washington, several officers and members of Congress, walking as chief mourners. The French chaplain recited the Catholic burial service at the grave and blessed it.  

On May 4th a solemn requiem was offered for the repose of his soul at St. Joseph's Church, Philadelphia, attended by members of the Continental Congress, and by M. de la Luzerne, the French minister. The empty catafalque, was to a great part of the congregation, a matter of great curiosity. That the various individuals of importance who, during this period, had occasion to visit a Catholic Church were impressed by its services is evident.

When the combined armies of the United States and France, forced Cornwallis to surrender at Yorktown, the minister of France again deemed the occasion worthy of religious celebration. Once again then, the Congress, the Supreme Executive Council, and the Assembly of Pennsylvania were invited to attend in the Roman Catholic Church at Philadelphia, a divine service and thanksgiving for the capture of the British commander. As upon the occasion of the previous service, Abbé Bandol was the orator of the day.

Left to themselves, the clergy in Maryland and Pennsylvania, after the suppression of the Society of Jesus, lived, as already described, under provisional and informal regulations. They had long felt the need of some kind of organization to preserve the property then in the hands of individuals, and to maintain a form of discipline until such time as the Holy See provided for the wants of the Catholic Church in the United States.

Consequently a letter was sent by several of the clergy to the Rev. John Lewis, who continued to act as the vicar of the Vicar-Apostolic in London. In this they asked him to attend a meeting which they regarded as absolutely necessary for the preservation and good government of all matters of the clergy and the service of religion in this country. At this meeting in Whitemarch, Maryland, June 27, 1783, the plan of a form of government was submitted. At the same time, a petition was sent to the Pope, asking

---

9 Washington, Rochambeau, Lafayette and De Grasse were not present, being far from the city on that day.
10 See *Pennsylvania History*, III (October, 1936), 257-258.
that the Rev. John Lewis be formally constituted Superior and be invested with power to administer confirmation, and impart faculties to the priests of the mission.

While the Catholic clergy were thus, in a legitimate way, applying to the Sovereign Pontiff for the appointment of a Superior, there occurred an incident, which raked up in recent years has given rise to much controversy. We refer, of course, to the scheme apparently hatched at the French Embassy in Philadelphia, to impose on American Catholics a French bishop residing in Europe.11

The Papal Nuncio at Paris addressed a note to Benjamin Franklin, the American representative, in which the idea of a French Superior is clearly indicated. He requests him to present the cause to the Congress of the United States and to support it with his influence. On May 11, 1784, Congress resolved to have nothing to do with the matter as being beyond its jurisdiction and powers.12

In the meantime Dr. Franklin was advised of the facts in the case and was not a little chagrined to find himself unwittingly opposing the desires of patriotic American Catholics, priests and laymen. He at once decided that policy required him to favor the appointment of an American missionary as Superior of the Catholics in the United States and immediately exerted his every effort to secure the appointment of Rev. John Carroll, for whom he entertained a high regard.13

The decree organizing the Catholic Church in the United States as a distinct body and appointing the Very Rev. John Carroll, Prefect-Apostolic was issued by Cardinal Antonelli, Prefect of the Sacred Congregation de Propaganda Fide on the 9th of June, 1784. The decree was immediately followed by a letter to the Right Rev. James Talbot, D.D., Vicar-Apostolic of the London district telling him of the new American ecclesiastical establishment and asking his cordial approval. Thus ended by an official act the jurisdiction of England over the Catholics in the United States, which had been exercised for about a century.

11 The "myth of French interference" is a topic of considerable dispute. For both sides of the argument see Peter K. Guilday, Life and Times of John Carroll (New York, 1922), and Jules Baisnee, France and the Establishment of the American Hierarchy (Baltimore, 1934).
At this time, Rev. Robert Molyneux was in Philadelphia, attending to the Catholics there and giving lessons in English to the Chevalier de la Luzerne. Inspired with active zeal for the education of his flock, in 1781 he began a subscription for the purchase of the building and the lot on which he maintained a school. This school was north of St. Mary's and was the first parish school in Philadelphia. Early in 1785, therefore, he purchased a lot adjoining St. Joseph's Church. This gave a free passage to Walnut street and space on which to erect a presbytery. The old chapel was generally overcrowded and Father Farmer had solicited the then unusual permission of saying two Masses.

The growing Catholic body meant an increase in the demand for priests. Father Farmer earnestly invited an estimable young German, Rev. Lawrence Graessel, to give his services to this country as his fellow-laborer. Before the arrival of the zealous young missionary, however, Father Farmer had breathed his last. The Very Rev. John Carroll carrying out the wishes of Father Farmer, placed Father Graessel and the Rev. Francis Beeston, an English priest who had recently arrived in this country, as assistants to Father Molyneux at St. Joseph's and St. Mary's Churches, Philadelphia, giving the German especial charge of his countrymen.

In 1789 national prejudices first manifested themselves in Philadelphia. Some of the Germans at St. Mary's had solicited the appointment of Rev. J. C. Helbron, a Capuchin, to the position which Dr. Carroll felt bound to give to the Rev. Lawrence Graessel. The malcontents accordingly excited a part of the German Catholics to withdraw from St. Mary's and to erect a new church exclusively for Germans. When they wrote to the Rev. Dr. Carroll to obtain his sanction for the erection of a new church, he replied that while he would gladly encourage any attempt to increase the number of churches, he could not judge how prudent their project was till he knew their ability to erect a church and maintain a pastor. Holy Trinity Church, as it was called, was begun at Sixth and Spruce Streets in 1789 and was completed in 1795.

While the greatest amount of activity was evidenced in Philadelphia and its vicinity, religion was by no means dormant in the other sections of the state during this period. Father de Ritter at Goshenhoppen had his church and school, with John Lawrence Gubernator as teacher. He also attended the faithful at Reading, Oley Mountains, Cedar Creek, Lehigh and Easton. The Rev.
Peter Heilbron began his labors at this mission on November 22, 1787. Father de Ritter opened a mission in Allentown, where the house of one Francis Cooper seems to have been the first meeting-place of Catholics. His zeal was rewarded by a number of conversions including Lutherans, Calvinists, Dietists and people of no religion at all. The baptisms in the missions attended by him increased from forty-two in 1766 to sixty-nine in 1781.

At the old Catholic center, Conewago, the energetic Rev. James Pellentz was still laboring. Writing to the Prefect-Apostolic, he mentions the fact that he had aided the Rev. Mr. Geissler to purchase a house in Carlisle, "to keep service in." This was the foundation of the mission at Carlisle under the Rev. Lucas Geissler. The first chapel is said to have been a log-house on Pomfret street, and was used until the church of St. Patrick was built there in 1804.4

There were also Catholics along the Susquehanna. The pioneers apparently being Mary O'Callaghan who was there probably as early as 1769, the Fitzgeralds and McCormicks about 1783, and later the McDuffies at Tioga Point, now Athens. These were visited by men from the old missions as the Rev. Mr. Pellentz's purchase shows, though the memory of this early sanctuary of religion has faded away even in the locality. There were also Catholics in western Pennsylvania. In 1785 a man came to Philadelphia and presented a petition to Father Farmer from Catholics in the vicinity of Pittsburgh who desired the visit of a priest at least once a year. Seventy Catholics living on or near the Monongahela River signed the appeal, the leading Catholic in the district then being Felix Hughes.15

Meanwhile the venerable Father Pellentz was building a stone church at Conewago to replace the log chapel of earlier days. The cornerstone of the Church of the Sacred Heart of Jesus, the first in the country by that title, was laid in 1786. The edifice was completed in 1787, and a residence for the clergy rose beside it. Some forty years later an addition was erected extending the church in length, but the structure built by Father Pellentz was

respected. "It stands today as solid and substantial as ever," says the historian of Conewago.16

In 1785 Lancaster received a priest in the person of the Recollect Father Fidentianus (John B. Causse), who had arrived in Philadelphia several years before. While he was in charge of the church at Lancaster, he joined in a petition to the state Assembly, asking the establishment of a German charity school at that place. But the project soon assumed a more pretentious form, and on the 10th of March, 1787, "Franklin College" at Lancaster was incorporated by the legislature of Pennsylvania. Of this institution Rev. John B. Causse was a trustee from 1787 until 1793, when he tendered his resignation. Lancaster was fortunate in having had at one time the services of a priest who was later to become the first Bishop of Philadelphia—the Rev. Michael Egan, O.F.M. In 1788 a permanent settlement was made in western Pennsylvania where St. Vincent's Abbey was later to stand in Westmoreland county, and in March of the next year a small bit of land was purchased at Greensburg in the same county.17 At this place Father Causse said Mass for the first time in the house of John Probst in June, 1789.

But the administration of church government was not an easy matter and evil and corruption crept into it as it has and does creep into civil governments. The material management of newly created churches was retained by subscribers to the building fund. Unfortunately, these laymen, under the title of "Trustees," labored under the misapprehension that their contributions gave them the right over the spiritual administration of the churches. It was the old investiture struggle in a new guise. They became dictatorial in the choice of pastors and conduct of church affairs, and when opposed by lawful ecclesiastical authority, they became in many instances violent in their demands.

In 1796, the German church, Holy Trinity, became refractory. The members removed their rightful pastor and placed in his stead, the assistant whom Bishop Carroll had suspended for a period of three years. Finally, in 1802, after considerable harm had been done, the rebels were put down. However, the spark had spread, and was to ignite other churches.

16 John Reily, Conewago (Martinsburg, 1885), pp. 50-57.
An event of interest to local society and also to posterity transpired on July 17, 1800 in St. Joseph's Church, Philadelphia, when Charles Carroll, son of Charles Carroll of Carrollton, was married by his uncle, the Right Rev. John Carroll, Bishop of Baltimore, to Miss Harriet Chew, youngest daughter of Benjamin Chew, Chief Justice of Pennsylvania. The marriage record gives the "witnesses" as "Benjamin Chew, father of the bride, her brother and Mary Caton and Catharine Carroll, sister of the groom."

They were married again in the afternoon by the Rt. Rev. William White, D.D., first bishop of Pennsylvania, at St. Peter's Episcopal Church, Third and Pine Streets.

Just what would be the status of Catholics under the Constitution of the United States was a question of no little moment at the time the Convention met in Philadelphia in 1787. Thomas Fitzsimmons, of Philadelphia, already mentioned, and Daniel Carroll of Maryland, brother of the Prefect-Apostolic were the Catholic members of the Convention. The question of religious test and inequality was one which was foremost in the minds of all who were interested in the settlement of this question in the federal Constitution. The initiative for the removal of any religious disabilities was taken by Charles Pinckney, of South Carolina in his "Draft of a Federal Government," wherein he urged the inability of the legislature to pass any law on the subject of religion and proposed the introduction of a clause in the Constitution preventing any religious test. Some of the delegates looked upon the measure as unnecessary, but the memory of English restrictions which had and did still prevail made it advisable to take positive steps to prevent the introduction of the same principle into the government of the United States. The sixth article of the Constitution provides that there shall be no religious test required as a qualification to any office or public trust in the United States. Further expression is given to the feeling on the question in the first amendment wherein Congress is forbidden to make any law respecting an establishment of religion, or prohibiting the free exercise thereof.

The Roman Catholic clergy on behalf of themselves and the Catholics throughout the United States addressed themselves to
George Washington upon his election to the Presidency in terms of joy and loyalty, and were rewarded by a very gracious and generous reply.¹⁹

The freedom of the press following the Revolution, resulted in a great increase in the publication and diffusion of Catholic literature. C. Talbot, a bookseller from Dublin, issued an edition of Reeve's *History of the Bible*, in Philadelphia in 1784, and the *Catholic Christian Instructed*, in 1786. Molyneux's "Sermon on the Death of Father Farmer" was printed the same year; Aitkins' *Compilation of the Litanies and Vespers* appeared in 1787. Two years later T. Lloyd published *The Unerring Authority of the Catholic Faith*; the year 1789 also saw the appearance of *The True Principles of a Catholic*, by Mathew Carey. At this time Carey was the publisher of a general magazine called the *American Museum*. In January, 1789 he announced his intention of publishing a quarto Catholic Bible. The bishop-elect and his clergy became patrons for what was rather an audacious undertaking for so small a body. It was completed in two volumes in 1790, the first English quarto Bible printed in this country, as well as the first Catholic edition. It remains a monument to the energy, zeal and public spirit of Mathew Carey.²⁰

About 1790 an Augustinian priest, Rev. John Rossetter, formerly a member of Rochambeau's army during the Revolution, returned to this country to play a rôle of quite a different nature. He was received by Bishop Carroll and was apparently stationed at Wilmington, Delaware. In 1796, Father Rosseter and Fathers Matthew Carr and Michael Ennis, who had joined him, obtained the deed for land on Fourth Street, below Vine Street in Philadelphia. In September the cornerstone of the Church of St. Augustine was laid. Among the prominent contributors were: President Washington; James Ryan (who obtained the subscription from President Washington); Thomas Fitzsimmons; Commodore John Barry; Joseph Viar, Spanish consul; Matthew Carey; George Meade, grandfather of General George G. Meade; Jasper and John Moylan, commercial agents of the United States at L'Orient, France, during the Revolution, and brothers of General Stephen Moylan; Stephen Girard; Jared Ingersoll, attorney general of

¹⁹The original reply is preserved in the archives of the Archbishop of Baltimore.
Pennsylvania, Captain Roger Kean of the Privateer Navy of the Revolution; Colonel Francis Johnston, of the Revolution; the Count de Noailles, brother-in-law of Lafayette; Captain Patrick Hayes, nephew of Commodore Barry; Captain John Inskeep, of the Revolutionary army and mayor of Philadelphia in 1800; and Michael Morgan O'Brien, afterwards consul at Paris.

On April 8, 1798, Father Carr received into the church Miss Sally McKean, daughter of the governor of Pennsylvania. Two days later she was married, by Father Carr, to Marquis Grujo, the Spanish ambassador. The records of St. Augustine's also show the marriages and baptisms of many well-known in Catholic society whose descendants are equally well-known in Protestant circles. On December 1, 1801, Caroline Eugenia Girard and Henriette, nieces of Stephen Girard, were baptized, and on September 20, 1803 there is a record of the baptism of Augusta Virginia Peale, daughter of the celebrated portrait painter. Among the marriage records is that of John Hoskins to Catharine Girard, niece of Stephen Girard; and Fielding Lucas, the Catholic publisher of Baltimore to Henriette Marie Girard, mentioned above. To this marriage which took place on October 28, 1817, Stephen Girard, Joseph Bonaparte, the ex-king of Spain, the Marshall Count Grouchy, and General Charles Lallemand, of Napoleon's army were witnesses.

The Rev. John Charles Helbron attended the church in Lancaster from 1789 to 1791 and was then succeeded by Rev. William Elling for a period of one year when his place was taken by Rev. P. Erntzen. The Rev. Francis Fitzsimons was in Lancaster from 1803-1804 and attended at the same time Elizabethtown, Lebanon, Chester, Little Britain, Coleman's Furnace and said Mass once every three months at the house of a Mr. McGuire in Doe Run. It was not until the long pastorship of the Rev. Louis de Barth de Walbach, brother of the general of the same name, that the people of Lancaster were properly trained in their religious and civic duties.²¹

In 1794 a French Catholic colony was founded by Mr. de Talon and M. de Noailles, brother-in-law of Lafayette, at Asylum in Luzerne county. The settlement contained about thirty families of rank, with servants and mechanics. The Rev. Mr. Carles offici-

ated for the people and was much respected. He said Mass and administered the sacraments during the five years he remained there, and a missal is preserved, which, according to tradition, was used by him. These settlers soon wearied of their project and most of them returned to Europe.22

Besides the church attempted at Greensburg, another footing for Catholicity was gained by a priest named Rev. Theodore Brouwers. Receiving faculties from Bishop Carroll, he proceeded to Westmoreland county, and on August 7, 1789, purchased an estate known as O’Neill’s Victory. This being too far from most of the Catholic settlers, he wintered with Simon Ruffner and in the spring bought a farm called Sportman’s Hall, nine miles from Greensburg. He had great plans for the spiritual advancement of the people of western Pennsylvania which were never to be fulfilled by him. He died on October 24, 1790 and willed the property he had purchased to the priest who should succeed him in that place. Before Bishop Carroll could appoint his successor, a German Franciscan, Father Francis Fromm by name, who had been laboring in York and Lancaster counties, left his field of activity and installed himself on the estate of the deceased priest. The people were at first deluded, but soon attempted to rid themselves of the intruder. This entailed legal proceedings brought in the name of the executors of Father Brouwers. It was one of the first cases involving the discipline of the Catholic Church to come before a civil tribunal in America. In 1798 it was tried before Judge Alexander Addison, of the Courts of Common Pleas of the Fifth Circuit of the State of Pennsylvania. The jury, under the direction of the judge, gave a verdict against Fromm, and he was ousted from the estate, which later became the site of the great Benedictine Abbey of St. Vincent. The case became a leading one, and established in the courts the authority of a Roman Catholic bishop.23

The Rev. Peter Heilbron was sent by Bishop Carroll to this mission in 1800 and continued his life of toil in western Pennsylvania until 1815. During his ministry he endeavored to build a church at Greensburg and in 1806 sought legal authority to get up a lottery for that purpose.

Pennsylvania, Captain Roger Kean of the Privateer Navy of the Revolution; Colonel Francis Johnston, of the Revolution; the Count de Noailles, brother-in-law of Lafayette; Captain Patrick Hayes, nephew of Commodore Barry; Captain John Inskeep, of the Revolutionary army and mayor of Philadelphia in 1800; and Michael Morgan O'Brien, afterwards consul at Paris.

On April 8, 1798, Father Carr received into the church Miss Sally McKean, daughter of the governor of Pennsylvania. Two days later she was married, by Father Carr, to Marquis Grujo, the Spanish ambassador. The records of St. Augustine's also show the marriages and baptisms of many well-known in Catholic society whose descendants are equally well-known in Protestant circles. On December 1, 1801, Caroline Eugenia Girard and Henriette, nieces of Stephen Girard, were baptized, and on September 20, 1803 there is a record of the baptism of Augusta Virginia Peale, daughter of the celebrated portrait painter. Among the marriage records is that of John Hoskins to Catharine Girard, niece of Stephen Girard; and Fielding Lucas, the Catholic publisher of Baltimore to Henriette Marie Girard, mentioned above. To this marriage which took place on October 28, 1817, Stephen Girard, Joseph Bonaparte, the ex-king of Spain, the Marshall Count Grouchy, and General Charles Lallemand, of Napoleon's army were witnesses.

The Rev. John Charles Helbron attended the church in Lancaster from 1789 to 1791 and was then succeeded by Rev. William Elling for a period of one year when his place was taken by Rev. P. Erntzen. The Rev. Francis Fitzsimons was in Lancaster from 1803-1804 and attended at the same time Elizabethtown, Lebanon, Chester, Little Britain, Coleman's Furnace and said Mass once every three months at the house of a Mr. McGuire in Doe Run. It was not until the long pastorship of the Rev. Louis de Barth de Walbach, brother of the general of the same name, that the people of Lancaster were properly trained in their religious and civic duties.\footnote{S. M. Sener, "Extracts from Colonial Papers," United States Catholic Historical Magazine, I (1887), 215-216.}

In 1794 a French Catholic colony was founded by Mr. de Talon and M. de Noailles, brother-in-law of Lafayette, at Asylum in Luzerne county. The settlement contained about thirty families of rank, with servants and mechanics. The Rev. Mr. Carles offici-
ated for the people and was much respected. He said Mass and administered the sacraments during the five years he remained there, and a missal is preserved, which, according to tradition, was used by him. These settlers soon wearied of their project and most of them returned to Europe.22

Besides the church attempted at Greensburg, another footing for Catholicity was gained by a priest named Rev. Theodore Brouwers. Receiving faculties from Bishop Carroll, he proceeded to Westmoreland county, and on August 7, 1789, purchased an estate known as O’Neill’s Victory. This being too far from most of the Catholic settlers, he wintered with Simon Ruffner and in the spring bought a farm called Sportman’s Hall, nine miles from Greensburg. He had great plans for the spiritual advancement of the people of western Pennsylvania which were never to be fulfilled by him. He died on October 24, 1790 and willed the property he had purchased to the priest who should succeed him in that place. Before Bishop Carroll could appoint his successor, a German Franciscan, Father Francis Fromm by name, who had been laboring in York and Lancaster counties, left his field of activity and installed himself on the estate of the deceased priest. The people were at first deluded, but soon attempted to rid themselves of the intruder. This entailed legal proceedings brought in the name of the executors of Father Brouwers. It was one of the first cases involving the discipline of the Catholic Church to come before a civil tribunal in America. In 1798 it was tried before Judge Alexander Addison, of the Courts of Common Pleas of the Fifth Circuit of the State of Pennsylvania. The jury, under the direction of the judge, gave a verdict against Fromm, and he was ousted from the estate, which later became the site of the great Benedictine Abbey of St. Vincent. The case became a leading one, and established in the courts the authority of a Roman Catholic bishop.23

The Rev. Peter Heilbron was sent by Bishop Carroll to this mission in 1800 and continued his life of toil in western Pennsylvania until 1815. During his ministry he endeavored to build a church at Greensburg and in 1806 sought legal authority to get up a lottery for that purpose.

Upon the death of George Washington in December, 1799, Bishop Carroll issued a pastoral letter to all the clergy directing the observance of February 22, 1800, the day set aside by Congress for a memorial service for the late President. St. Mary’s Church in Philadelphia, was chosen for the Catholic service in that city. The United States Senate resolved to meet in the Senate Chamber and to walk to the Zion Lutheran Church on Race Street to attend services there. The House of Representatives on the other hand, voted that members ought to be left to their own option since some might wish “to attend the oration at the Catholic Church in preference to the one in Race Street.” It is probable that many of the then eighty-three representatives did attend the services at St. Mary’s for Father Carr had a considerable reputation as an orator.

By the Papal Bull, “Catholicae Fidei,” the Society of Jesus was fully recognized and reorganized in Russia by Pope Pius VII, in 1801. It was also provided that those who desired could affiliate themselves with the Society in Russia. There were then in the United States fourteen Jesuits who had signed their submission to the Bull of Clement XIV. They had, as we observed elsewhere, formed themselves into a society in order to retain ownership of lands, and had practically lived the rule of the society. Two of these priests, Bishop Carroll and his co-adjutor Bishop Neale, on the 25th of May, 1803, wrote to the Superior of the society in Russia, Father Gabriel Gruber, and declared their desire to re-establish themselves as Jesuits. The request was readily granted and Bishop Carroll was authorized to name a Provincial in America. On June 21, 1805, Father Molyneux was appointed Superior with the powers of Provincial and the vows were made and the society revivified in America. The property of the society had been carefully protected and increased, and the society re-entered into possession in Maryland and Pennsylvania.

In September, 1804, a charter was granted by the state legislature to the Fathers of St. Augustine under the title of “Brethren of the Order of the Hermits of St. Augustine.” The incorporators named in the charter were the Rev. Matthew Carr, the Rev. Michael Hurley, the Rev. John Rosseter, O.S.A., the Rev. Demetrius A. Gallitzin, the prince-priest of the Alleghenies, and the Rev. Louis De Barth of Tonawanda. This charter was of great value
in the days of native Americanism, when, after the destruction of the church by rioters, suit was brought against the city for damages.

Even the unusual ability of Bishop Carroll could not stand the strain of the rapidly growing Catholic church in the United States and it was patent to all that some definite action toward a division into dioceses would have to be taken. The large increase in immigration and the constant growth of cities made supervision from Baltimore a very superficial thing. Added to this were the recent experiences in New York and Philadelphia which proved beyond question the need of effective local episcopal authority in large cities. Bishop Carroll had often presented his case to Rome and sought a division of his See. Finally Rome yielded and in 1806 Bishop Carroll received word to name candidates for Sees in New York, Philadelphia, Boston, and Bardstown.24 This was a weighty responsibility and Bishop Carroll chose carefully. At last, on July 17, 1807, the names of John Cheverus for Boston, Michael Egan for Philadelphia, Benedict Joseph Flaget for Bardstown were sent to Rome for ratification and the recommendation was made that New York be placed under the jurisdiction of Boston temporarily.

The nominations were ratified at Rome, but on the recommendation of Archbishop Troy of Dublin, Richard Luke Concanen, a Dominican and for years the Roman agent for Irish affairs, was appointed bishop of New York. On April 8, 1808, Pope Pius VII, by the Papal Bulls, “Pontificis Muneris” and “Ex debito Pastoralis Officii” raised Baltimore to the archi-episcopal rank, with the four suffragan Sees of New York, Philadelphia, Boston and Bardstown.25 To New York was assigned all the state of New York, and the eastern part of New Jersey; to Philadelphia, all the state of Pennsylvania, and the western and southern part of New Jersey; to Boston, the states of New Hampshire, Massachusetts, Rhode Island, Connecticut, and Vermont; to Bardstown, the states of Kentucky and Tennessee, the territories lying northwest of the Ohio and extending to the great lakes, and which lie between them and Canada and extend along them to the boundary of Pennsylvania. On October 20, 1808, Bishop Carroll, in antici-

24 Bishop Carroll to Cardinal di Pietro, December, 1806, Archives of the Archbishop of Baltimore.
pation of the early receipt of the Papal Briefs, wrote to the trustees of St. Mary's and Holy Trinity informing them of the honor soon to be conferred upon Philadelphia by the appointment of a bishop and urging them to complete financial arrangements for the support of the bishop in a manner becoming the dignity of his office. The consecration of Bishop-elect Egan did not take place until October 28, 1810, at St. Peter's pro-Cathedral because of the delay of the Papal Briefs.

We have traveled a long way in tracing the development of the Catholic Church in Pennsylvania from its incipiency to the date of its designation as the seat of an Episcopal See. Much that might have been said has possibly been omitted. In that event we trust some student of Pennsylvania history will soon bring such facts to light. It is patent, however, even to the most cursory reader, that in the life-story of what was probably one of the most important, and certainly one of the most dynamic, of the colonies and states, the Church played a very consistent part. That rôle was not solely religious—the temper of the city of its greatest work was such that it could not be. If Philadelphia, by virtue of her importance as the capital of the new nation, forced a political and social element into the story of the Church, so did the Church, on the other hand, give a decidedly religious coloring to certain events of state importance.