

## GALLITZIN AND WESTERN PENNSYLVANIA

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SOME people are remembered through the ages, whereas others are memorialized, if at all, in a footnote in some undusted encyclopedia. Catherine the Great of Russia and Demetrius Augustine Gallitzin are respective examples of the two types.

Catherine is remembered as the principal creator of Russian imperial growth. It was under her ministry that Russia pushed its boundaries westward to the middle of the European continent through the three successive partitions of Poland (1772, 1793, 1795). It was she who deflated the Pugachev Rebellion and she who brought the Turks to their knees through the Treaty of Kuchuk Kainarji in 1774.<sup>1</sup> By the end of her reign in 1796, Russia had not only become a European power, but a great European power.

In stark contrast to this ostentatious record of foreign and domestic accomplishments, stands the record of Demetrius Augustine Gallitzin. Demetrius Gallitzin, born in 1770 during the reign of Catherine, is unknown to most people, even to many historians. Although his family was rather prominent in Russian history, the significance of Gallitzin remains obscure, even hidden, when compared to that of Catherine the Great.

In its inscrutable way, though, history has recorded Gallitzin's accomplishments, but, thus far, what it has failed to do is popularize his successes and the significance of these achievements, particularly in regard to Western Pennsylvania.

Significance is basically the difference between the knowns and the unknowns. Catherine is remembered as the author of Russian expansion; Gallitzin is simply not remembered. And, yet, if the actual import of Gallitzin's life became apparent, Catherine the Great would be a mere parvenu in comparison. If America, if Russia, if the entire world practiced the message that Gallitzin preached, hatred and mis-

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—Editor

1 George Vernadsky, *Political and Diplomatic History of Russia* (Boston, 1936), 265-68.

understanding between peoples would be greatly diminished. His message, as his own life bore witness, was that love and sacrifice for one's fellow man must be the guiding principle in human relations.

Gallitzin was a Russian prince who, giving up his imperial fortune and prestige, came to America, became a Catholic priest, and spent the rest of his life stalking souls for Christ in the wilds of America. The details and significance of his life never have been gathered into a critical biography. This article, it is hoped, will be the beginning of a prolonged and scholarly look into the life of the man who eventually earned the title, "The Apostle of the Wilderness of Western Pennsylvania."<sup>2</sup> The purpose of this article is to outline the main phases of Gallitzin's life: his trip from Europe to America; the effect of this trip; the influence of America's first Catholic bishop, John Carroll, on him; Gallitzin's choice of vocation; and, finally, his work at McGuire's Settlement in the wilds of Pennsylvania.

As a youth, Demetrius Gallitzin was subject to a very unsettled environment. The time of his rearing in Europe was the time of the Enlightenment, when reason reigned. His father, the Russian ambassador to The Hague, although nominally an orthodox Christian, was actually a skeptic. And his mother, who was the principal influence in the boy's life, was herself intellectually confused by the various philosophical systems and ideas prominent in her day. She ran the gamut of philosophy — from atheism to a final acceptance of Catholicism. Young Gallitzin, following his parents' guidance and example, was left stranded without principles or direction. He gave an outward appearance of vacillation, taciturnity, and confusion. He shied away from decisions, usually kept in the background, and sealed all his actions with the stamp of laziness. This was not, however, a true appraisal of his character. Inwardly, he was a deep melancholic with the potential to be staunchly resolute and strong-willed, if only given the outlet and environment for his nature to develop.<sup>3</sup>

The outlet finally came when Gallitzin's mother and father decided to send Demetrius to America to round out his education. The boy had already received a thorough and sound training in the arts and sciences. In addition, he had accepted the Catholic faith, as his

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2 Frederick A. Godcharles, *Chronicles of Central Pennsylvania* (New York, 1944), 2: 28.

3 Daniel Sargent, *Mitri* (New York, 1945), 46, 49. Sargent devotes an entire chapter entitled "Empty Mitri" to the melancholic characteristics of Gallitzin.

mother and only sister did, on June 3, 1787.<sup>4</sup> His father, although unhappy about Gallitzin's conversion to Catholicism, saw to it that the boy was educationally prepared for a high-ranking career in either Russia's military or administrative service. He determined with his wife, however, that the young prince should spend two years traveling through America and the West Indies before accepting any positions. He wanted his son to broaden his outlook and felt this could be best achieved through travel. Ordinarily, Gallitzin would have done his traveling in France, but with the French Revolution dawning, Europe was not the safest place for an aristocratic prince to travel. When his mother heard that Father Brosius, a young Catholic priest who was a friend of hers, was planning to sail to America, she proposed to him the companionship of her son. Brosius assented, and the journey was planned to start August 18, 1792.

On that day, at the age of twenty-one, young Gallitzin, armed with a letter of recommendation to Bishop John Carroll of Baltimore, sailed from Rotterdam for America. His departure from Europe was a major turning point in his life, and for that reason it warrants a close look.

Outwardly, until this time, Demetrius Gallitzin had been faint-hearted and dependent, changeable and indecisive. All this changed now. Father Peter Lemcke, his successor at St. Michael's in Loretto, Pennsylvania, best described the incident of departure which led directly to the change in Gallitzin's character :

When Gallitzin departed for America in the year 1792, his mother accompanied him to Rotterdam. The ship was riding at anchor, and on the day of departure a boat was sent to the shore to bring the Prince aboard. The affectionate mother kept him close to her side up to the very last moment. But when he saw the rocking boat and frothy waves, he lost courage; and though the voyage had been planned for years, though his companions and baggage were on the ship ready to sail, he suggested that it might be best after all to cancel the voyage, and began to argue the matter seriously with his mother. She walked quietly by his side. However, when they had come near the boat, she turned quickly upon him and with flashing eyes said: "Mitri, I am ashamed of you!" Taking him by the arm, she hurried him to the boat. He had desired to say a great deal more, but his speech failed him; for a moment later his mouth was filled with brimny sea-water when — without having been forewarned — he found himself sprawling in the foamy waves. The sailors at once picked him up and drew him, shaking and dripping wet, into the boat; and at a sign from his mother, they rowed him away laughing.

This second baptism seemed to have changed Gallitzin's character. Two months after this incident, the irresolution that had such a hold

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4 Peter H. Lemcke, *Life and Work of Prince D. A. Gallitzin*, trans. J. Plümpe (New York, 1940), 48, n. 10.

on him disappeared, and Gallitzin resolved to become a Catholic priest in America. In the time spanning his departure to his determined resolve, it seemed that every weakness and every trace of vacillation had dissolved and had made room for a firmness, a determination, and an inflexibility in Gallitzin's character. Gallitzin himself, forty-two years later, related to Father Lemcke that his mother's push had brought his manliness to life. He said that after this event, "He now came forward with true freedom and self-dependence."

America, at this time, was a land of rugged individualism, a time when immigrants were flocking to the eastern shores and pushing the frontier westward. George Washington was beginning his second term as president and John Adams, then vice-president, was soon, in 1796, to become president. Men the caliber of Thomas Jefferson, Alexander Hamilton, John C. Calhoun, John Sevier, Daniel Boone, and Henry Clay were on the scene. The country was bursting with the love of freedom and a sense of destiny.

The mystery, the adventure, the very life of America grasped hold of Gallitzin. He found here something that had always been lacking in his life. The freedom, the peace of life in the new world, its simplicity, and its quiet were the outlets through which his temperament and nature found expression.

A new determination took hold of Gallitzin, and he resolved to pursue an entirely different career from that which his parents had destined him. He detested the rationalism of the Enlightenment and the religious upheavals of the French Revolution. He wanted no part of the royalty, grandeur, and importance that awaited him in Russia. All Gallitzin wanted now was the opportunity to dedicate himself and his life to the religious beliefs and principles he had accepted in 1787. He wanted to serve God in America as a Catholic priest. Sarah Brownson paraphrased the thoughts that went through Gallitzin's mind as he chose his vocation:

The unexpected and incredible progress of the Jacobins, the subversion of social order and religion, and the dreadful convulsions in all countries of Europe on one side, compared with the tranquil, peaceable and happy situation of the United States, together with some considerations, naturally suggested by these events, on the vanity of worldly grandeur and preferment . . . caused him to renounce his schemes of pride and ambition and to embrace the clerical profession for the benefit of the American mission.<sup>5</sup>

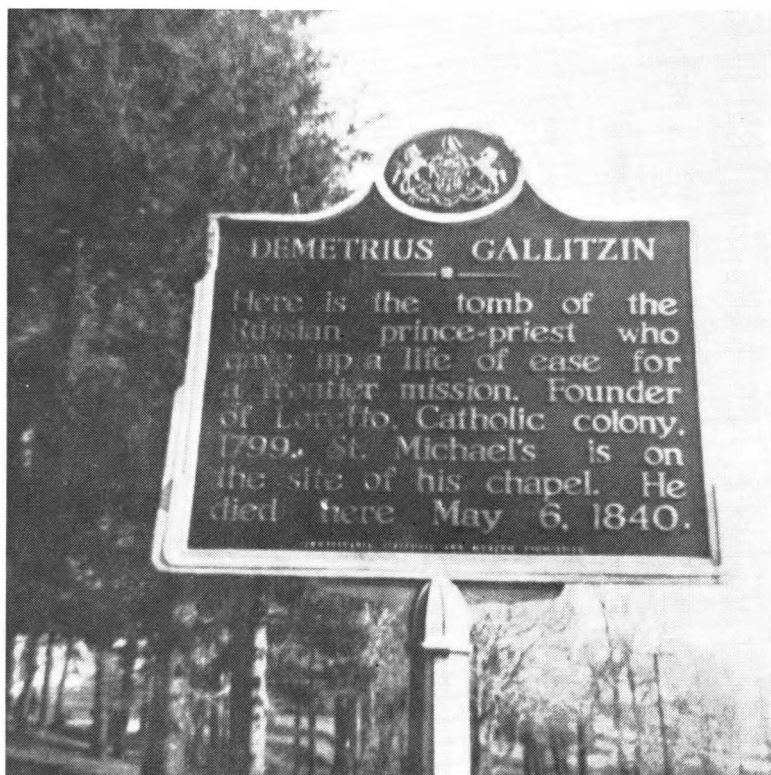
Bishop Carroll met Gallitzin soon after his arrival in America. Gallitzin stayed at Bishop Carroll's house when he first arrived in

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5 Sarah Brownson, *Life of Demetrius A. Gallitzin* (New York, 1873), 72.



Furniture that Gallitzin used.



Marker posted in Loretto by the  
Pennsylvania Historical and Museum Commission.

America and, undoubtedly, the bishop greatly influenced him in the choice of his vocation. Before two months had passed, Gallitzin confided to him his desire to be a priest.

Bishop Carroll was genuinely embarrassed by Demetrius's resolve to abandon the career so eagerly planned for him by his parents. Gallitzin's high family rank entitled him not only to his father's estate but to an exalted commission in the military. Honors, distinctions, and favors were open to him. Bishop Carroll knew that according to the law of the Russian Empire, Demetrius would be disinherited the instant he entered the priestly life.<sup>6</sup> The good bishop found himself placed in a very delicate position on account of the manner in which the young man had been recommended to his care. He knew Demetrius's parents had far different designs for their son, but, then again, he did not want to lose a possible God-given vocation.

He decided to place Gallitzin in St. Mary's, the Sulpician seminary in Baltimore, to test his vocation. Within a year's time, he and Father Negot, the Sulpician superior, were convinced that Gallitzin's vocation was genuine. His love of God, his humility, and his zeal convinced them. A diary that Gallitzin kept during his seminary days points out that he was trying in every way to eradicate his "laziness and sensuality."<sup>7</sup> Father Negot later wrote: "If his is not a true vocation, then there is no standard by which a true vocation can be tested."

As soon as the strange news of Demetrius's intention to enter the priesthood reached his family and friends in Europe, their feelings of disappointment and censure began to flood in upon him. Never once, though, did the young seminarian falter in his resolution. He took all the criticism in stride and prepared himself for the great and glorious career which merited for the prince-priest the title of "Apostle of the Alleghenies." He never saw his family again, but his mother and sister continued to write and send him money.

On February 13, 1795, Prince Gallitzin was enrolled in the Society of the Sulpicians. He assumed the name of Schmet or Smith (a derivation of his mother's maiden name, Schmettau) for the sake of convenience and to avoid the expense of traveling as a Russian prince. On March 18, 1795, Bishop Carroll ordained Demetrius Augustine Gallitzin into the Catholic priesthood. For Bishop Carroll the ceremony was performed "with deepest sentiments for in the young prince-priest, he felt the beginning of the fulfillment of his keenest

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<sup>6</sup> "Augustine Gallitzin, A Russian Religious," *Catholic World*, 1 (1865): 306.

<sup>7</sup> This diary is preserved in the diocesan archives of Altoona, Pa.

hopes, the building up of an American clergy." <sup>8</sup>

Gallitzin was the second priest ordained in the United States, and the first to have received all the orders leading to the priesthood.<sup>9</sup> In the *Mariale*, the yearbook of St. Francis Seminary in Loretto, the editors briefly describe Father Gallitzin as "the first born of the Catholic Church of America, hers from the first page of Theology to the moment he arose from the consecrating hands of the Bishop."

Father Gallitzin or as he was then known, Father Smith, exercised his priestly functions for a short time in Baltimore and in the scattered missions of southern Pennsylvania and northern Virginia. His life in these initial missionary endeavors was marked with the spirit of self-denial, humility and personal mortification, and with a noble sweetness and amiability towards his people.

In 1796, while missioned to Conewago, Pennsylvania, Father Gallitzin received a call to attend a sick Protestant woman, a Mrs. John Burgoon, who lived in a secluded part of the Allegheny Mountains called McGuire's Settlement.

The priest undertook the long and perilous journey — over three hundred miles round trip.<sup>10</sup> When he arrived, Gallitzin was deeply impressed by the simplicity and the frontier atmosphere of the small settlement. After he had instructed and received Mrs. Burgoon into the faith, Gallitzin took the opportunity to meet the son of the founder of McGuire's Settlement, Luke McGuire.

McGuire told Father Gallitzin how Michael McGuire, his father, a distinguished captain in the American revolutionary army, had obtained some twelve hundred acres of woodland near the summit of the Alleghenies. In 1788, the captain settled on the land with his family, and friends and relatives slowly clustered about until in the year 1796 — the year of Gallitzin's visit — there were some twelve families. When Captain McGuire died in 1793, he left 400 acres of land to Bishop Carroll for the purpose of building a church and a house for the quartering of a priest. It is interesting to note that the township embracing this area is known today as Carroll Township after Bishop Carroll.<sup>11</sup>

8 Garvey Literary Society, Eds., "Life of Gallitzin," *Mariale* (Loretto, 1926), 85.

9 K. Hart, "The Apostle of the Alleghenies," *Catholic World*, 60 (1895): 96. Stephen Badin, an exiled deacon from France, was the first priest ordained in the United States.

10 Ferdinand Kittell, "Demetrius A. Gallitzin," *Catholic Encyclopedia*, 6: 368.

11 Garvey Literary Soc., 99. Besides having a township named after him, Bishop Carroll also has a city called Carrolltown. This happened at the instigation



Father Gallitzin was fascinated with this story, and he soon envisioned McGuire's Settlement as the perfect place for a Catholic colony. Here was a place which he could take into his own hands and mold into a Christian community, a wellspring of Catholicism which would grow with the country. Before he left McGuire's Settlement, Gallitzin bought land (with his own money) adjoining the 400 acres already willed to the Church. He was making definite plans for the idea which so completely dominated him.

The people of McGuire's Settlement were also very pleased with Father Gallitzin. He had spent only a few days with the settlers, but the impression he made was lasting. Not only his priesthood, but his education and experience were talents sadly lacking among the rough German and Irish pioneers that had settled the area. These people needed a man like Gallitzin, and, as it turned out, Gallitzin needed them.

After Gallitzin returned to Conewago, the citizens of McGuire's Settlement petitioned Bishop Carroll to station Father Gallitzin at their settlement permanently. Gallitzin soon found out about the petition. He was very pleased and, anxious to serve these people himself, he added his own plea to theirs. Bishop Carroll, upon receipt of Father Gallitzin's petition, wrote back this answer:

Your request is granted. I readily consent to your proposal to take charge of the congregation detailed in your letter; and hope that you will have a house built on the land granted by Mr. McGuire and already settled; or if more convenient, on your own, if you intend to keep it.<sup>12</sup>

In 1799, Father Gallitzin with a number of Catholic families, whose respect and affection he had won during the term of his ministry in Maryland, arrived at McGuire's Settlement. Immediately, Father Gallitzin with the help of the settlers built a church called St. Michael's and a house. The work was finished on Christmas Eve of 1799 in time for midnight mass.

This was the beginning of Gallitzin's eventual intimate contact with the people and land of Western Pennsylvania.<sup>13</sup> It was in that part of the country, and in particular within a hundred and fifty mile

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of Gallitzin, who refusing Lemcke permission to call the same city, then a parish, Gallitzin, asked the new parish be named Carrolltown.

12 John Gilmary Shea, *History of the Catholic Church in the United States* (New York, 1888), 2: 445-46.

13 *Union Press* (Cresson, Pa.) *Courier*, Apr. 21, May 26, 1966. The ties are still evident today. Just to cite a few examples, there is a Gallitzin state highway and, more recently, former Governor Scranton dedicated a 6,000 acre state park and recreation area to Prince Gallitzin.

radius of the town he founded, Loretto, that Gallitzin spent the rest of his life.

Before delving into the story of Father Gallitzin's work in Pennsylvania, a brief sketch of the settlement and history of the Allegheny region might help in understanding the area and the people with whom Gallitzin worked. The Allegheny Mountains represent one of the chief geographical features of Western Pennsylvania. The mountains push into the middle of Pennsylvania from Virginia and Maryland on the south, mainly in Bedford and Somerset counties. At first they run, with close, regular ranges, toward the north, and then they expand, like the wings of an eagle, toward the northeast. Their height varies from two thousand to over three thousand feet.<sup>14</sup> The valleys dotting the ranges are rich and productive soil-holds; timber is in abundance; and the entire region is watered by hundreds of streams and rivers of which the two principal ones are the Allegheny and the Monongahela which, in turn, converge at Pittsburgh to form the Ohio River.

Most of the immigrant settlers in the Allegheny region and in the area Gallitzin had chosen to work were Germans and Irish.<sup>15</sup> They were hardy people, used to the rough mountain life which the frontier afforded. Rev. Joseph Doddridge described them:

In that section of the country [around Loretto] . . . there was for many years after the settlement of the country 'neither law nor Gospel.' The pioneers of the West of the mountains were obliged to undergo many hardships and to encounter much danger and to endure much suffering. For all that region was settled with tears and blood.

Gallitzin was willing to adopt the frontier mode of living, eat the same unbalanced diet, and sleep on the same cold earth as the early pioneers. As he himself said of America's early missionaries:

They hunted souls in their almost impenetrable forest with the most heroic courage, with the most ardent charity, and the most persevering patience, renouncing all the commodities of life. . . .

Gallitzin in describing the early missionaries was depicting himself. He "became a savage with the savages, in order to gain them to Christ."<sup>16</sup>

Almost from the beginning of Gallitzin's residence, people began flocking to McGuire's Settlement. His reputation as a learned man and

<sup>14</sup> Loretto is on the fourth major ridge of the Alleghenies in Cambria County and approximately 2,200 feet above sea level. The town is located in the heart of Pennsylvania's dairy country, and the principal occupation is farming.

<sup>15</sup> Thomas F. Gordon, *The History of Pennsylvania* (Philadelphia, 1829), 225.

<sup>16</sup> Jane McGough, "Clippings," *The Dollar Newspaper* (Loretto, 1860).

a priest spread quickly throughout the region. Gallitzin quickly took control of the small village, handling the legal, the medical, the administrative, and the spiritual problems of the settlers.<sup>17</sup> In 1802, he took time out to become a naturalized citizen of the United States.

He bought land on credit, depending heavily upon the inheritance and remittance he hoped he would receive after his father's death, which eventually occurred in 1803. He took the land and divided, then subdivided it into lots and sold these to recently arrived immigrants at one-fourth the cost to him, and slowly the village took on the proportions of a town. He allowed the people to purchase the land at very low rates with unlimited terms of payment.<sup>18</sup> Gallitzin also financed a flour mill, a tannery, and a sawmill, and he bought huge quantities of medical stores for the village. It is estimated he spent one hundred and fifty thousand dollars of his own money sent to him by his mother and his sister and that, despite this, he remained in debt for over twenty thousand dollars until very near the end of his life in 1840.<sup>19</sup>

As the village grew, Gallitzin assumed more and more responsibility not only in the spiritual field but in the field of government. Although he was not mayor in name he did, in fact, run McGuire's Settlement.<sup>20</sup> He drew up the town charter and submitted it to the Pennsylvania legislature for ratification. He renamed the town Loretto after the little city of Loretto in Italy, reputed to be the site of the house in which the Virgin conceived Jesus.<sup>21</sup> The town literally centered around Gallitzin. It was he who admitted the citizens, and he who sold the land. He did not allow everyone to come into the town for this was his experiment, his attempt at establishing a "Catholic

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17 Father Gallitzin was extremely meticulous about keeping records of all the village's major transactions. In regards to church affairs, he went beyond meticulousness. St. Michael's Church records, written by Gallitzin between 1800 and 1840, are a singular example of comprehensive detail. These records are today preserved at Loretto in the Prince Gallitzin Chapelhouse.

18 Rev. Thomas C. Middleton, O.D., O.S.A., "The Gallitzin Memorandum Book from 1804-1824," *Annual Report of the American Historical Society* (Philadelphia, 1890). Gallitzin kept a notebook of all his financial transactions. The book itself is preserved at the chapelhouse.

19 Sister M. Fides Glass, *Prince Dimitri's Mountaineers* (St. Meinard, Ind., 1951), 13.

20 The pastor of St. Michael's continues today as a dominant voice in town affairs. Monsignor Paul A. Lenz, the present pastor who is also the curator of the Prince Gallitzin Chapelhouse and director of the Propagation of the Faith for the Diocese of Altoona, assured me of this fact in an interview in May 1967.

21 A legend says that in order to save the house from destruction by the Turks in the thirteenth century, angels caused it to be transported to Italy. Many miraculous cures have been attributed to it.

colony.”<sup>22</sup> He was very selective. He wanted only people who could live a notch above the average Catholic. Sarah Brownson in her biography of Gallitzin described the principles upon which Gallitzin founded Loretto:

It must be remembered he was not simply a priest sent to a certain parish to perform the regular spiritual duties; he was far more; he had formed the parish of which he was pastor, he had chosen the people who composed it, he had bought the land on which they dwelt and given it to them for a merely nominal price, enough to save their independence; there was a tacit understanding, as clear to both as the most imposing parchment contract, between him and the people, that they were to live a life with higher aims than those they had left, that they were to strive for the highest perfection possible in the world, that their Sunday piety was not to be contradicted by their week day indifference; to see them once a week at Mass, to hear their sins in confession, to visit them in an emergency, and the rest of the time to let their lives run on as they might, was by no means the idea upon which he had planted and founded Loretto.

It should not be concluded from the fact that the key to Loretto was not offered to everyone that Gallitzin was uncharitable. *Mariale* claims that no virtue was dearer to the heart of Gallitzin than charity. He wanted very special people, and these people he guided and directed with power far exceeding that which holy chrism endows. Loretto was Gallitzin's town, and the citizens were Gallitzin's people. At mass he would walk up the main aisle of the church, enlarged in 1817 to twice its original size, and notice what everyone was wearing. If he saw someone dressed in clothes which he thought inappropriate for a church service, he would single him out and tell him to leave. Or he would dose him extra heavily with holy water. At the end of mass he would stand at the exit door and greet his parishioners by name and inquire into their personal affairs. He took the name of "Father" in much more than the spiritual sense. He watched his flock closely and cared for them with genuine love. Small settlements began dotting the countryside within a hundred and fifty mile radius of Loretto, and Gallitzin faithfully traveled by horseback or sled to these outlying towns to service the people and to say mass for them. He traveled to Carrolltown, Bedford, Huntingdon, Newry, Johnstown, Ebensburg, Cresson, Wilmore, and Summit. Gallitzin was indeed a workhorse for Christ. He went any place there was a need. Bishop Carroll wrote him:

Your fortitude and sacrifice under so many trials excite my admiration; I cannot think without veneration of a person of your education, habits, and former prospects for life, devoting himself to the painful services which employ you so entirely, and expose you to the ingratitude with which your services are sometimes requited.

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22 Albert Gartland, *The Apostle of the Alleghenies: A Pageant* (Loretto, 1940), 52.

On May 6, 1840, after a life replete with hardship and happiness, Gallitzin died. He left behind a thriving community and a spirit of sacrifice and love.

Today, Loretto is a prospering rural community, changed very little from the times of Father Demetrius Augustine Gallitzin. He brought in the seeds of Catholicism, planted them, and saw, even in his own time, the seeds flourish into a thriving Catholic community. Loretto itself is nearly one hundred percent Catholic.

Scattered up and down the Allegheny region are monasteries and orphanages, seminaries and convents, Catholic preparatory and convent schools, and Catholic colleges, many of them in purely rural communities. In Loretto there are no public schools; all the academic institutions are Catholic and under the jurisdiction of the Franciscan Fathers, Third Order Regular, or the Sisters of Mercy who have their motherhouse at Dallas, Pennsylvania.<sup>23</sup>

The very place names testify to a long rooted Catholicism: St. Augustine, Gallitzin, Loretto, Carrolltown. Gallitzin did not intend to build a town that would teem with skyscrapers and pulse with the Dow Jones Industrial Average. His contribution was to help make freedom of religion in America a reality, to build a town, and to influence a people with the principles of Catholicism. His name is commonplace in Pennsylvania, and soon it will be commonplace at the heart of American Catholicism, the Shrine of the Immaculate Conception in Washington, D. C. A stained-glass window, portraying Father Gallitzin, is numbered among the twenty-four such windows portraying America's most prominent historical Catholics.

One of the most interesting facts about Gallitzin is that he was a Russian working in America for the spiritual and material advancement of Irishmen and Germans. Here is the essence of what has made America grow into the great nation it is: people willing to help other people, willing to give of themselves regardless of the sacrifice. To my mind, Gallitzin epitomizes the virtue which enkindled the national spirit of Americanism in people who were German, English, Irish, Italian, and Slavic — sacrifice.

Sacrifice made America grow, and Gallitzin was a wellspring of sacrifice. He sacrificed his inherited allotment to buy and finance land for homes, sawmills and tanneries, and, in general to provide for the needs of his people. He sacrificed his body to the hardships of the

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23 Personal interview with Father Mark Noel, T.O.R., St. Francis Seminary, May 1967. Father Noel numbers his ancestors among Gallitzin's original congregation.

rugged frontier, to the encroachments of early nineteenth-century Western Pennsylvania.

His life was fascinating. It began in confusion and contradiction and, somehow, forged into a dynamic resolution. He gave up those things which almost every man strives for: prestige, honor, recognition, and wealth. He regulated his life — body and soul — to the rigors of the American frontier, facing not only the elements but a rough-bred people. He was one of the chief civilizing forces in Western Pennsylvania.

Through all this, Gallitzin remained Gallitzin. He was a stubborn, self-willed man who wanted things done his way and no other. And, yet, he was full of charity, full of the love of God and the love of man. To me, Gallitzin was not the impeccable saint whom ordinary mortals can only hope to imitate. Rather, he was a human being with faults as well as virtues who did what he thought was God's will, and the world be damned.

He was a man of rare dedication whose contribution to America as a country, to Western Pennsylvania as a region, and to Catholicism as a religion cannot be measured. He was a frontier civilizer and a pioneering Catholic. True, over his long tenure at Loretto, he was stubborn and demanding and often made mistakes. But this was the kind of man the first settlers needed; they were tough, but he was tougher.<sup>24</sup>

<sup>24</sup> Gallitzin's canonization process began in 1870, but to this day it has not made a great deal of progress.