

St. Mary's Church

Lancaster, Pa.

1785 - 1877

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FOREWORD

Supplementing that which has been related in an earlier *Journal* of the Lancaster County Historical Society on the Jesuit period in St. Mary's Church history [Vol. 71, pp. 69-136], the following items are added to the record:

Sister Janet McCauley of the Sisters of Christian Charity, who formerly taught in Delone Catholic High School, McSherrystown, Pa., chose as her thesis for a degree of Master of Arts at Seton University, the "Labors of the Pioneer German Jesuits in Colonial Pennsylvania." In the course of her scholarly research, she found in a library in Paderborn, Germany, two lengthy letters from Father Wappeler to his superiors in Germany written from Lancaster on October 29, 1741 and August 5, 1742. These letters were published in a German mission magazine of the time, known as *Der Neue Welt-Bot*, or the *New World Messenger*.

From a portion of one of these letters, not at the disposal of the writer at the time the earlier sketch was constructed, we learn that Catholics could enter Pennsylvania about the time of Father Wappeler's arrival without compromising their faith: "The judges

did not require the usual oath from us nor from the German Catholics, who had lately arrived on four ships. The oath contained an abjuration of the Pope. The newly arrived were permitted to leave the court room when they came to this part in the usual formula of the oath." Concessions were also made to the Mennonites and members of other plain sects on their arrival from Europe.

To add confirming evidence to the fact that the first St. Mary's Church was a log chapel, we have the following from William Marsh, who came to Lancaster to attend the great Indian treaty held here in 1744: "There are Catholics (here) who built a church of square logs and the interspaces filled with clay. In this Church is a small organ good for very little and played worse on [sic] by the organist." (Originally from Eshleman's *Lancaster County Indians*, p. 344.)

Now it is known that "Father Wappeler, only thirty years old when he came to America, had already acquired a degree of Master of Arts and had taught humanities at Buren College and Munster College." For this additional data we are indebted to Right Rev. Monsignor George D. Mulcahy, rector of Mount St. Mary's Seminary, Emmitsburg, Md., in *Diocese of Harrisburg*, 1868-1968.

REV. JOHN B. CAUSSE
1785 - 1789

Father John Baptist Causse, a German priest, was sent to Lancaster during the autumn of 1785 by the Prefect-Apostolic in America, Rev. Dr. John Carroll. Succeeding Father Luke Geissler as pastor of St. Mary's parish, he was the first secular priest to serve the congregation, all of his predecessors having been members of the Jesuit Order.

Father Causse was a priest of the Recollect Order in Germany, a branch of the Franciscans that originated in France during the 14th century. His religious name was Father Fidentian. He deserted from his monastery in Mainz, Germany, in 1781, and came to America. He met Father Farmer in Philadelphia, who received him kindly and proceeded to arrange for his reconciliation with the superiors of the Recollect Order. He was appointed to serve as an assistant priest in and around Philadelphia. His name appears several times in the register of St. Joseph's Church, in that city, during the year 1782.

In 1783 he decided to leave Philadelphia. He went to Boston, where he stayed a short time and then started by boat for Quebec. The voyage ended in disaster when the boat on which he was traveling was shipwrecked on the coast of Nova Scotia. He was forced to winter in Halifax where he found people who befriended him. In the spring of 1784 he proceeded to Quebec, but owing to the vacancy of the Holy See at that time, he could not obtain an assignment. He

decided to return to Philadelphia, and after a tiring journey arrived there on August 5, 1785. Later in the same month, on August 17th, he wrote to Dr. Carroll and asked for an appointment.

A priest was needed in Lancaster at that time and, after some deliberation, Dr. Carroll, in late September 1785 sent him here to take charge of St. Mary's parish. Dr. Carroll himself came to Lancaster a few weeks later to administer the sacrament of Confirmation. He had been given the title of "Prefect-Apostolic of the Church in America" by Pope Pius VI, with the faculty of conferring the sacrament of Confirmation, since there was no bishop in the United States. This was the first opportunity the native-born Catholics of Lancaster had of receiving Confirmation.

Father Causse was one of the founders of Franklin College, which later became Franklin and Marshall College after merging with Marshall College in 1853. While in Lancaster he joined in a petition to the Pennsylvania State Assembly for the establishment of a free German school in Lancaster. As a result of the petition, Franklin College was incorporated by the Legislature of Pennsylvania on March 10, 1787. Father Causse was appointed a trustee of the college, and held the post from 1787 to 1793, when he tendered his resignation.

When Father Luke Geissler made his last stop at St. Mary's in the spring of 1785 (he also served several other missions), he was suffering from an illness which caused his death a year later, at Conewago. Apparently knowing there was no priest available to replace him, he took the register of baptisms, marriages and funerals with him. It was never returned to Lancaster and there is no evidence that it still exists. More than a year after his arrival in Lancaster, Father Causse started a new church register for St. Mary's parish. It began with the year 1787 and was inscribed with the following title: "*Liber Baptismalis et Matrimonialis et Funeralis Ecliae Pastoralis Romano-Catholicae Lancastriae Satrapiae ejusdem Nominis, Provinciae Pennsylvaniae Americae Septentrionalis A.D. 1787 . . . 1804.*" Preceding the first entry in the register is the following heading: "Names of those baptized in January 1787, for the year of Our Lord 1787, by the Reverend Pastor Caussey." Then is recorded the baptism of John Young, on January 25, 1787:

Name. John Young. Date of Baptism, January 25, 1787. Date of birth (not recorded).
Father, Michael Young. Mother Regina Young.
born Stormbach. Male sponsor, John Stormbach.
Female sponsor, (None recorded). Minister
of Baptism, John B. Causy.

Father Causse made his last entry on July 10, 1788, when he recorded the baptism of Mary Catherine Hauser:

Name. Mary Catharine Haser (Hauser). Date of baptism, July 10, 1788. Date of birth, June 26, 1788. Father, Andrew Haser (Hauser).

Mother, Gertrude Haser (Hauser). Male sponsor, John Peter Hitzelberger. Female sponsor, Anna Catharine Marx. Minister of Baptism, John B. Causy.

In all there are twenty-eight entries in the register by Father Causse, but the length of time he was here indicates there should have been more. It is noted in the American Catholic Historical Society records that "His writing shows a rapid conventional hand, careless of straight lines and frequently slurred. He generally omits the date of birth and some of his records are otherwise incomplete." Of the twenty-eight entries, twenty-five are records of baptisms, three of marriages, and there are no funerals recorded. That he was somewhat careless and inconsistent is indicated by the different ways he spelled his own name: Causse, Cause, Causy, Caussy and Caussey.

The register started by Father Causse also may no longer be in existence. If it does exist its whereabouts have been kept very secret. However, a transcript of it was made by the American Catholic Historical Society and published by that society in 1914. The Lancaster County Historical Society has preserved one of these copies. The transcriber was William P. Price (ACHS) who was not a native of Lancaster. An edited copy of Mr. Price's translated transcription of the contents of the 1787-1804 register is in possession of the pastor of St. Mary's Church.

The title to St. Mary's property was held at this time by Father John Lewis of Bohemia, Maryland. On March 13, 1788, he executed a will in which he gave to his successor, Father Robert Molyneux, the church and lots in Lancaster. The will is registered in the court house in Cecil County, Maryland.

Father Molyneux held the property in his name until after the Society of Jesus was partially restored, in 1805. In his will, dated June 13, 1805, he transferred the lots to his successor, Father Francis Neale. The messuages, or buildings, in Lancaster were included in the legacy. The property remained in the hands of the Jesuits until 1860, when it was transferred to Bishop Wood, of Philadelphia. In September 1869, Bishop Wood transferred it by deed to Bishop Shanahan, of Harrisburg, along with other property located in the new diocese.

On November 13, 1786, at a meeting of the General Chapter (the administrative body of the Church in the United States), held at White Marsh, Maryland, the salary of the priest at Lancaster was set at a definite figure, but the amount was not stated in the minutes of the meeting. Prior to this time, the pastor of St. Mary's had received a variable share of the income from the Sir John James Fund as his yearly salary.

In 1788, the German Catholics of Philadelphia began to build a church of their own in that city. Father Causse, along with Father

John C. Helbron, laid the corner-stone of the new edifice, which was dedicated with the title, "The Church of the Holy Trinity."

The affairs of Holy Trinity Church, which was opened the following year, were administered by a board of trustees. They represented a German fraction which developed the contention that German Catholics in America should comprise an independent body in the church. As such they should not be responsible to Bishop Carroll—who had but recently been consecrated the first Bishop of the United States. They demanded the privilege of establishing their own congregations, of assigning priests of their own choosing and of their own nationality. This attitude was promptly declared to be schismatic by Bishop Carroll, and not in accord with those sections of Canon law which deal with ecclesiastical procedure and the temporal affairs of the church. As the movement developed it became more and more defiant of the laws and rules of the church concerning matters of authority, discipline and conduct. Years later the movement collapsed.

Father Causse apparently was in some degree of accord with the views of the schismatic group in Philadelphia, and some years later undertook the organization of a schismatic congregation in Baltimore, but it did not last. The rebellion against ecclesiastical authority did not reach a critical stage in Philadelphia until after Father Causse had left Lancaster, and there seems to be no evidence that he made any attempt to associate St. Mary's with it.

Father Causse left St. Mary's in January 1789, and after a short stay with Father Pellentz, at Conewago, set out on foot for Westmoreland County, in Western Pennsylvania. There he visited a Catholic settlement near Greensburg in March, 1789.

Between 1787 and 1789, six Catholic families from Goshenhoppen, Berks County, followed by others from the Philadelphia area, migrated more than 200 miles to the Westmoreland region, and formed the first permanent Catholic settlement west of the Alleghenies in Pennsylvania. Before leaving Goshenhoppen, the band had obtained a promise from the clergy in Philadelphia and Goshenhoppen, that a Catholic priest would visit them occasionally and in the course of time they would have a resident pastor.

It was in fulfillment of this promise that Father Causse visited the settlement. He offered the Sacrifice of the Mass in the house of John Probst, two miles west of Greensburg. This was the first Mass offered in a Catholic settlement in Western Pennsylvania. Father Causse remained only a few days, and the little colony had assembled only once for Mass before he returned to the East.

About July 1789, Father Theodore Brouwers came to America from Holland. Hearing of the promise made to the settlers who had moved to Westmoreland County, he chose Western Pennsylvania as the field of his future missionary efforts. He purchased some land, on which there was a hunting lodge known as "Sportsman's Hall"

which he renovated and outfitted for use as a church. (St. Vincent's College and Seminary are now located there.)

Father Brouwers was a man of delicate constitution, and could not stand the rigors of this type of missionary life. In June 1790, he became too ill to continue his work and asked Father Pellentz for an assistant priest. Unfortunately, Father Causse was sent. All he brought to the struggling little community was deep trouble.

Even prior to the time of his arrival in America, there was evidence in the personality of Father Causse that he had an inherent tendency to follow abnormal impulses. During the time he was in this country he was inconsistent in his actions, and was continually dissatisfied with people, places and the circumstances of life. Eventually he fell into a way of life that was not only at variance with reason and reality, but entirely contrary to the norms of conduct to which clergymen are expected to adhere.

When he returned to Westmoreland County, he obtained Father Brouwer's personal effects through coercion, by threatening to deny him the last rites of the church as he was dying. By other devious means he acquired the priest's remaining personal funds. Then he deserted the congregation and hauled away Father Brouwer's personal effects in a four-horse team. He returned to Philadelphia, joined a traveling minstrel and theatrical troupe, abandoned himself to a life of wrongdoing, was arrested and lodged in jail. Bishop Carroll suspended him. Later he opened a schismatic church in an old theatre in Baltimore, and was formally excommunicated by Bishop Carroll in 1792.

Later he expressed acknowledgement of his irregularities, and in a letter to Bishop Carroll, in 1793, asked to have his faculties restored. His request was not granted. In the old parish register of St. Mary's Church, begun by Father Causse himself, there were two lists of the priests who served the congregation from the beginning to about 1820. Beside his name in one column was written, *Apostate*. Beside his name in the other column were the words, *Perditus est*, or *He is lost*. Apparently nothing more was ever heard of him. John B. Causse passed into oblivion.

REV. JOHN C. HELBRON, O.M.CAP.

1789

Father John Baptist Helbron was a priest of the Capuchin Order, another branch of the Franciscans. According to his own written words he was the "immediate successor to Father Causse, A.D. 1789."

Father Helbron came to America in 1787, following an appeal for priests which Father Pellentz sent to Europe from Conewago. The few German priests that were left in Pennsylvania were grad-

ually sinking in health and energy due to advanced age, and Father Pellentz wrote to a religious acquaintance in Germany, that clergymen from that country were much needed in Pennsylvania, and that if one or two selected and recommended by his friend would come, their passage would be paid. Father Pellentz would raise the sum of one hundred pounds to meet this expense. The letter fell into the hands of an officious clergyman in Mainz, who had it printed in an ecclesiastical journal in that city.

Also from Conewago, a gentleman by the name of Paul Miller, who in his early years had been a member of "the first regular congregation" of St. Joseph's Chapel, Philadelphia, and who later moved to Conegawo, wrote to Germany on June 10, 1785: "Oh! that the good God would be merciful and send us energetic spiritual advisers (Geistliche). What grand harvests they would reap here!" His letter was published in the *Mainzer Monatsschrift Geistlichen Sachen*, for the year 1785 (p. 457). The publication of these two letters led to the eventual arrival of several German priests (ACHS 21-6).

The first to make a decision were two Capuchin priests, who decided to come over as a result of what was published in the Mainz Journal. They were Rev. John C. Helbron and his brother Rev. Peter Helbron, both of whom, without any previous correspondence, arrived in Philadelphia from Amsterdam October 14, 1787, on the ship *Dorothea*. Their credentials were acceptable to Dr. Carroll, and Father Peter Helbron was sent to Goshenhoppen to take over the charge left vacant by the death of Father DeRitter. Father John Helbron was assigned to St. Mary's Church, Philadelphia, where he remained until about the middle of November when he, also, was sent to Goshenhoppen. On November 18, 1787 Father Peter Helbron added the following supplement to an entry in the register kept at that mission: "baptized by John Baptist Charles Helbron, brother-german of Peter and his companion in the mission." Father John did not stay in Goshenhoppen very long, perhaps a few months, after which he was recalled to Philadelphia.

On November 22, 1787 the German Catholics of Philadelphia presented Dr. Carroll with a petition requesting the approval of Father John C. Helbron as their pastor. Dr. Carroll refused the request because he had already made arrangements to have another priest, Father Lawrence Graessl, come to Philadelphia for that purpose. The Germans then, on February 9, 1788, held a meeting and decided to build a church of their own. Ground for this purpose was bought February 21, 1788, at Sixth and Spruce Streets.

When Father Causse left Lancaster, January, 1789, Father John Helbron was assigned to St. Mary's by Dr. Carroll. He made his first entry in the church register February 25, 1789. This was the baptism of Anthony N. Marx (Marks), and is recorded as follows:

A.D. 1789; Day of Birth, 13 February;
Date of Baptism, 25 ditto: Antony Nicholas
Marx, lawful son of James Marx and Cath-

erine, born Strubel. Sponsors, Nicholas Hitzelberger and his consort, Magdalene.

Above this entry he inserted: "Those regenerated in Baptism by me, John Charles Helbron, as immediate successor to Father Causse, A.D. 1789."

His records are in a correct and regular hand with ornate capitals. He is methodical in his details and his entries generally are complete.

Father Helbron was pastor of St. Mary's about ten months. His last entry in the register was made October 1, 1789, when he baptized John Eichelberg. It is recorded as follows:

A.D. 1789. (Day of birth) 17 June;
(Date of baptism) 1 October: John
Eichelberg, lawful son of Martin
Eichelberg and Catherine, born Zinky.
Sponsors, James McConley and Cath-
erine, his consort.

On December 6, 1789 he wrote a letter to Dr. Carroll from Lancaster, from which it is evident that he was still here at that time.

On March 22, 1789, the German Catholics of Philadelphia held an election to select a pastor for the new Holy Trinity congregation. The names of Fathers Lawrence Graessl, John B. Causse and John Helbron were placed in nomination. Father Helbron was elected by a large plurality, and Dr. Carroll was then asked to sanction the appointment. After some controversy as to whether an appointment by Dr. Carroll would constitute an act of submission to the prefect-apostolic on the part of the Germans, Father Helbron was named the first pastor of Holy Trinity Church by Dr. Carroll, but only after it was manifested that his (Dr. Carroll's) authority was not in question.

Father John Helbron remained pastor of Holy Trinity Church until September 3, 1791, when he was succeeded by his brother, Father Peter Helbron. A notation in the Holy Trinity church register states, that on November 13, 1791, Father John C. Helbron, German missionary in North America, associate and actual pastor of Holy Trinity Church, sailed for Spain in order to collect funds for the said church, and that the administration of the church had, on September 3, 1791, been taken over by Rev. Peter Helbron, formerly pastor and missionary of Goshenhoppen, with the consent of Bishop Carroll, of Baltimore, and the entire congregation of Holy Trinity Church. (ACHS 23-1)

Father John Helbron is believed to have sailed for Europe on either of two ships: the ill-fated brig, *Boon*, under Captain Teer; or the *Cadet*, with Andrew Oswald as master. He was not heard from afterwards and was thought to have been lost at sea. Others claim that he did reach Europe and in the course of his journey became one of the martyred priests of the French Revolution. (Shea 2-69)

While in Lancaster, Father Helbron served St. Mary's congregation faithfully and in cooperation with his superior. He was an able and sincere priest, despite some misunderstandings later with Bishop Carroll, to whom he once wrote: "I never will be anywhere placed as an officiating clergyman without submission and dependence to the Ecclesiastical Superiority." Father Helbron was not considered guilty of complicity in the incipient rebellion against the authority of the Bishop by the trustees and members of Holy Trinity Church, or he would have been summarily suspended by Bishop Carroll.

REV. FRANCIS R. FROMM, O.S.F.

1790

Father Francis Rogatus Fromm, a Franciscan priest, was the successor to Father John C. Helbron at St. Mary's. He was ordained in Germany in 1773, and left for the United States in 1789. He came to this country unknown and unsolicited, and after spending several months in Philadelphia, was sent to Lancaster by Bishop-elect Carroll.

Father Fromm's name also appears in the history of St. Peter's Church, of Elizabethtown, in which he is recorded as one of the pastors of that congregation. How long a period he spent in charge of St. Mary's, Lancaster, we do not know exactly, since he did not record any of his ministrations in the church register, but it appears to have been about one year. Nothing was entered in the register between the last entry by Father Helbron (October 1, 1789), and the first by Father Erntzen (May 2, 1791), a period of nineteen months.

One means of establishing that Father Fromm was here in 1790, is by reference to the list of priests which appears on one of the pages of the 1787-1804 register. It is in a single column and was compiled by Father Louis DeBarth. It is headed as follows: "*Names of the Missionaries from Europe who served this mission from the year 1755 to the year 1804.*" On this list of twenty-six priests, which includes some assistant pastors, the name of Father Fromm follows in succession that of Father John C. Helbron, as pastor of St. Mary's congregation. Also, since the time and places of his activities immediately before and after 1790, are known definitely, it follows that he spent the year 1790 in Lancaster. His name also appears on a list compiled by the Jesuits about 1820, found in S. M. Sener's "*History of the Catholic Church at Lancaster, Pa.*" and in some of the various sketches on the history of St. Mary's; but all have relied, apparently, on the list in the parish register for their information.

Father Fromm was a man unworthy of his high office, and an intruder into American Catholic missionary circles. In the spring of 1791 he met Father Causse, and from him learned what had taken place in Western Pennsylvania during the previous year. Without the sanction of Bishop Carroll, he set out for Westmoreland County,

where he arrived on May 2, 1791. He began at once to exercise his ministry and established himself in Sportsman's Hall, which Father Brewer had willed to his successor. He deceived the executors of the deceased pastor's will, to the extent that they accepted him as pastor of the congregation. He then sent a letter to Bishop Carroll, in which he told him he had taken possession of the estate; had been chosen pastor by the members of the congregation, and desired sanction of the proceedings so that he might consider himself the lawfully constituted successor of Father Brouwers. Bishop Carroll would not ratify his election, and before long the congregation began to question his authority.

Father Fromm was eventually suspended by the bishop, and when he refused to give up the estate, suit of ejectment was entered against him in the civil court by the executors. The jury decided against him, but he still did not want to give up the estate, and went to Philadelphia to appeal to a higher court.

At this time there was an epidemic of yellow fever prevalent in that city. Fromm contracted the disease and became one of its victims. He died in a hospital in 1792 without having been reconciled with the bishop.

Father Fromm, like Father Causse, cannot be charged with any irregularities while in Lancaster as pastor of St. Mary's Church. The history of his actions after he left here makes it obvious that he did not merit a place among the esteemed men of his profession.

REV. D. PAUL ERNTZEN
1791

Father Dominic Paul Erntzen was born in Germany in 1766 and probably received his education for the priesthood in that country. He was ordained a secular priest in 1790 at the age of twenty-four. He came to the United States in 1791 and reported to Father Pellentz at Conewago because of the absence of the Prefect-Apostolic, John Carroll, who had gone to England to be consecrated first bishop of Baltimore. Although his first name was Dominic, he was generally known as Rev. Mr. Paul Erntzen.

In May 1791, after Father Fromm had gone to Westmoreland County, Father Erntzen was sent to Lancaster to take charge of St. Mary's. He was a man of unquestionable integrity, and ministered to the needs of the mission during a period of about two months. According to the baptismal register he came to Lancaster about May 1, and was here on several other occasions during May and June, 1791. The records kept by him are prefaced with this insertion: "*Names of those baptized by me, P. Erntzen, Missionary.*" The first pastoral service registered by him was the baptism of Eva Martin, on Monday, May 2, 1791. It is recorded as follows:

Born March 10, 1791, and baptized May 2, 1791; Eva Martin, daughter of Balthasar and Eva Martin, lawful consorts. Wife's name, Sturmbach. Godfather, Nicholas Sturmbach; Godmother, Eva Schweitzer.

His last entry recorded the baptism of Catherine Renard on Friday, June 17, 1791:

Born March 12, 1791, and baptized June 17, 1791; Catherine Renard, daughter of James Renard and his wife Mary Ann, born Hetrich. Godmother, Catherine Lochler; Godfather, Anthony Ginter.

It will be noted that baptism did not always take place on Sundays, as is the custom today. Many times the sacrament was administered in the home on the day the priest arrived to pay a pastoral visit, particularly when the family lived far from the church. When he returned home he entered the required data and the date in the register, and this accounts for some of the week-day dates.

Of Father Erntzen it has been written that "he was a painstaking man of methodical ways." He was an esteemed preacher and a man of great physical strength. He wrote in beautiful script with heavy shading. His records are complete and detailed, an indication of the well-ordered mind of the writer. His entries were made two and three in a group, at intervals of three weeks, which makes it apparent that he was not in Lancaster every week. The intervening time was devoted to the missions attached to St. Mary's, and to other missions in Eastern Pennsylvania, particularly those which needed a German-speaking priest. Baptisms during these immediate years averaged about one a week.

In 1784, eleven years after the Society of Jesus was disbanded by Pope Clement XIV, the former members of the Society in Maryland and Pennsylvania, met at Whitemarsh, Maryland, and formed a body of clergymen "for securing estates and property for the support and uses of members of the Roman Catholic Religion." This body was incorporated under the laws of the State of Maryland December 22, 1792. Through this instrument the clergy, most of them former Jesuits, were able to retain corporate possession of the properties previously held in the names of individual members. Father Erntzen, although not a former Jesuit, was a member of this corporation, and served its interests with respect to properties held in Pennsylvania.

While in charge of St. Mary's, Father Erntzen was still affiliated with Conewago as an assistant to Father Pellentz. Conewago was home to him, and he returned there consistently during his first two years in the United States. He never was in extended residence at Lancaster.

In April, 1793 he was sent to St. Paul's, Goshenhoppen (now Bally, Pa.), to succeed Father Delvaux, and to become the fifth pastor of the mission he was destined to serve twenty-seven years. He died there May 26, 1818, and it is related that when he felt the end of his days on earth was near, he sent to Philadelphia for a priest. Father Louis DeBarth answered the call, but arrived too late. He found the lifeless body of Father Erntzen in bed, with the *Imitation of Christ* by Thomas a Kempis, in his hands. The book was open at the chapter, "On Death."

Father Erntzen lies buried within the little old stone church at Bally, Berks County, beside the remains of Jesuit Fathers Schneider and DeRitter. His burial place in the sanctuary is covered with an old-style flat marble slab, similar to those which mark the graves of his predecessors. On the stone is inscribed in Latin and German:

Rev. P. PAULUS ERNTZEN.
Obiit 26 Maii 1818. AE 53.
Miss. 27 Ann. R. I. P.
Liebe Pfarrkinder betet
fleiszig fur eure Seelsorger.

Translated:
Rev. P(astor) Paul Erntzen.
Died May 26, 1818. In the
53rd (year) of his age.
At this mission 27 years.
May he rest in peace.
Beloved parishioners pray
diligently for your pastor.

The pastoral visits of Father Erntzen to St. Mary's did not cover a very long period of time, but it must have been a welcome experience for the members of the congregation to have, once again, the spiritual guidance of a priest of high religious calibre.

REV. D. STANISLAUS CERFOUMONT

1791

Following the last visit to Lancaster by Father Erntzen, another missionary priest from Europe, who had been assigned to Conewago, was directed by Father Pellentz to make periodic visits to Lancaster. He was Father Stanislaus Cerfoumont, a Belgian priest of French extraction, who was born in Liege in 1751, ordained about 1777, and came to America in 1785. He may have been a member of the Franciscans, but of this we are not certain. He served St. Mary's congregation during June and July of 1791. As an interim pastor, he handled the affairs of the Lancaster Mission until another priest could be appointed to come here, and establish his residence in St. Mary's rectory as pastor. He came to Lancaster again, under similar circumstances. in 1794.

During a period of about five months, in 1791, the people of St. Mary's were entirely dependent on the Fathers from Conewago, who made it possible for them to receive the sacraments and take part in the Holy Sacrifice of the Mass. The Lancaster Mission temporarily had become one of the outposts of the Conewago Mission, which was something that had happened before and would happen again.

During the two-month Cerfoumont period, there is recorded only one instance in which he was the minister of baptism. It was not entered in the register by him, but by his successor, Father Elling. The record is not complete and the spelling of names leaves a few doubts. It appears as follows:

Name, Net Muckbeath, ("Net" was probably written for Ned, meaning Edward, and "Muckbeath" may have been intended to be MacBeth.) Date of baptism, July 29, 1791. Date of birth (not given). Father, Patrick Muckbeath. Mother, Nancy Muckbeath. Male sponsor, John Price. Female sponsor, Nelly Avril (Averill). Minister of Baptism, Stanislaus Cerfoumont.

None of the preceding names, or any resembling them, appear either earlier or later in the records.

Father Cerfoumont is listed among the clergymen who attended the Synod of Priests, at Baltimore, on November 7, 1791, when Bishop Carroll formally announced the establishment of the Diocese of the United States. Also among those present were Fathers James Pellentz, James Frambach, William Elling and Anthony Garnier, all of whom were affiliated with St. Mary's at various times.

Toward the end of his useful days, in a letter dated: Conewago, July 20, 1801; he wrote to his half-brother, Father Gouppe, secretary to the Bishop of Liege, in which he gave a vivid and pathetic account of the missionary needs in this country. The letter brought Father Charles Nerinckx to the United States.

Father Cerfoumont is best remembered for his devoted service to the Conewago Mission, and its many outlying mission posts. He died at Conewago Thursday August 2, 1804, in his fifty-fourth year, and was buried in the Conewago Mission Cemetery. He had devoted nineteen years of his life to missionary labor in the United States.

REV. WILLIAM ELLING
1791 - 1793

Father William (Wilhelm) Elling was a German secular priest, who was educated and ordained in Germany, and came to the United

States in 1791. The church in Lancaster was so often in need of a priest able to speak German, that when one arrived from Germany to work in the American Mission, he was usually dispatched at once to St. Mary's. The local congregation was without a resident pastor at this time, so Bishop Carroll sent Father Elling to Lancaster upon his arrival in the United States.

The first entry in the church register by Father Elling, was the record of the baptism by Father Cerfoumont on July 29, 1791. He closes the entry with the statement: "*Ita testor Wilhelmus Elling Parochus Lancastriae.*" "So do I witness, William Elling, Parish Priest at Lancaster." On August 9, 1791, Father Elling baptized Henry Hughes, which he recorded as follows:

Name, Henry Hughes. Date of baptism, August 9, 1791. Date of birth (not recorded). Father, William Hughes. Mother, Margaret Hughes. Godfather, Lewis Boht. Godmother, Maria Majer (Mayer or Meyer). Minister of Baptism, William Elling, Parish Priest of Lancaster.

Mr. William P. Price (ACHS), who translated the 1787-1894 St. Mary's register, says that he used "a very fine quill, wrote small and punctiliously, and his manuscript clearly discloses that supersensitive (*empfindliche*) temperament which so incessantly kept him at odds with environments, all and sundry." His spelling of names is decidedly poor, because of his use of German phonetics in word construction, which makes some of the names almost unreadable.

While at St. Mary's, Father Elling also attended the Donegal (Elizabethtown) and Harris' Ferry (Harrisburg) missions on one Sunday of each month. He gave the fifth, when there was one, to the mission at Doe Run, Chester County. On the remaining two Sundays of the month he was at St. Mary's.

There were approximately 250 communicants in the parish during Father Elling's time, and a considerable number under communion age—or 12 years. This figure represents only those who attended or claimed St. Mary's as their parish church, and does not include those in the attached missions. This still represents a decrease from the 700 communicants that Father Geissler reported under his care seven years earlier, in 1784. It is doubtful whether the total number of Catholics in charge of Father Elling numbered as many as 500. In view of what has been related in the foregoing chapters, comment is unnecessary.

Father Elling was a restless and dissatisfied man, and complained bitterly of Lancaster. He declared that the people did very little for their pastor, and that the church and priest's house were very much out of repair. These declarations may have been colored with a tinge of exaggeration, because Father Dilhet, a French priest who visited Lancaster about this time, and who had seen both the noble churches of Europe and the comparatively crude chapels in

America, described old St. Mary's as "very fine," and the priest's house adjoining as "elegant and very convenient with a garden attached."

Nevertheless, the Lancaster charge was so irksome to Father Elling that he asked Bishop Carroll to transfer him, yet, when the bishop suggested that he could go to Philadelphia, and relieve Father Graessl of some of the heavy mission work, he wrote on December 8, 1791: "I must plainly tell you that upon no condition I could like it there (Philadelphia) and live in the priest's house so much exposed in the morning and afternoon to the sun, so that there is no shelter." On December 28 he wrote that his health was poor, and if it so continued he could not remain. He desired that he be allowed to select for himself the next mission to which he might go. Later he wrote that he would like to go to Charleston, S.C., as it was "favorable to his complexion." When Bishop Carroll objected to his leaving Lancaster he wrote, on April 12, 1792, that he would remain, though he thought it humanly impossible unless he improved. One year and five months later he was still here. On September 12, 1793, the last entries in his writing were made in the register. This is the final one:

Name, Bridget Green. Date of baptism, September 12, 1793. Date of birth (not recorded). Father (name indistinct) Green. Mother, Hetti (Henrietta) Green. Male sponsor, Berny (Bernard) O'Neil. (Boyle). Minister of Baptism, (William Elling).

Late in 1792, Bishop Carroll had requested Father Elling to also take care of the mission at Goshenhoppen in a temporary capacity. After some visits to that mission during the winter of 1792-93, he is said to have been transferred to New York, on May 16, 1793. This latter date apparently is incorrect, since St. Mary's register shows that he was in Lancaster in July, August, and as late as September 12, 1793 when he baptized nine infants in one day. He performed the pastoral duties at Goshenhoppen until Father Erntzen took over in April, 1793. He did not relinquish the charge of St. Mary's in the meantime, but traveled back and forth to both missions. He went to New York sometime in 1793, but apparently not as early as May 16.

From New York Father Elling wrote to the bishop, that, if he continued there he would be under the necessity of renting a room and living by himself, for he would not for any price or salary continue in Mr. O'Brien's house. He added that he would have been better in Lancaster, as the air in New York did not agree with him. From New York he went to Philadelphia, where his name will be found entered in the registers of St. Joseph's and Holy Trinity Churches, between June 19, 1794, and February 26, 1795. Later he was sent to Reading, Pa., but again he was uncomfortable and discontented. On November 1, 1796 he returned to Philadelphia, and offered his services to the trustees of the schismatic church of the Holy Trinity. He was engaged as school-master of the new Holy

Trinity School, but also served in the capacity of assistant to the Rev. John M. Goetz, schismatic pastor of the church, who had been appointed without the sanction of the bishop. This led to his suspension, and when he failed to heed the warning of Bishop Carroll, he was excommunicated on February 23, 1797.

On February 23, 1797, Father Elling was elected pastor of Holy Trinity Church by the trustees. He remained involved in the Holy Trinity schism until 1802, when through the agency of Father Matthew Carr, O.S.A., Vicar-General of the Diocese of Philadelphia, he made his peace with the Bishop and had his faculties as a priest restored. It was on January 6, 1802, that he wrote to Bishop Carroll and asked his pardon. On January 28 he presented his formal apology and submission. He was then appointed and retained by the bishop as lawful pastor of Holy Trinity Church.

In 1806 Father Elling's health began to decline, and on October 25 of that year he offered his resignation as pastor. He retired to Bedford, Penna., for about two years, but in 1809 returned again to Philadelphia, where he died March 1, 1811.

In writing about Father Elling, Francis X. Reuss, librarian of the American Catholic Historical Society many years ago, says that he "apparently was not a ring-leader of the not infrequent and very noisy trouble makers of that sorrowful epoch for clergy and people, and after six years of disturbance, was for the rest of his life an ecclesiastic of edifying behavior and repute." Apparently he was a victim of none other than his own peculiarities, or idiosyncrasies, for Bishop Carroll once said, in effect, that he had no particular fault to find in his character. The word *neurotic* was not in common use in his day.

REV. D. STANISLAUS CERFOUMONT 1794

After Father Elling left Lancaster in the fall of 1793, it was Father Stanislaus Cerfoumont who came here again from Conewago to fill the temporary vacancy in the pastoral post at St. Mary's.

The records do not attest to his presence here during the winter of 1793-94. This is understandable, since he had to cross the Susquehanna and there was no bridge in those days. The river was treacherous during the winter months, when thin or broken ice often made crossing almost impossible. However, he was here on April 12, 1794, when he baptized Peter Martin. The entry was made thus:

Name, Peter Martin. Date of baptism, April 12, 1794. Date of birth (not recorded). Father, Balthasar Martin. Mother, Eva Martin (born Stormbach). Male sponsor, Nicholas Hornbach (Stormbach). Female sponsor, Eva Hornbach (Stormbach), his wife. Minister of Baptism, (Cerfoumont).

He made eight entries of baptism in the register during this series. Only one is signed: "Ita Cerfoumont," meaning "Thus" or "To this I attest." However, the remaining seven entries have the format and peculiar spelling of the names which belong only to Stanislaus Cerfoumont. His last entry recorded the baptism of Christian Volkman (recorded Folckman) on August 29, 1794:

Name, Christian Folckman (Volkman).
Date of baptism, August 29, 1794.
Date of birth, March 23, 1794.
Father, Christian Folckman (Volkman).
Mother, Magdalena Folckman (Volkman),
born Miller. Male sponsor, Michael
Berber (Berger). Female sponsor,
Elizabeth Berber (Berger). Minister
of Baptism, (Cerfoumont).

REV. FRANCIS X. BROSIUS 1794

The successor to Father Cerfoumont as the priest in charge of St. Mary's was Father Francis Xavier Brosius, who came to the United States in 1792, after he had offered his services to Bishop Carroll. He was the companion of Prince Demetrius A. Gallitzen, a Russian nobleman, who abandoned a career at court to become an obscure missionary in the wilds of Western Pennsylvania.

According to Bishop Plessis of Quebec, Father Brosius was a native of Luxemburg, but others say he was a Frenchman. He was a learned man, whose abilities in the fields of science and literature had received prominent recognition. He was known in European circles as the Abbe Brosius.

On August 9, 1790, Father Brosius wrote from Louvain, Belgium, to Father John Carroll (who was then at Lullworth Castle, in England, awaiting consecration as First Bishop of the United States) asking him to accept him into his diocese. After his consecration, Bishop Carroll answered him from London on September 14, 1790, and told him that he could not accept him until he was released by his own bishop, but would send him papers of admission to the Diocese of Baltimore, on condition that his bishop would allow it. He hoped to provide for his coming to America in the following spring.

It was in Belgium that Father Brosius met Prince Gallitzen, who engaged him as a private tutor of the German language. When the time approached for the prince to leave for America, he made arrangements to have Father Brosius accompany him. They sailed from Rotterdam in August, 1792, on the vessel *Jane* under command of Captain Anthony Daniels, and landed in Baltimore late in the fall. Father Brosius spent his first year in the United States as a missionary in the States of Maryland and Delaware.

It appears that he was then assigned to Conewago to replace Father Erntzen, and to assist Father Pellentz, who was now in his 68th year and no longer in robust health. He was then sent on his first visit to Lancaster in early September, 1794, following Father Cerfoumont who had been here in August. His first entry in St. Mary's register recorded the baptism of Carola Moss, on September 2, 1794:

Name, Carola Moss. Date of baptism, September 2, 1794. Date of birth, July 22, 1794. Father, Samuel Moss. Mother, Helena Moss, born Leuch. Male sponsor, Philemon Moss. Female sponsor, Jane Rush. Minister of Baptism, Francis X. Brosius.

At the time Father Brosius was in Lancaster, he was working on a book for publication entitled: "Reply of a Roman Catholic Priest to a Peace-loving Preacher of the Lutheran Church." It was a volume of 196 pages and was printed in Lancaster by John Albrecht & Co. and published in 1796. The Lutheran minister was the Rev. F. B. Melsheimer, a professor at Franklin College. The American Catholic Historical Society has a copy of this book.

On February 25, 1794 a meeting of the bishop and the priests of the Baltimore Diocese was held on the old Jesuit plantation at White Marsh, Maryland (between Baltimore and Washington). The records of the meeting show that the sum allowed to the pastor at Lancaster, from the Sir John James Fund, was increased to fifty pounds a year.

Father Brosius remained in charge of St. Mary's until early November, a period of only two months. His last entry in the register was the record of the baptism of Catharine Schmidt on October 27, 1794.

Name, Catharine Schmidt. Date of baptism, October 27, 1794. Date of birth, October 27, 1794. Father James Schmidt. Mother, Catharine Schmidt, born Graer. Male sponsor Peter Arnold. Female sponsor, Catharine Arnold. Minister of Baptism, Francis X. Brosius.

Following his return to Conewago, Father Brosius devoted much of his time to remote regions of Central Pennsylvania as a traveling missionary. One of the places he visited frequently was Chambersburg, where he offered the Holy Sacrifice of the Mass in the home of Michael Stillinger. Catholic clergymen were not always well received by some of the inhabitants of those parts in his day, and on one occasion he was waylaid by a mob. Fortunately, he had a good horse, and the speed of the animal enabled him to escape to the safety of Stillinger's house. While working out of Conewago, Father Brosius was able to enjoy the occasional companionship of his old friend, Prince Gallitzen, now Father Gallitzen, who also was attached to that mission.

In 1800, Father James Pellentz, who forty years earlier had been the fifth pastor of St. Mary's, passed to his eternal reward. Father Brosius was chosen to succeed him as superior of the Cone-wago Mission. He administered the affairs of the mission until 1804, when he was sent to Baltimore to become pastor of St. John's Church in that city. Because of delicate health he was unable to continue in that post and had to give it up. On March 16, 1806, he opened a school devoted to higher learning at Mount Airy, Penna., now a part of the City of Philadelphia. He conducted this school until 1812 when it was turned over to a secular instructor. He then went to Massachusetts to join the clergy under Bishop Cheverus, First Bishop of Boston.

Father Brosius was the first teacher in the United States to use a blackboard in his classwork. An indispensable accessory in the classrooms of our day, it was a novelty in his time. In 1815 he conducted a small boarding school for boys, near Harvard University, in a house that belonged to the Vice-President of the United States, Elbridge Gerry. Because of infirmities he could do little more than teach, and his failing health caused him to return to Europe in 1816. He was received kindly by the Archbishop of Bordeaux, France, to whom Bishop Cheverus had written a letter of recommendation. There his health improved considerably, but he never returned to the United States where he had spent 24 years of his life.

A biography of Father Brosius says that "he was assiduous in the confessional, in catechizing, and visiting the sick. To the latter he was not only a priest but a kind and sympathetic friend. By day or by night he would go miles (often on foot) to give consolation to the afflicted, secret aid to the suffering poor and to restore concord to families rent by dissention." Bishop Plessis said "He was blessed with a great urbanity and a most uncommon evenness of humor. In a word, he was one of those rare persons who know how to capture and retain the favor of all those with whom they have to deal."

Father Brosius was both a scientist and a theologian. Besides the book he published in Lancaster, he published later **The Elements of Natural or Experimental Philosophy**, by Cavallo-Brosius, and **A New and Concise Method of Finding the Latitude by Double Latitudes of the Sun**. The name of Father Brosius can also be found in the **History of Mathematics**, issued by the United States Government in 1892. He gave George Ticknor, first Catholic governor of New Jersey, his first instruction in German preparatory to his enrollment in the University of Gottingen.

This seems an opportune time to devote a few moments to the eminent Father Gallitzin, a pioneer priest of the Alleghenies, and the close friend and associate of Father Brosius. He was born at The Hague, Holland, December 22, 1770, and was the son of Prince Demetrius Gallitzin, Russian ambassador to that country, and Countess Amelia von Schmettau. In 1792 his father sent him to the Unit-

ed States on an educational tour. While in this country he resolved to join the Catholic Church and enter the priesthood, "because there is such a great want of priests that some must travel fifty hours (150 miles or more) to minister to the faithful." He wrote to a priest in Munster, Westphalia, and asked him to break the news of his decision to his parents. Then he entered St. Mary's Seminary, in Baltimore. Since he had already completed his university education in Europe, and was a brilliant scholar, he was able to complete his studies in the seminary in a short time. He was ordained a priest on March 19, 1795, the second to be ordained in the United States.

Bishop Carroll then sent him to the mission at Conewago, to which he devoted four years of service under the kindly direction of Father Pellentz. On one occasion Father Gallitzen was sent on a mission journey of 150 miles into the region of the Alleghenies, and the experience of that visit caused him to form a resolution to spend the rest of his days among the people settled in that region. His missionary endeavors thereafter were centered in the town of Loretto, from which place he ministered to the Catholic people in that mountainous region of Pennsylvania during the next 41 years.

When his father died, in 1803, Father Gallitzen received a letter from the Russian government which requested him to take charge of his parents' possessions, but he preferred to remain with his people in the little mountain town. His mother also became a convert to the Catholic Faith, and died at Munster in 1806. Father Gallitzen died at Loretto, Pa., May 6, 1840, in his seventieth year.

Father Gallitzen visited Lancaster and St. Mary's on many occasions, and often celebrated Mass in the old stone church, but he was never officially connected with St. Mary's Parish. His name will appear again in connection with St. Mary's later.

REV. PETER JANIN, O.S.S.

1794

On July 12, 1790, during the French Revolution, the French Assembly adopted the **Civil Constitution of the Clergy**. The clergy were to be no more than civil servants, elected like any others entrusted with a public service, and paid by the state. There were to be no more monastic vows or papal rights of investiture; the Church was disestablished, and the priests, deprived of their former civil rights, were required to take an oath to the Constitution. Rather than comply with this law, many priests fled the country. More than 100 of them came to the United States and offered their services to Bishop Carroll.

One of these French refugee priests was Father Peter Janin, a Sulpician priest (Order of St. Sulpice), who arrived in this country late in 1791. He was sent to Lancaster, in 1794, to take the place of Father Brosius as pastor of St. Mary's. Among his entries in the par-

ish register is that of a burial on Friday, October 24, 1794, which makes it appear that Father Brosius, who arrived several days later from Conewago, had not yet removed Lancaster from his list of scheduled mission stops.

Father Janin's first baptismal entry was made on Sunday, November 9, 1794, when he baptized Catherine McFadden, daughter of Hugh McFadden. He remained in Lancaster about two months, not as a visiting priest, but as the resident pastor. His last entry was made on Monday, December 8, 1794, when he baptized Elizabeth Keln, daughter of John and Paula Keln. He signed only his family name, **janin**, in the records, and with a small "j."

From Lancaster Father Janin went to Kaskaskia, a settlement in Southern Illinois near the Mississippi, where he took charge of a small French mission. From his short stay in Lancaster, and his subsequent transfer to a French-speaking community, it can be assumed that he had difficulty translating idiomatically from his native French into understandable English. According to the Kaskaskia baptismal and marriage records, he was still there April 26, 1796. This old register was preserved in Kaskaskia for many years, but is now in possession of the Jesuit Fathers at St. Louis University.

His writing in the register at St. Mary's is described as "somewhat stiff, small, cramped and notably sparing of capitals." According to Father Hubert H. McKemie, S. J., librarian at St. Louis University, the writing in the Kaskaskia register also fits this description, but all of his records are in French, none in Latin. His signature reads: "janin cure'."

Later in 1796 we find Father Peter Janin's name mentioned as one of the priests who visited the Mission of Vincennes, in Indiana, along the Wabash.

In 1803 Father Janin was a parish priest in St. Louis, which was at that time in the French province of Louisiana. In that same year, 1803, Louisiana was purchased by the United States, and Father Janin left the country to serve under the Archbishop of Santiago de Cuba.

REV. CHARLES MONGRAND
1794-1795

Another of the priests who came to the United States as a result of the French Revolution was Father Charles Mongrand. No trace of his whereabouts in this country, either before or after he became pastor of St. Mary's, has been found. Nor is it known whether he was a secular priest or a member of an order. What we do know about him has come to us through the church records he kept while in Lancaster.

Father Mongrand came to St. Mary's in December, 1794, to succeed Father Janin. His first entry in the register was made Sunday, December 14, when he baptized Elizabeth Butler. This is the way it was recorded:

1794. On the fourteenth day of the month of December, baptized Elizabeth, daughter of Daniel Bothler (Butler) and his wife Elizabeth. Godfather, James Maikfole (McFaul), and godmother, Rosina Collins. Mongrand, priest.

He then had the parents and sponsors sign their names in the register, as follows: "Daniel Butler," "Elizabeth Butler," "James McFaul," and "Rose Collins." As minister of Baptism he signed: "Mongrand, presbiter," or, "Mongrand, priest."

He remained in Lancaster as the resident Catholic priest, about one year. His last official act put on record was that of the baptism of Julius Adolphus Peticolas, on September 20, 1795:

Baptized, on the twentieth day of the month of September, Julius Adolphus, aged two months, lawful son of Master Philip Peticolas and his wife, Amelia Moneuse. Godfather, Master Michael Burger (Berger); godmother, Madam Elizabeth Burger (Berger).—Mongrand, priest.

Beneath the entry were added the following signatures: "P. A. Peticolas," "Michael Berger," and "Lisabeth Bergern" (in German script). This was the 26th baptism by Father Mongrand recorded at St. Mary's.

The following quotation, commenting on Father Mongrand's writing, is taken from the introduction to Mr. William P. Price's translation of the 1787-1804 St. Mary's Register. Mr. Price writes:

Father Mongrand's hand is pure **Sorbonne**, of the florid Gothic epoch (structurally, at least, in point of aristocratic distinction and master builder's art). One may not pay the same tribute to his construction of proper names; for in this respect he spells by French phonetics, and it is hard to say which phonetics, French or Teutonic, play the worse havoc with Irish names. Father Elling, Teuton, turns a possible form **McConley** or **McConnolly** into the Italian semblance of **Macconalli**; Father Mongrand, in Sorbonne guise, presents McFaul as **MAIKFOLE**. Another striking trait worth noting in the hand of Father Mongrand, is his often elaborate use of the **parafe**, or signature appendage: rather "flower", in his case, than mere "flourish." For sponsors, he uses **patrinus** and **matrina**.

Where Father Mongrand went after he left Lancaster is not known to us at this time, and since no later reference to him has been found in this country, it may be that he returned to Europe.

For ten years St. Mary's congregation suffered severely from frequent changes of priests assigned to Lancaster. During this decade at least ten changes had been made. (This was about to come to an end, at least temporarily, with the coming of Father Louis De-

Barth to Lancaster, in 1795.) Many of the priests were not here long enough to become acquainted with the parishioners, or to make any notable progress in the promotion of their spiritual welfare. The shortage of priests made it possible for several clerical adventurers from Europe, to be appointed to mission posts by John Carroll, probably out of sheer desperation. Many members of the congregation abandoned the Catholic Faith, and some sought spiritual comfort in the Lutheran and Reformed Churches. On top of this, it had been a post-war era, and with it came the general moral letdown common to such periods.

That there was a shortage of priests will be recognized in the fact, that in 1789, the year prior to Bishop Carroll's consecration, there were only 30 priests in the entire United States, among a Catholic population of about 32,000 souls. The arrival of the French priests enabled the bishop to make advances which would not have been possible without them. Ten years later the Catholic population had risen to 100,000. Not one of the French priests ever caused him any worry over schism or scandal.

REV. LOUIS DeBARTH
1795-1804

Father Louis DeBarth also came from France, and became a distinguished and revered priest in the United States during the latter part of the 18th and the first half of the 19th centuries. He was one of the ablest priests ever sent here to guide St. Mary's Parish. His name is mentioned in the records of the Church in the United States probably as often as that of any other priest of this period. He was a man of noble birth and his full name was Adolphus Louis de Barth de Walbach, but as he was a benign and humble person he wished to be known only as Father Barth.

Father Barth was born at Munster, in Alsace, at that time a province of France, on the feast of All Saints, November 1, 1764. He was the second son of Count de Barth and Maria Louisa de Rohmer. The title of honor conferred on his house, and passed on to succeeding generations, was that of **de Walbach**, and as a young nobleman, Louis de Barth was often alluded to as the Baron of Walbach. Early in life he indicated a disposition to enter the priesthood, and his parents encouraged the evident vocation of their son by sending him to the College of the Premonstratensians, at Colley, Belgium. After graduating from Colley he entered the seminary at Strasburg, where he was ordained in 1790.

Once again the scene is set amidst the turmoil of the French Revolution, and the young priest finds himself compelled to flee from his native country, along with the many others. He found passage on a ship bound for the United States and arrived in Baltimore in the autumn of 1791. He entered at once into what was to become

an active and successful missionary career. His first appointment was to the Mission at Bohemia, Maryland, as assistant to Father Francis Beeston. According to a journal kept by Father Beeston at Bohemia, he arrived there on December 16, 1791. A few months later, on May 12, 1792, he was sent to Port Tobacco and worked in the lower counties of Maryland during the next several years. From there he was transferred to St. Mary's, Lancaster, in December, 1795.

Father Barth made his initial recorded appearance in Lancaster on December 10, 1795, when he officiated at a funeral. On December 15, he entered the following in the baptismal register:

A.D. 1795, born on the second day of December, and baptized on the fifteenth day of the same month, Maria, lawful .. daughter of Patrick Green and Martha (born Sweeny). Godfather, Neal M'Cafferty; godmother, Cressentia M'Cafferty. (Signed) Patrick Green, Neil M'Cafferty. Godmother's (X) mark.—Lud. Barth, parish priest.

While Rev. Dr. Henry G. Ganss was pastor of St. Mary's (1910-1912), he composed this scholarly tribute (in eminently Victorian style) to Father Barth:

The accession of Father Barth to the pastorate of Lancaster signaled a new era in the history of the Church in Pennsylvania. A new impulse was given to religious life—a more vigorous vitality to Catholic faith. The congregation was annealed into a more compact and concrete, and coincidentally, a more energetic and assertive body; a more systematic mode of procedure was adopted in imparting knowledge of Catholic doctrines by catechisation; the monthly visitations to the various settlement opened the channels of sacramental grace; the contagion of schism and insubordination, which, already showing its malign influences in Philadelphia, was effectually stamped out by an exemplary life that commanded respect, by an eloquence that was soul-thrilling, by heroic acts of self-denial that were pathetic. With the princely Gallitzen colonizing the unbroken wilds of the Alleghenies, and threading his way through craggy defiles and torturous bridle-paths, living in abject poverty—and the noble DeBarth exchanging his ancestral home for a life of ceaseless toil and hardships in the fertile and teeming plains of the East, one of the most inspiring spectacles in the church history of this state is revealed to us. In the enduring work of these two apostolic men, animated by the loftiest ambition, fired with the most beneficent zeal, striving for the consummation of the same eternal ends, we have an achievement that must not only leave its impress on the ecclesiastical history of the state, but one that will ever be treasured in the heart of every devout Catholic. Father Barth's eminent and commanding abilities were of so transcendent a nature, that in spite of a shrinking modesty, he could not escape the attention of his ecclesiastical superiors or shun the unwelcome applause of the faithful.

The "princely Gallitzin" mentioned in the letter was Father Demetrius Augustine Gallitzin. Bishop Carroll at one time considered sending him to Lancaster. In a letter to the bishop, dated February 5, 1801, Father Gallitzin made it known that he preferred not to be sent here. This is a portion of his letter:

Your Lordship knows, besides, that I have always had a permanent inclination to the backwoods, ever since the first time the Rev. Mr. Pellentz, deceased, sent me there, which was about five years ago, last September; from all which circumstances Your Lordship may judge, that the disappointment would be very great if I had to exchange this place for Lancaster. It will be, perhaps, a matter of great pleasure to your Lordship to hear that there is a German priest, (who speaks both German and English) coming, some time next Spring, from Muenster to this country. From the acquaintance I had with him, when I lived in Germany, I judge him to be an edifying priest, tho' the Rev. Mr. Brosius having had more acquaintance with him than I, I believe will be able to give him better recommendation . . . I have the honor to remain with the most profound respect,

My Lord
Your most hble. and obdt. Servt.
Augustine Demetrius Gallitzin,
Parish priest of Clearfield

Father Barth visited the outlying missions regularly and always adhered strictly to an established schedule, so that the people would never be in doubt as to when he would arrive. He traveled on horseback, and it is said that "no one was better known or more beloved than Father Barth, whose coming was always hailed with delight."

In an old German newspaper, the forerunner of the present **Intelligencer Journal**, there appeared under date of July 11, 1798, the following news item: "On Sunday (July 8, 1798) the Rt. Rev. Dr. Carroll, Bishop of the Catholic Church in the United States of America, conducted services in the local Catholic Chapel." Bishop Carroll visited Lancaster on this occasion to administer the sacrament of Confirmation. It was the second visit on record by the bishop to Lancaster, the first having taken place in 1785 when he was Prefect-Apostolic. It seems likely that he was in Lancaster on other occasions between 1785 and 1798, but if any such visits did take place they apparently were not recorded. He traveled in the luxury and comfort of his day—on horseback accompanied by an old Negro servant who always followed close behind.

On Monday, July 9, 1798 Father Barth accompanied Bishop Carroll to Donegal, where, on Tuesday, July 10 the bishop administered Confirmation in the old log church of St. Mary of the Assumption.

Earlier it had become apparent to Father Barth, that the congregation at Donegal had outgrown the little log church erected under the inspiration of Father Farmer in 1752. It now numbered two hundred souls, and the forty-four year old chapel was inadequate to accommodate this number of persons.

In 1796 he secured a site for a church within the town limits of Elizabethtown, and then undertook the raising of funds to erect the building. It was not an easy task and its accomplishment required several years. The visit of the bishop reanimated the congregation, they began to work on the project with renewed energy, and on May 30, 1799, the cornerstone was laid. The church was dedicated later in the same year, and the name was changed from St. Mary's to St.

Peter's, mainly because of the existence of another St. Mary's in Lancaster.

In the rectory at Elizabethtown can be seen the old St. Peter's Church Register begun by Father Barth in 1795—the year he came to Lancaster. It is the oldest original Catholic book of church records known to exist in Lancaster County. Besides the records of baptisms, marriages and funerals, there are lists of members of the congregation, and subscriptions paid by them to the church. The entries of money received, until the year 1800, are made in pounds, shillings and pence instead of dollars and cents, an indication of how long English type money was in use after the American Revolution. Entries in the register by Father Barth continue intermittently until 1807.

About the year 1800, Father Barth added a steeple with a belfry to St. Mary's Church, Lancaster. For the first time the Catholics of the community were reminded of their obligation to come to worship by the little bell in the steeple, as its urging call echoed throughout the town. The steeple was about 75 feet in height, and the belfry about 45 feet above ground level.

Father Barth remained in Lancaster as pastor of St. Mary's until 1804, when he was requested to take charge of the church and temporalities of the Jesuits at Conewago—the old Mission of St. Francis, Regis. He left Lancaster to become pastor of Sacred Heart Church (Conewago Chapel), and to assume responsibility for the many dependent missions.

His departure, among other considerations, caused some dissatisfaction among the members of St. Mary's congregation, who were very fond of him while he was in Lancaster. He returned for a short time in March, 1804, in an effort to bring about more amicable relations between the parishioners and their new pastor. Father Barth continued to pay visits to St. Mary's at intervals during the succeeding years, which is evident in that his name appears in the church register during every year from 1804 to 1807 inclusive.

In 1806, under Father Barth's administration, the Church of St. Patrick at Carlisle, Pa. was built. He also laid the cornerstone of St. Patrick's Church at York, Pa., in 1810. Churches were built at several other missions through his influence.

During the early period of Father Barth's missionary travels he rode on horseback, but as time passed roads gradually came into existence in the more remote places, and he decided to have a gig (a light, two-wheeled, one-seated carriage) built for himself. It would, hopefully, be a safer and less exhausting means of traveling, and would provide better facilities for transporting equipment. Journeying over the primitive roads of Pennsylvania was dangerous at its best, and the following two letters by Father Barth give us an impression of what such travel was like. The first letter is addressed to Rev. Mr. Byrne, pastor of St. Mary's at the time:

Conewago, Dec. 16, 1812

Rev. Mr. Byrne:

Rev. & Dear Sir,

As I expect to be in Littleyork on Sunday the 24th of January, maybe I will come myself for the gig you are so obliging as to procure for me. As the double joints are said to be much better than the single I give preference to the former. They may be plated if you think it best. In everything do as you would for yourself. As I am often riding on the side of hills, it would be best to have the tyres of the wheels hollow on the outside. As Mr. Brown prefers the steel springs, I am perfectly satisfied to have them so and wish them now of steel.

Rev. Mr. Neale's gig has several straps which secure the body of the gig to the running parts from upsetting when the gig leans on one side on hilly or bad roads. I saw also that the wheels are fastened to the axle-tree by a square box screwed to the axle-tree, and if I am not mistaken, a pin goes thro' that box and axle-tree to keep said box from unscrewing itself.

Be so kind as to get me a small trunk suitable for a single traveler, strong and well made, well covered, proof against rain, and two leather straps to fasten it behind the gig. The box under the seat ought to be movable and furnished with a lock and key. I forgot to mention about the harness. Brass I have been told is apt to break, iron will rust. I was advised to have them plated. This I will leave to your Reverence, but have nothing done for mere ornament. I have seen some carriages here and in Europe whereof the steel springs were bound in with a rope twisted around the springs to support them, as I was told. If Mr. Brown thinks this will be of service I wish it done, the more so as I must drive thro' very rough roads, over roots and rocks, and am obliged to go carefully and slowly in such places. I could not go out of a walk for the greater part of my whole ride.

I have seen some gigs which had no iron band along beneath the shafts. I think it would be best to have one on each shaft to a proper length.

I remain Revd. & Dear Sir,
Your Obedt & Humble Servant
L. Barth

Mr. Brown apparently was a wheelwright associated with Anthony Hook's Carriage Works, and Rev. Mr. Neale was Rev. Francis Neale, S. J., who at one time held the title to St. Mary's property for the Jesuits at Bohemia. The other letter is addressed to Anthony Hook, a wagonbuilder in Lancaster, a warm friend of Father Barth and a member of St. Mary's Parish.

Conewago, February 24, 1813

To Anthony Hook.

Dear Sir:

I fully intended to get to Lancaster tomorrow but I hear of so many accidents happening to those who attempt to cross the river on the ice, that I must give up my plans. I am to officiate at Littleyork next Sunday, and if there be at that time no danger in crossing, I will send a man and horse to take the gig. Mr. Metzger in Hanover is intimately acquainted with Mr. Swartz in your town. I will next Friday propose to him to accept from me about \$360 and give me an order upon his friend Mr. Swartz, who I hope will accept it. The order will be payable to Revd. Mr. Byrne or to you in his absence.

The balance after paying the gig is for Mrs. Michenfelder and Christina (Daly).

I don't remember if I mentioned to Mr. Byrne to procure a horse collar of a large size and a buckle to enlarge or shorten it. The horse I intend to use in the gig is a stout and able animal. God grant that I may have good luck with him.

From Mr. Byrne's account of the gig I am sure I shall be pleased with it. I am in the greatest need of it,—after a long ride, and even a short one, if the horse makes a blunder, I am obliged to keep to my room. I am much obliged to you for the trouble you have taken in this business, and shall forever remain as I always have been

Your sincere friend and servant,

L. Barth

These letters give us a passing glimpse of missionary equipage in the early part of the 19th century—a gig containing all the essentials for divine worship, such as, vestments, missal, altar-stone, chalice etc., all securely stowed away under the seat or in the trunk. Such items as a rope, ax, shovel, prying-bar and other tools, also were usually carried along.

Father Barth was Vicar-General of the Diocese of Philadelphia under Bishop Michael Egan. On July 29, 1814, a few days after the death of Bishop Egan, Father Barth was appointed Administrator of the Diocese by Archbishop Carroll, "to all the authority of the deceased until the Holy See appointed a new bishop." Father Barth was favored by Archbishop Marechal, of Baltimore (Archbishop Carroll's successor), and Bishop Cheverus, of Boston, to become the successor to Bishop Egan, and was repeatedly urged to accept the mitre. Knowing the many duties and cares of a bishop, he would not accept the responsibility, and refused the honor, although the Bull of Investiture, it has been said, had already arrived in Philadelphia:

I will not accept but will kneel down
and devoutly put the Bulls in the fire.
Then I will make out testimonials for
myself signed in my real name as Vicar-
General, and give myself another name
in the body of the paper, and then
farewell, Monseigneur. Neither you,
nor any one else, shall ever know the
corner of the globe where I shall vege-
tate the few years left me to live.
[Very Rev. Louis DeBarth to Archbishop
Marechal, from Shea's *History of the
Catholic Church in America.* (3-222)]

In consequence of the refusal of Father Barth, Father Henry Conwell was appointed Bishop of Philadelphia, and arrived there December 2, 1820.

Father Barth, notwithstanding his many official duties, had continued to look after the welfare of his beloved Conewago—which he did not care to exchange for a bishopric. Once relieved of the administratorship, he was able to devote his entire attention to humble missionary work. He continued at Conewago until November, 1828, when, at the request of Archbishop Whitfield, of Baltimore, he took charge of St. John's German Catholic Church in that city—now called St. Alphonsus Church. There he remained until August, 1838.

working zealously and without intermission for the welfare of his people until, literally worn out, he retired from active service. His old friends, the Jesuit Fathers, offered him a home at any of their houses or colleges for the remainder of his life. He chose Georgetown College, near the City of Washington, where his brother, General John Barth de Walbach, U. S. A., resided.

A comfortable room was furnished for the aged priest in the college near the chapel, where he continued to offer Holy Mass until almost the end of his life. On October 13, 1844, about five o'clock in the afternoon, after receiving the last rites of the church, Father Barth calmly expired in the presence of his brother and a few friends. The funeral took place from the college on Tuesday, October 15, and was attended by a large number of people. Solemn Requiem Mass was sung by Right Rev. Benedict Fenwick, Bishop of Boston, a personal friend of Father Barth, who also pronounced the eulogy.

He was buried in the cemetery of Trinity Church, Georgetown. A neat tombstone was erected to mark the resting place of the remains of good Father Barth, whose name and deeds should be known and remembered by all who are still reaping the fruits of his noble life.

REV. PHILIP STAFFORD, O.S.A.

Assistant

1800

* * *

REV. JOHN ROSSETER, O.S.A.

Assistant

1800

* * *

It was during the pastorate of Father Barth that assistant priests were first sent to St. Mary's. The responsibilities of the pastor had grown in proportion with the rise in population, both in Lancaster, and in the territory of which Lancaster was the mission center. It was not possible for the pastor to offer a Mass every Sunday in Lancaster, as long as he was compelled to pay regular visits to the outlying missions. Under Father Barth St. Mary's was growing in numbers, and something had to be done about Sundays with no Mass. To help remedy this state of affairs, Father Philip Stafford and Father John Rosseter, both of Philadelphia, began coming to Lancaster periodically during 1804, to conduct services while the pastor was out of town. They were Augustinian Fathers, and were associated with St. Joseph's, St. Augustine's and St. Mary's parishes, of Philadelphia.

REV. ANTHONY GARNIER, O.S.S.

Assistant

1801

Father Anthony [Antoine] Garnier was a Sulpician priest, a French clerical refugee, who came to the United States in 1791. He had been director of the Seminary of Lyons, in France; yet, ten years later he was in Lancaster, where he accepted the humble duties of assistant to Father Barth at St. Mary's.

Father Garnier sailed from St. Malo, France, on April 8, 1791, in company with ten other priests and seminarians of his order. During the long voyage High Mass was sung on board every Sunday by Father Louis Delavau, Canon of St. Martin of Tours, who had proposed that they take refuge in America until calm was restored in France. After some delay, the vessel, managed by an unskillful captain, reached Baltimore July 10, 1791. Father Garnier was only 29 years old at the time.

On July 18, 1792, the Sulpician Fathers founded St. Mary's Seminary in Baltimore. During this same year more priests of the Order arrived, and of the Fathers who came to this country, many had been directors of seminaries in France. The addition of so many learned and experienced men to Bishop Carroll's small band of priests, was of immense help to the Church in America, though there was an underlying sadness in the knowledge that the benefits came at the expense of the Church in France.

The seminary could not use the talents and services of all who had come, and priests who had filled the chair of director, or professor, in French seminaries, took up with cheerfulness the hardships of missionary life in the United States.

In 1792 Father Garnier was placed in charge of the second congregation to be established in Baltimore—now St. Patrick's Parish. A chapel was fitted up on the third story of a house on the corner of Fleet and Bond Streets in an unplastered room. Bishop Carroll offered the first Mass celebrated in this room, or chapel. In 1797 Father Garnier succeeded the previously mentioned Father Delavau as pastor of St. Francis Xavier Church, at Bohemia. Later in 1797 he took charge again of his former parish in Baltimore, after Father John Floyd, a convert priest whom he had instructed, died of yellow fever contracted on a sick call.

In 1801 he came to Lancaster to serve as the assistant to Father Barth at St. Mary's. His name appears in the church records at Elizabethtown, in which he signed his name, *Antonio Garnier*. His name does not appear in the Lancaster register, which means that either he made no entries, or the pages on which he did make them were lost by the time the transcription was made. At any rate, all records covering the period between May 24, 1801, and February 3, 1804, are

missing. He was the first assistant priest to make his home in Lancaster.

In 1803 the Fathers of the Society of St. Sulpice received orders to return to France, and Father Garnier returned to his native land. Later he became Superior-General of the Order of St. Sulpice in Paris. In 1828, while Superior-General of the Order in France, he severed Sulpician ties with Mount St. Mary's College and Seminary of Emmitsburg, Maryland. From that time on Mount St. Mary's Seminary prepared priests for the secular clergy. (ACHS 65-38)

REV. MICHAEL EGAN, O.S.F.

Assistant

1802-1803

It was in 1802 that Father Michael Egan, the first priest from St. Mary's to be later consecrated a bishop, came to Lancaster to serve as assistant to Father Barth. He was a Reformed Franciscan of the Irish Province, and was born in Ireland in 1761. The place of his birth is not known definitely but is believed to be Galway. In early life he entered the Franciscan Order and was advanced rapidly to positions of responsibility. When only about 26 years of age he went to Italy, and was appointed prior, or guardian, of the Convent of St. Isadore in Rome. He held this office three years, was then transferred to Ireland and spent several years on the Franciscan mission in that country. Father Egan came to America about 1800, after the Catholics of Albany, N. Y., had invited him to the United States to serve as pastor of St. Mary's Church in that town. The congregation at Albany paid his passage to this country.

After Father Garnier left Lancaster in 1801, St. Mary's Congregation, with the approval of Bishop Carroll, invited Father Egan to come to Lancaster. He accepted the invitation and arrived here in January, 1802. The members of St. Mary's, Lancaster, made up a purse of \$150 to reimburse the people of St. Mary's, Albany, for the expense they had incurred in bringing him here from Ireland.

Father Egan was known as a "remarkably brilliant man," and conducted services at St. Mary's on most Sundays, while Father Barth devoted most of his time to the missions under his care. He commanded much attention by his unusual gift of oratory. Lancaster was the Capitol of the State of Pennsylvania from 1799 to 1812, and members of the legislature, among whom there was a variety of religious affiliations, came to the Sunday services in large numbers to hear the eloquent discourses of the Franciscan priest.

On Wednesday, February 10, 1802, the following announcement was printed in **The Intelligencer and Weekly Advertiser**, "A Charity Sermon will be preached by the Rev. Michael Egan, in the Roman Church, of Lancaster, on Sunday next. The Collection will be appro-

piated for the Repairs of said Church. The Benevolent of all Denominations are invited."

Martin I. J. Griffin says in one of his issues of **Catholic Researches** (V19-P43), that Daniel Altick, a member of St. Mary's Parish, related to him in 1886, that his grandfather, Anthony Hook, was choir director in 1802 and Henry Lechler was the organist. On the first Sunday after Father Egan arrived in Lancaster, and before the parishioners had become acquainted with him, he went up into the choir loft and added his strong bass voice to the singing. Hook turned to Lechler and said in German, "Who is this Irishman?," apparently a little indignant that his permission to be there had not been requested. When time for the sermon came the same "Irishman" ascended the pulpit and delivered a sermon in English. The next Sunday he spoke in German.

In April, 1803, Father Egan was transferred to St. Mary's Church, Philadelphia. While in that city his health declined visibly but his eloquence and priestly zeal continued. He made a good impression on his superior, Bishop Carroll, and when Pope Pius VII erected the Episcopal See of Philadelphia, April 8, 1808, Father Egan was chosen to become the first bishop of that diocese. Bishop Carroll described him to the Holy Father as "a man of about fifty who seems endowed with all the qualities to discharge with perfection all the functions of the episcopacy, except that he lacks robust health, greater experience and a greater degree of firmness in his disposition. He is a learned, modest, humble priest who maintains the spirit of his Order in his whole conduct."

The Diocese of Philadelphia included all of Pennsylvania and Delaware, and a large portion of New Jersey. Although the diocese was erected in 1808, the papal bulls for Father Egan's consecration did not arrive until two years later. In the meantime Bishop Carroll had been made an archbishop, and on October 20, 1810, he consecrated Father Egan First Bishop of Philadelphia in St. Peter's Cathedral, Baltimore.

Bishop Egan's episcopal career was short and also unhappily eventful. Soon after his consecration, he, with Archbishop Carroll, Bishop Cheverus and Bishop Flaget, held a conference, in which ways and means were devised for the furtherance of the Church's work in the United States. After the business of the conference was finished, Bishop Egan returned to Philadelphia, but when he entered his episcopal city he found the affairs of some of the churches in a state of confusion. Troublesome priests and arrogant lay trustees were busy destroying the peace and unity of the Church, and the bishop wasted no time or effort in trying to bring some order out of the chaos that existed. He urged the priests to live in accordance with their vocation, and censured those who refused to listen to his exhortations. He condemned the unwarranted attitude of the trustees and reminded them of the limitations of their lay status.

Notwithstanding his determined efforts, he was not wholly suc-

successful in maintaining episcopal authority. Crushed by accumulating afflictions, he could not recover his health, and worn out by his struggles his condition became worse. He died in Philadelphia July 22, 1814.

Bishop Egan's body was interred in what was afterwards known as "The Bishop's Burial Ground." After the completion of the Cathedral at 18th and Race Streets, his remains were transferred there and placed in a vault near the main altar. Bishop Egan is known to have returned to Lancaster only once during his episcopacy, and on that occasion he conferred the Sacrament of Confirmation.

REV. FRANCIS FITZSIMONS

1804

Father Francis Fitzsimons succeeded Father Louis DeBarth, and according to his own statement, arrived in Lancaster January 19, 1804. He had sailed from Ireland and arrived in Canada sometime during 1803, in the company of a certain Lord Selkirk, and from there came to the United States early in January, 1804. On his arrival in this country, Bishop Carroll sent him to St. Mary's, Lancaster.

While Father Fitzsimons was in charge of St. Mary's, he offered the Holy Sacrifice on two Sundays of every month in Lancaster, and once a month in Elizabethtown and Lebanon. He also visited Little Britain, Coleman's Furnace and Mr. Maguire's house at Doe Run in Chester County (St. Malachy's Mission), about once every three months. Besides these places he attended the Lancaster County Almshouse, which had 30 Catholic inmates.

He computed the number of Catholics in his entire district to be about one thousand. All of the missions attached to St. Mary's, except those at Lebanon and Coleman's Furnace, were supplied with vestments and chalices. He was a zealous and sincere priest, but perhaps a little severe and somewhat misunderstood.

Father Fitzsimons was at St. Mary's only two weeks when dissatisfaction over certain practices followed by him in the pulpit arose. Father Gallitzin visited Lancaster a short time later and found the congregation in a turbulent condition. In a letter to Bishop Carroll, dated Tuesday, February 21, 1804, he stated that he had found "an unhappy misunderstanding" and that a "division had taken place in the congregation with regard to Mr. Fitzsimons sermon on Candlemas. It appears evident that the utmost necessity compelled him to make money part of his subject, tho', I own, if he had been acquainted with the people of the town, prudence would have suggested some other means—he was in America, not in Ireland. In short, it appears that there was a scheme laid to insult him and to have him removed by Your Lordship. The good Catholics are unanimous in

believing him to be pious and humble and zealous. He will never be happy here, though, as the High Dutch Party headed by John Risdell (who is the richest) is absolutely against him, and their prejudices cannot be removed. Send him to my settlement (Loretto, Pa.) in order that he may assist me." (ACHS V5)

Father Gallitzen probably obtained some of his information from the aforementioned John Risdell, whose guest he was on occasions when he visited Lancaster. Risdell lived in the mansion (still there) on the northeast corner of King and Shippen Streets, where he operated a general merchandise store.

Another factor in the dissatisfaction was Father Fitzsimon's inability to speak German, and this affected a large segment of the congregation. Inability to communicate in depth with these people was not only a handicap in the pulpit, but an even greater one in the confessional.

Father Fitzsimons remained at St. Mary's until the summer of 1804, when Bishop Carroll sent him to Father Gallitzen's mission in the Alleghenies. Within a year he returned to Europe with Lord Selkirk, and spent the remainder of his days in his native country.

After his transfer, the Catholics of Lancaster petitioned Bishop Carroll for another pastor, and also stated their complaints about Father Fitzsimons. The petition was signed by Anthony Hook, Michael Flynn, Nicholas Stormbach, John Gallagher, John Risdell and Ludwig Hechtman—trustees, and a large number of members of the congregation. (ACHR Griffin 8-125)

That St. Mary's Church at this time was under the supervision of a board of trustees is plainly evident. The fact that such a board existed first became apparent when Father Egan was invited to St. Mary's by the board of trustees acting in the name of the congregation. Previous to these immediate years, no mention of a board of trustees has been found in connection with St. Mary's of Lancaster.

Father Fitzsimons was the last priest to enter records of spiritual ministrations in the 1787-1804 St. Mary's Register. His first baptism was that of Robert Loughran:

Name, Robert Loughram. Date of baptism, January 29, 1804. Date of birth not recorded. Father, Francis Loughran. Mother, Bridget Loughran, born Duff. Male sponsor, Samuel Lafferty. Female sponsor, Mary Nugent. Minister of Baptism, Francis Fitzsimons.

His last entry was the baptism of Elizabeth Frey:

Name, Elizabeth Frey. Date of baptism, June 5, 1804. Date of birth not recorded. Father, Peter Frey (Protestant), Mother, Elizabeth Frey, born Abercorn (Catholic). Male sponsor (none recorded). Female

Following is an odd little memorandum written in the register by Father Fitzsimons: "February 9, 1804. McKenna brought me a little mare from Parks, six miles distant, to feed her till April. No payment. I paid one night stabling for her."

Almost concurrent with the arrival of Father Fitzsimons, a French priest by the name of Laurenaer arrived in Lancaster and attended St. Mary's for a short time. Probably because someone in the distant past miscopied his name from a hard-to-read old record, it has been handed down to us from the time of the little St. Mary's History by Peter McConomy, written in 1869, as "Lowermond," instead of Laurenaer. From Lancaster he visited Elizabethtown where he made the following notation in the register of St. Peter's Church: "Came to Elis'B'town 18. Jan'y 1804. (Signed) Laurenaer." Then follows the record of his ministrations, which ends with an entry on April 8 of the same year. We do not know his first name, where he came from or where he went. He may have been one of the many French priests who returned to their native country after the turmoil created by the French Revolution had subsided.

INVENTORY OF ARTICLES BELONGING TO THE CHURCH AT
LANCASTER, PA. 1804. LEFT BY FATHER DeBARTH

"Jan. 16th. An inventory of the articles belonging to the Presbytery of Lancaster and which were left here by my Predecessor, Rev'd DeBarth, who did not sign his name to the inventory:

"One kitchen table, one kitchen dresser, seven oval delf dishes, fifteen plates, one salad dish, six tea cups and saucers, two tea pots, one cream jug, one white coffy pot, five pewter dishes, six milk pots, two tin coffy pots, one coffy mill, three smoothing irons, one tin water kettle, one tin cullender, two pair snuffers, one dutch canon stove, one old trunk, 20 pounds hard soap, one tin roaster, two cedar tubs, 100 lbs. pork, 60 lbs. beef in pickle, two washing lines, one demi-john, one round tea table, one square table, one small tin stove, 2 quart decanter, three wine glasses, twenty green bottles, two bedsteads, five pair sheets, seven pillow cases, one double Dutch blanket, two single Dutch blankets, two small garden hoes, two iron wedges, one mall, one wheelbarrow, one grass scythe, one rake, one sweeping brush, one large milk cooler, one hob sauer crout-not quarter full, one churn, two kegs, one milk strainer, one tin quart, pint and half-pint (measures), two small iron pots, one saspan, one Dutch oven, one frying-pan, one grid-iron, one set tin candle molds, seven pewter table spoons, five teaspoons, one pickle jar, one iron ladle, one iron spoon, one iron skimmer, one iron flesh-fork, two old brass candle-sticks, two old Japan candle-sticks, one large bin with twenty bushels oats, one cow, two pair pot trammels with chain, one dough trough, one large basket, two flour bags, one bread basket, one round cherry table, three rush bottom chairs, one oak cupboard, one four bottle castor (cruet holder), four half-pint tumblers, one gallon stone jug, one half gallon stone jug, one small server (tray), two feather beds, three small table cloths, six towels, one small cupboard, one hay fork, one dung fork, one spade, one shovel, one wood ax, four cords hickory wood, one grindstone and frame, one half ton hay, one rain water cask with conductor, two barrels, one half bushel measure, one trunk. All this is in the lower house. So I attest—Francis Fitzsimons, this 9th (of) February 1804."

9th Feb. 1804

In the House Adjoining the Church

One clothes press, five Windsor painted mahogany chairs, one pair brass andirons, one sheet iron fire fender, one sweeping brush, one large ten plate stove complete, one counter-pane, one old table, one writing desk, one table with writing desk, one armed rush-bottom chair, one pair tongs, two shovels, one brush, three pairs window curtains, two cords hickory wood, one bedstead and chaff bed, bookshelves with a few old books—"The Holy Court", "St. Augustin or the City of God", "The Life of St. Ignatius" in English and a few others which will be taken care of during my incumbency.

Francis Fitzsimons

Endorsed, Inventory of effects at Lancaster left by Mr. deBarth.

The preceding inventory appears in the **Baltimore Archives**, Case 11, Letter G.

The lower house was located at the Prince and Vine Street corner of the church property, and was the house erected by Patrick Sutton, in 1746, on ground leased from the Jesuits. Here he conducted a chair-making business. The 34 year lease expired in 1780 and the building became the property of the church. In addition to the house there was a stable in which the priest kept his horse, and at the time the inventory was taken, also a cow.

From the lists of items it is apparent that the lower house contained the kitchen, and the upper house the priest's study, or office, while sleeping quarters were to be found in both. The upper house, which adjoined the church, was also used as a sacristy, but no articles used in divine worship are mentioned. The lower house was removed during the early 1860's by Father Keenan. Recently — in April, 1967—the lower part of the stone wall (from the church entrance to Prince Street) was torn down and rebuilt. As a result of excavation for the purpose of providing improved drainage behind the new wall, the exact position of the house, and its length of 27 feet, were disclosed. Judging from an old painting of the church, which shows the house at a distance, its width was about 25 feet. It appears to have been a one-and-one-half story building.

REV. HERMAN J. STOECKER
1805-1806

From the time of Father Fitzsimons departure during the summer of 1804, until the arrival of Father Herman Joseph Stoecker in March 1805, St. Mary's was either without a pastor, or was served by a priest from Conewago. The latter is more probable, but there seems to be no record of any kind available for reference. The old register (1787-1804) does not go this far, and the first entry in the next register, begun by Father Stoecker, is dated March 3, 1805. This leaves a blank period of about six months.

Father Stoecker is known to have been pastor of St. Mary's from March 1805, until July 1806. On March 3, 1805, he baptized Margaret McLaughlin, daughter of Bernard and Rosa Walls McLaughlin, and on April 20, 1806, he baptized Catharine Schneider, daughter of Nicholas and Elizabeth Eckart Schneider. These are his first and last entries in the register. His records at St. Peter's, Elizabethtown, cover approximately the same period of time. Father Stoecker was a master penman, and his entries in both registers are made in beautiful, clear script.

Father Stoecker had come to the United States from Germany early in 1805, and was dispatched at once to Lancaster by Bishop Carroll to fill the vacancy at St. Mary's. He was not conversant with the English language, and soon ran into difficulty with the English-speaking element of the congregation. Language difficulties between priest and people occurred several times during the early 1800's. It was either an Irishman unable to satisfy his German listeners, or a German unable to please the Irish. As a consequence of Father Stoecker's inability to deliver an English sermon, and their unwillingness to give him time to gain a speaking knowledge of the language, the Irish members of the congregation sent the following petition to Bishop Carroll on July 7, 1806:

**PETITION OF THE IRISH CATHOLICS OF LANCASTER, PA. FOR
AN ENGLISH-SPEAKING PASTOR.**

July the 7th, 1806

To the Right Rev'd Doctor Carroll,
Bishop of Baltimore:

The Petition of the undersigned natives of Ireland, and members of the Catholic Church in the Borough of Lancaster, State of Pennsylvania.

Respectfully Sheweth, That, your Petitioners are from the different parts of Ireland, and now reside in the said Borough; that since our arrival here we have constantly attended when Divine service was administered in the said Church, by such pastors as your Reverence was pleased to Appoint, which has been a great comfort to us, to find a Church in this part of the Globe, where we can worship God, according to the dictates of our own conscience, without fear or Molestation; for which we are thankful to the Lord.

However, we wish hereby to state to your Reverence our reason of complaint, (as children to a parent) and to tell you candidly that for some time past, we have not been so happy or contented as we have been heretofore, owing to our present priest preaching in the German tongue, which we do not understand, and it is our humble opinion, that unless the hearers understand the preacher, that both the preacher and the hearers, are placed in a very disagreeable situation. What effect can preaching have, when the hearers cannot comprehend one sentence thereof, which is our case at present. We understand, that our present Pastor (Rev. Mr. Stoecker) is to leave us in a short time, and of course some other will be appointed to succeed him. Now our request is, that your Worship will please to take our present situation into consideration, and send a pastor to us, that can preach in the English tongue, as it can't be the least disadvantage to the German part of the Congregation, as they understand English perfectly well, besides it will give satisfaction to severals, belonging to other Churches, who frequently came to us, when we had English sermons, also severals of the Members of the Legislature during the

time of their sitting here, all of which assisted us with money towards repairing the Church.

We trust that your Reverence will grant us the above request, and we do promise to exert ourselves, and raise money to procure all the necessary's of life that he will require etc and as in duty bound will ever pray.

(Signers)

George Daly }
Hugh Flood } Trustees
Michael Flinn }

H. J. Lechler }
Michael Berger } German
Trustees

Daniel Gallagher
James Gallagher
John Risdell
Luke Flinn
John Gallagher
Michael Donnelly
Patrick Henry
James Duffy
Thomas Mulloy
Patrick Green
Cornelius Dougherty
James Coyle
Patrick Morris
John Henry
Michael Callahan
Dorothy Dougherty
John Menahan
Patrick McCloskey
Daniel Tollan
Patrick Dawson
Greary Rogan
Charles Kenny
James McGlade
James Dawson
James Kernan
Patrick Hegerty
Neal McConomy
Dennis Brady
Patrick Kenery
George Morris
Stephen Calwell
Daniel McLaughlin
Daniel Quinn
Michael McDade
Bernard Desmond
Francis Gallagher
Dominick O'Donnell
Charles Dougherty, Jr.

(Signers)

Patrick McLean
James Morris
Thomas McAleer
James Taggart
Philip Lang
John Mullen
Felix Walls
Hughey Robison
Thomas Bradley
William Dougherty
George Boyle
William Love
Patrick Reilly
William Mulloy
John McLaughlin
Hugh Mulloy
Dennis O'Donnell
James Flood
John Murphy
James McClannon
Cornelius Harkins
Barney O'Donnell
Michael Kelly
William Gillen
Daniel McKernan
John Calwell
James Wren
Patrick McCarran
Charles Dougherty, Sr.
John Davis
John McMenamy
John Reilly
John Christy
Patrick Johnson
John Conney
Daniel McCoy
Patrick McCoy
Hugh McCoy
Hugh McDade
Michael McGlenn
Barney McLaughlin
Patrick McGuigan
Luke Linnard
John Quinn
William Dennis

(From the Baltimore Archives Case No. 11, Letter G.)

Later in 1805, while Father William Elling was pastor of Holy Trinity Church, Philadelphia, it was decided that he needed an assistant. On October 22 of that year, the trustees of Holy Trin-

ity Church consulted Bishop Carroll, and requested of him the favor to appoint the Rev. Herman J. Stoecker, pastor of the Roman Catholic Church at Lancaster, assistant pastor of Holy Trinity Church.

Bishop Carroll replied that he would willingly grant the request, but that Lancaster, and its surrounding congregation, would be quite destitute if Rev. Mr. Stoecker were to be removed from them. Also, the bishop added, some clergymen were expected from Europe, and if on their arrival Mr. Stoecker should want to leave Lancaster, and accept the assignment to Holy Trinity Church", he would readily comply with the desire of the trustees making, however, such arrangements for him as will be suitable to his respectable character."

Several German priests arrived in the United States the following year, but Father Stoecker did not receive the appointment to Holy Trinity Church.

Also in 1805, the Catholics of Lancaster sent a letter to Bishop Carroll concerning Father Stoecker, in which they denied that he had been ill-treated by his congregation. They also pointed out that since his arrival, he had derived \$525.22 from Lancaster and its missions.

Father Stoecker's name appears in the church register on the roster of priests who served St. Mary's. Beside his name in this list was written "Apostate." Apparently, this is how his career as a clergyman came to an end. Nothing is known of his whereabouts after he left Lancaster.

REV. PAUL KOHLMAN, S. J.
1807

During the months of May and June 1807, St. Mary's Parish was attended by Father Paul Kohlman, who was a brother of the eminent Father Anthony Kohlman, Vicar-General of the Diocese of New York.

Father Paul Kohlman was born at Kaiserberg, near Colmar in Alsace, on March 20, 1776. At his ordination he became a priest of the Franciscan Order in Europe, and came to the United States early in 1807 with Father Maximilian Rantzau. From Philadelphia, where he landed, he went to Georgetown, and in May of the same year came to St. Mary's, Lancaster.

St. Mary's Parish apparently had been without the regular services of a priest nearly a year, since Father DeBarth, though he had again taken charge of the parish, did not devote his entire time to Lancaster, but came here only periodically. According to the church register, Father Kohlman administered the Sacrament of Baptism to fourteen children within a period of seven days, an indication that there had been an accumulation of the unbaptized.

Father Kohlman, it is said, was an exponent of liturgical order and discipline. He was a militant and persuasive defender of the Faith. One of his adopted practices was the recitation of the Rosary before Mass on Sundays and Holy Days of Obligation. He was not in charge of St. Mary's long enough to bring about the spiritual response that a longer association with the congregation might have made possible. He remained until late in the month of June, 1807, when he was transferred elsewhere—probably to Georgetown College where he taught moral theology for some time.

On July 12, 1814, Father Kohlman entered the Society of Jesus, by dispensation, at Georgetown. In later years he devoted his missionary efforts to the missions at Conewago and Goshenhoppen. He was pastor of the church at the latter place from 1819 until 1822, when he was succeeded by Father Boniface Corvin, S. J. Some years later he returned to Georgetown, where he remained until his death, October 10, 1838, in his 63rd year.

In regard to Father Anthony Kohlman, who came to the United States in 1806, he was directed by Bishop Carroll, in 1807, to visit the parishes where Germans were numerous to give missions and arouse the faith of the people. He visited St. Mary's of Lancaster during this tour. He was a man pre-eminent in the field of theology, yet, in the pulpit was able to make his affirmations clear to the most limited intelligence. In 1810 he became Vicar-General of the Diocese of New York. While in New York he was imprisoned for refusing while a witness in court to reveal secrets of the confessional. Eventually he was sustained in his refusal to testify and released.

REV. JOHN WILLIAM BESCHTER, S. J.
1807-1812

Father John William Beschter was the first and only Jesuit of the post-restoration period to become pastor of St. Mary's Church. The restoration of the Society of Jesus in the United States took place in 1806. Due to the world-wide suppression of the Society by Pope Clement XIV in 1773, there had been no Jesuits anywhere in the world, except in Russia, over a period of 33 years. Father Luke Geissler, who came here in 1770, was the last previous Jesuit pastor. Father Beschter's predecessor, Father Paul Kohlman, was not a Jesuit at the time he had charge of St. Mary's, and did not become a member of the Jesuit Order until 1814, the year of its world-wide restoration.

Father Beschter was born, raised and educated (at least in part) in Austria, but we do not know where he was ordained to the priesthood. According to a clipping in a scrapbook kept by Samuel M. Sener, he came to the United States as a French refugee priest. This was probably during the first Napoleonic War rather than the French Revolution. There is reference to a Father Beschter in the

Life of Nerinckx, by Maes, which records him as a former pastor in the province of Luxembourg. On February 21, 1809, Archbishop Carroll wrote to a colleague in Belgium, as follows: "Rev. Father Beschter is in Lancaster, a very flourishing town in the county of the same name in Pennsylvania. He attends with incredible zeal three congregations composed of Germans, Americans and Irish. God blesses his work: he gains all hearts." The original letter is in the Bollandic Library, Brussels, Belgium. It supports the belief that Father Beschter was known and had been stationed in places in the Low Countries before he left Europe to come to the United States.

It appears that Father Beschter arrived in this country during the fall of 1807, and since no record has been found of services performed by him elsewhere before he came to Lancaster, it also appears that the first assignment given him by Bishop Carroll was to take charge of St. Mary's and its missions.

On arrival at St. Mary's he started a new page in the baptismal register, at the top of which he inscribed the following: "**Anno D'ni 1807. Baptistati Sunt a P Beschter. Sacerdos.**" "The following have been baptized by Father Beschter. Priest."

His first entry was made December 25, 1807, when he baptized Susanna Carolus, daughter of Jacob Carolus. According to S. M. Sener, "he was held in high esteem by his parishioners."

In addition to the duties he performed as rector of St. Mary's Church, he made pastoral visits to the following places: Columbia, Maytown, Chicquies, Elizabethtown and Donegal Township, Middletown, Harrisburg and other parts of Dauphin County, Sunbury and Milton in Northumberland County, Lebanon, Cornwall Furnace, Irishtown, Colebrook, Coleman's Furnace, Elizabeth Furnace, Grubb's Furnace, Lititz and Warwick Township, Manheim and Rapho Township, Churchtown and Caernarvon Township, New Holland, Doe Run and other places in Chester County, Andrews Bridge, Little Britain, Drumore Township, Martick Forge, Strasburg and the Lancaster County Poor House. There was no priest stationed at any of these places; a few of them had chapels, but all were attached to the Lancaster Mission and depended on the priest from St. Mary's. The visits to all of these places are recorded in the register at St. Mary's rectory.

On August 22, 1809, Father Beschter went to the Lancaster County Court House, then located in the center of Penn Square, and filed his intention of becoming a naturalized citizen of the United States.

As already noted, one of the mission posts served by the priest from Lancaster before 1810 was in the town of Lebanon. Early in that year it was decided to erect a church there, work on which was begun sometime during the spring. On July 23, 1810 Father Beschter, visiting pastor of the congregation, laid the corner stone in accordance with the ceremonies prescribed by the liturgy of the

church. The church was given the title of, **St. Mary of the Assumption.**

This same title was given to at least five churches within the territory encompassed by the mission in Lancaster. They include the mother church, St. Mary's of Lancaster; St. Mary's of Donegal (since changed to St. Peter's of Elizabethtown); St. Mary's of Lebanon; St. Mary's of Safe Harbor, and St. Mary's of Mt. Joy.

The following little item, related to this period, is taken from S. M. Sener's, **The Catholic Church at Lancaster, Pa.**, "In 1812, Joseph Ehrenfried, printer, published in Lancaster, a volume of 438 pages, on the 'Anti-Christian and Anti-Social Conspiracy, an extract from the French of the 'Abbe Barruel.' This same printer published at Lancaster, in 1810, a German edition of 'Thomas a Kempis,' a copy of which is in the writer's possession, and also one is in possession of the American Catholic Historical Society, where it was placed by the writer. Ehrenfried was born a Catholic, but became an apostate and died a Swedenborgian."

Father Beschter's last entry in the baptismal register at St. Mary's was recorded July 4, 1812, when he baptized Christina Shroad, daughter of Jacob Shroad and Mary Hoover Shroad. Later in the month he was transferred to the Jesuit college at Georgetown, D. C., where he became **Master of Novices** in the Jesuit novitiate, established there in 1806. He was there during the War of 1812, when the British captured and burned Washington.

In 1814 he visited Lancaster, and on April 14 received his final papers making him a naturalized citizen of the United States. The record states that he was a native of Austria, and there was no charge since he was a priest. From Georgetown he went to the Jesuit Mission House at St. Thomas, Charles County, Md., from which center, during the years around 1819, he apparently worked in the Lower Maryland mission territory.

He was in Baltimore in 1824, from which place he wrote a letter to a fellow priest in Philadelphia, in which he commented on the visit of the Marquis de Lafayette to Boston. Lafayette, a nominal Catholic, refused to sit or kneel during the Consecration of a Mass to which he had been invited in the Boston Cathedral, but insisted on remaining standing while all others knelt.

In 1825, and for several years thereafter, he was engaged in the work of the Conewago Mission. While at Conewago he was recalled to Georgetown, where, in March 1829, he became **rector** of Georgetown College, now Georgetown University. The holder of this office today carries the title of **president**. He held this post until September of that year, when he resigned, probably because of declining health. He then returned to Conewago where he remained until 1831, at which time he took over the mission at Paradise, in Adams County, near the site of the later Paradise Protectory for orphan boys of the Harrisburg Diocese. He established his residence in the

chapel-house at Paradise, which was the "Mass House" used by the pioneer Catholics of the area before a church was built. He took part in developing plans for the church. He was in poor health in 1835 and feared he had "dropsy in the chest."

He was an acquaintance of Thaddeus Stevens and transacted business with him when Stevens was a young attorney at Gettysburg. A letter from Stevens to Father Beschter is preserved in the archives of Georgetown University.

In the Conewago church register of 125 years ago, the following is recorded in Latin: "On January 4, 1842, about five o'clock in the morning, the Reverend John William Beschter, S. J., having received the rites of the church, passed away. He was buried in the sacristy of the Conewago Church on the feast of the Epiphany, January 6, 1842."

REV. MICHAEL J. BYRNE
1812-1817

Father Michael Joseph Byrne was born in Ireland in 1777, and came to the United States with his parents sometime prior to the year 1800. It appears that the family settled temporarily in Philadelphia, and then decided to migrate westward along with other Catholic families, to take a part in forming Father Demetrius Gallitzin's settlement at Clearfield, in Western Pennsylvania. The name of the settlement, located in the area which later became Cambria County, was before long changed to Loretto.

The earliest reference to the presence of Michael Byrne in Clearfield, is found in a letter written from there by Father Gallitzin to Bishop Carroll February 5, 1801, in which he wrote in part: "Your Lordship's letter of Nov. 19, 1800, I only received last night, about half an hour before Michael Byrne's return from Baltimore. As much as the contents of the first letter seemed to disappoint me in my expectations, as much was I rejoiced at the contents of the second, which Michael Byrne fetched." (Sarah M. Brownson, *Life of D. A. Gallitzin*, p. 132) Michael Byrne had gone to Baltimore to study for the priesthood, and this was one of the infrequent opportunities he had to visit his family.

The data on Michael Byrne preserved in the archives of St. Mary's Seminary, Baltimore, which he attended, is not extensive. It is recorded that he was a philosophy and theology student at the seminary, then located in downtown Baltimore, from 1803 to 1809. The excerpt from Father Gallitzin's letter indicates that he was already there in 1801, probably engaged in studies preparatory to his admission to the seminary proper. He was tonsured a cleric June 21, 1804. On September 23, 1809, in Baltimore, he was ordained a priest by Bishop Carroll to serve in the new diocese of Philadelphia.

This diocese was created in 1808, but its first bishop, Michael Egan, was not consecrated until 1810.

Father Byrne remained in Baltimore several months following his ordination, and during this period had an opportunity to visit his family and Father Gallitzin at Loretto. This is revealed in another letter by Father Gallitzin to Bishop Carroll, dated October 30, 1809, in which he wrote: "Mr. Byrne will be able to give your Lordship some circumstantial account of the state of my health . . . I was very much pleased with Rev. Mr. Byrne, he promises fair to be a zealous laborer in the Lord's vineyard." (Brownson, *Life of Gallitzin*, p. 280)

Commenting on the foregoing letter, Sarah Brownson wrote: "The Rev. Mr. Byrne here mentioned was the first of Father Gallitzin's congregation to enter the priesthood; he was not young when admitted to the seminary, and had little previous education; he was, however, gifted with the liveliest faith and the most edifying piety, which with his exemplary conduct, his remarkable perseverance and humble consciousness of his early disadvantages, won him the esteem and veneration of all who knew him. He only went to Loretto at this time to visit his parents and relatives, the bishop thinking he would be better placed among strangers, but in the short time spent with Father Gallitzin he gave evidences of a piety which could never be forgotten by those who witnessed it." (p. 281)

Another letter, written November 29, 1809, brings from Miss Brownson this observation: ". . . Previous to his visit to Philadelphia he (Father Gallitzin) had received word, by Rev. Mr. Byrne, from a Baltimore firm, that a debt of something over four hundred and fifty dollars, which had been owing them for two full years, must be immediately paid, etc." (p. 283)

Late in the fall of 1809 Father Byrne was sent to the Jesuit-founded mission of St. Francis Xavier, St. Mary's County, in Lower Maryland. He was not in good health at the time and in a letter to Bishop Carroll, in 1810, complained of the unhealthy climate. He said that he had a "good table," but all the furnishings provided were "not worth a lifting." (ACHS 20-434)

Once the Diocese of Philadelphia had become operative under Bishop Egan, Father Byrne was transferred to St. Augustine's Church in that city. Several references to him confirm his presence there during the early part of 1812. An entry in the diary of Father Patrick Kenny, dated June 29, 1812, a priest whom Father Byrne had assisted at Coffee Run, Delaware, reveals that Father Byrne had been transferred to Lancaster and named pastor of St. Mary's Church.

Father Byrne's first entry in the register of baptisms at St. Mary's is dated Wednesday, June 24, 1812, at which time he baptized Jacob and Anna Maria Groves, twin children of Jacob and Maria Edwin Groves. In observing the many entries made by him, it will be noted that among the many places to which he made pastoral

visits were: Elizabethtown, Little Britain, Irishtown, Martick, Columbia, Lebanon, Strasburg, Harrisburg, Maytown, Chicques, Cornwall, McCalls Ferry and Marietta. To help meet the expense of these many journeys, he was able to rely in part on the income from the **Sir John James Fund**. A letter from Bishop Egan to Archbishop Carroll, dated June 22, 1814 in Philadelphia, mentions this fund, which by this time had become known as the **German Fund**: "I forgot to mention in my last letter that I received from Mr. Edw'd Jenkins two hundred dollars of the German Fund destined for Rev. Mr Byrne, of Lancaster." (ACHS 19-412)

An event which occurred during the pastorate of Father Byrne was recorded about 1890 by Samuel M. Sener: "During Rev. Mr. Byrne's attendance a French refugee Trappist, named Rev. Charles Guery, died at Lancaster. Dr. Lawrence F. Flick read a paper before the American Catholic Historical Society on the "French Refugee Trappists," in which he refers to the death of one of their number in Lancaster. Dr. Flick stated that the Trappists emigrated from Cambria County in 1814, and that three of them took sick and died at Lancaster. Diligent search among tombstones and old inhabitants have failed to show that three of them were interred in Lancaster, but the fact that one of them had, was attested by the following inscription on a tombstone in the cemetery:

HIC JACET REV'DUS CAROLUS GUERY, PRESBYTER O. C.,
qui obiit die 2 Aprilis 1814. Austeritatis et Patientiae Exemplar. Requiescat in Pace,—“Here lieth Rev. Charles Guery, Priest O. C., who departed this life April 2, 1814. An example of austerity and patience. May he rest in peace.”

Mrs. Elizabeth Brady, aged 87 years, informed the writer a short time prior to her death on January 23, 1888, that when a child of thirteen years of age, she remembered that one day in the spring of 1814, there arrived in Elizabethtown a covered old-fashioned market wagon, on which there were a number of brothers who were on an emigration trip, and among whom were several sick ones. They spoke in a language not understood by those around them, but in broken English conveyed to the people that they needed medical aid and desired to see the parish priest. Mrs. Brady's mother made some coffee and porridge, which she (Mrs. Brady) gave them with her own hands. Her father then accompanied them to Lancaster, and took them to St. Mary's church, which was attended at that time by Rev. Mr. Byrne. At Lancaster, Aime Le Bre'ton, a French gentleman and a Catholic, who resided in the town, was sent for and he conversed with them. A doctor was summoned, but despite all efforts one of the sick brothers died in the priest's residence attached to the old stone church, surrounded by his companions, Rev. Mr. Byrne and many sympathizing friends, who recited the "Litany of the Saints" by request of the sick brother while he was passing to another world. His companions remained here and saw him interred, after which they departed leaving some money to pay for the erection of a tombstone over their deceased brother. They informed Mr. Le Bre'ton that they were Trappists, on their way to Maryland. Aime

Le Bre'ton some years afterwards paid a visit to France, and while there visited the monastery belonging to the order and saw and spoke to several of the brothers he had conversed with in Lancaster. A white marble tombstone was procured by Rev. Mr. Byrne, and erected over the remains of the dead Trappist. When the brothers left Lancaster they took with them a brother who was still sick. By consulting Rev. C. J. White's "Life of Mrs. Seton," (Appendix p. 455,) it will be seen that one of them, named Father Francis Xavier, died on the way to Baltimore and was buried there; that after remaining some time in St. Mary's County, Maryland, they finally got to New York, and after losing a number of their order in this country through sickness, finally left for France." (ACHS V5)

During the five years he spent in Lancaster, and apparently during most of his thirteen years in the priesthood, Father Byrne was afflicted with a chronic illness, and considering the length of time he lingered with it, it may have been tuberculosis. Father Patrick O'Connor, who at this time was stationed at Conewago, came to Lancaster periodically to assist Father Byrne with his work. He, too, was overtaken by a severe illness which claimed his life at Conewago on July 18, 1816. He was buried in the Conewago cemetery. Beyond the knowledge that he was an Irish priest, and labored at Conewago and Lancaster, very little appears to be known about him. He should not be confused with Father Richard V. O'Connor, an assistant at St. John's Church, Philadelphia, who later became pastor of St. Peter's Church, Elizabethtown, Pa.

Once Father O'Connor was no longer able to come to Lancaster, Father Adam Marshall, S. J. (originally Marechal), came here from Conewago. John T. Reily, in his **Conewago Collections**, refers to a letter in the Jesuit archives at Baltimore, dated July 18, 1816, in which is written: "Rev. Mr. Marechal was gone to Lancaster to assist Rev. Mr. Byrne who is supposed to be at his last."

Father Marshall, a native of the Conewago Valley, was stationed at Conewago from 1814 to 1819. He entered the novitiate of the Society of Jesus in September, 1805, and was ordained June 8, 1811. Before going to Conewago he taught in New York and at Georgetown. He became rector of the seminary at Georgetown in 1823. Due to failing health he was relieved of that post in 1825, and assigned to a United States Navy squadron which was sailing for the Mediterranean. He died in that area September 20, 1825 and was buried at sea.

In the meantime Father Byrne was not "at his last" as had been supposed. He managed, somehow, to continue as pastor of St. Mary's nearly a year and a half longer. On Sunday, December 7, 1817 he made his last entry in the baptismal register, when he baptized Bernard McKenna, son of John McKenna and Maria Walls McKenna. Thereafter he was unable to continue his work as pastor and was taken to Conewago, where, to the probable surprise of everyone, he continued to live five more years.

In the Conewago church register of that time (1823), is recorded the following in Latin: "Michael Joseph Byrne, priest of the city of Lancaster, in the 46th year of his life, fortified by the sacraments of the Church, died January 28, 1823. Buried January 30, 1823."

REV. JOHN JOSEPH HOLLAND
1817-1823

The successor to Father Byrne was Father John Joseph Holland. Regarding his life prior to his ordination to the priesthood, we know only that he was born in 1786 and during his youth and early manhood attended Mount St. Mary's College and Seminary. He was ordained to the priesthood in St. Peter's Cathedral, Baltimore, by Bishop Cheverus, of Boston, in 1816. Father Louis DeBarth, who at that time was Administrator of the Diocese of Philadelphia, appointed him to St. Mary's and he arrived in Lancaster in February, 1817.

Father Holland was a man of noble character, but that was not enough to compensate for his one disturbing handicap—he could not speak German. For this reason some members of the congregation left the church and affiliated with the Lutheran and German Reformed denominations in Lancaster. In an effort to prevent further defections, Father George Shenfelter was sent to Lancaster in 1818 to minister to the German-speaking members of the congregation. Father Paul Erntzen, who spoke German, had come here from Goshenhoppen in November, 1817, but he was unable to devote much time to St. Mary's because of infirmities (he died the next year) and the requirements of his own mission.

To take charge of St. Mary's, with its many affiliated missions, was a difficult assignment for any priest. Father John Grassi, a Jesuit priest, in writing about the Catholic Church in the United States, said in 1818: "Another mission is Lancaster, and the missionary there is at the same time burdened with six other congregations, each one of which would require a priest." He did not name the "six other congregations," but at that time they were Elizabethtown, Harrisburg, Columbia, Lebanon, Cornwall and Doe Run (Chester County).

In the church register of Father Holland's time there appear two lists of persons who held pews in St. Mary's Church. One list is of those who paid arrearages in pew rent in January, 1821. It includes the following names:

Hugh Flood	\$10.00	Arthur Toner	\$ 2.00
Mary Tripple	3.00	James Duffy	17.50
Daniel Gallagher	5.00	Mrs. Reilly	10.00
Mary Boyle	1.00	Patrick Traynor	20.00
Downey & McManus	5.50	Wm. McGinn	10.00
Patrick Gallagher and		J. Sullivan	2.00
Mary Cath. McManus	3.50	G. Krause	10.00

Mrs. Harkins and		John Collins	10.00
Michael Flynn	13.00	James Johnston	5.00
Charles Butler	43.00	John Tymany	7.00
Henry Lechler	2.00	Eugene Donnelly	4.30
Widow Coyle	13.00	John Cosgrove	2.50
Widow Miller	2.50	Timothy Carroll and	
James Murphy	10.00	Frederich Diereihm	5.00

The other, compiled in January, 1822, lists those who were in arrears in their payment of pew rent at that time. It includes:

Hugh Flood	\$ 5.00	Anthony Hook	\$ 3.00
Catharine Fisher	5.00	George Dutt	7.00
Daniel Gallagher	5.00	James Harkins	6.00
James Carey	5.00	George Daly	4.00
Mary Boyle	5.00	Peter McDonough	2.50
Dennis McManus	5.00	John Ziegler	5.00
	pd. 1.62½	Bernard Moss	2.50
Patrick Gallagher	5.00	Aime Le Bre'ton	10.00
Catharine McManus	5.00	Mary Callaghan and	
John Cosgrove	5.00	O'Gara	5.00
Charles Butler	5.00	George Hoover	5.00
John Risdel	5.00	Flanigan and Kelly ... (Gallery)	
Henry Lechler	6.00	Neal Lagan	2.50
Charles O'Hara	6.00	Mr. Gillespie	5.00
Widow Coyle	6.00	Mr. Arms	1.25
John Gallagher	8.00	Neal McConomy	5.00
Philip McCartney	3.00	Mr. Muldoon	2.00

These names give us only a partial list of the members of the parish, nevertheless, the scarcity of German names, in a congregation which formerly had been heavily German, it at once apparent. Judging from the number of times the sum of \$5.00 and multiples thereof appear, it would seem that the rent for most pews was \$5.00 per year.

During the latter years of his short life, Father Holland was a cherished friend and consultant to Bishop Conwell, and on more than one occasion was called to Philadelphia to participate in conferences that preceded some of the momentous decisions that had to be made by the bishop. In September, 1821, Bishop Conwell came to St. Mary's on a pastoral visitation, and from here continued on to Cone-wago.

During the late summer and early fall of 1823, yellow fever was prevalent in Lancaster, and one of its victims was Robert Joseph Thompson. He was the son of Robert Thompson, who administered the oaths of office, allegiance and supremacy in Lancaster, a member of St. Mary's Parish and lived on South Queen Street. It is said that there was no one to attend to his wants during his brief illness but Father Holland. In his will he left what was considered "quite a snug sum of money" to Father Holland, who was also named executor of his estate. Following is a transcription of the will of Robert Joseph Thompson:

"In the name of God, Amen! I, Robert Joseph Thompson of Lancaster, being of sound mind, memory and understanding, but weak in body, do make and publish this my last Will and Testament in writing,

that is to say, having in the seven per cent Government securities, the sum of two thousand four hundred dollars now lying in the hands of Messrs. Hale and Dividson, Stock Brokers, Chestnut Street, as appears by a letter directed to me (that it is in my own name), my will is that Catharine Thompson do have the interest of it, during her natural life. She resides in New York and if alive will invest it, but it must be ascertained that she is alive by the Bishop of New York.

"In case of her death it is to go to Peter Thompson, of the city of Philadelphia, who is likewise to receive the interest during his natural life only.

"My funeral expenses is to be paid by the Rev. John Joseph Holland, and I hereby appoint him my acting executor, and all my debts is to be paid, which are of no account.

"My two trunks said Mr. Holland is to have with a finger ring, now rolled up in one of my little stockings.

"After the decease of said Catharine Thompson and Peter Thompson, it is to go for the Foundation of a Catholic School in Lancaster, or such other charitable purpose as said Mr. Holland may think fit. Dated this twelfth day of September, one thousand, eight hundred and twenty three."

(Signed) ROBERT JOSEPH THOMPSON

Following the death of Mr. Thompson, Father Holland began his duties as executor, but before he could make much progress he too was stricken with the same disease. Apparently he had contracted it while attending his friend. He failed to recover and died on Saturday, September 27, 1823.

The Lancaster Journal of Thursday, October 4, 1823, a weekly newspaper, announced the death of Father Holland in these words: "Died in this city, on Saturday morning last, in the 35th year of his age, the Rev. John Joseph Holland, Pastor of the Catholic Church in this city. By the death of Mr. Holland his congregation is bereaved of an able and faithful instructor; and society in general of a valuable member."

Father Holland's funeral took place on Wednesday, October 1, and the sermon for the occasion was delivered by Father George Shenfelter, his former assistant. Father Holland was the first priest to die while in the service of St. Mary's Parish. Every one of his predecessors died elsewhere. He was buried beside the Trappist, Father Guery, and an appropriate stone was erected over his grave by Father Keenan on his arrival in Lancaster. It was identical in design with the one erected by Father Byrne in memory of Father Guery—a large white marble slab which rested on six marble pillars, three feet in height, on which was inscribed:

I H S
ERECTED

By the Rev'd B. Keenan and his congregation
As a testimony of respect for the late
REV'D JOHN JOSEPH HOLLAND
Who departed this life on the 29th day of September
A. D. 1823

In the 37th year of his age

He was in life beloved, revered and esteemed
And in death universally regretted

Several days before he died, Father Holland dictated the following will, the formal transcription of which is as follows:

"In the name of God, Amen! I, John Joseph Holland, of the city of Lancaster, and State of Pennsylvania, being sick and weak in body, but of sound and disposing mind, memory and understanding, blessed be God for the same, do make and publish this my last will and testament in manner and form following, to wit:—

"It is my will and desire and I do order and direct that all my just debts and funeral expenses be paid and satisfied out of my estate as conveniently may be after my decease.

"Item:—I give and bequeath the one half of all my English books to the Reverend Patrick Dwen, of York County, Pennsylvania, to and for his own proper use and benefit.

"Item:—The full clear one-half part of the estate of the late Robert Joseph Thompson, deceased, it is my will and I do order and direct (if I can legally do the same) that after the time has expired for which his sister, Catharine Thompson, and his brother, Peter Thompson, are to enjoy the same, that the one-half part of the said remaining estate, deducting costs and charges, is to be expended towards building a Catholic School House in the City of Lancaster, and the other clear half part, first deducting all costs and charges, shall be laid out and expended towards the support of the said school when established. And that my hereinafter named executors shall have power to carry the same into effect, or in case of their death, then the Catholic Congregation, shall have power to appoint three discreet persons of said congregation for the purpose of carrying the same into effect.

"Item:—I do give and bequeath unto Aime Le Bre'ton, of the City of Lancaster, all the rest, residue and remainder of my property, whether real or personal and to his heirs and assigns forever.

"And lastly:—I do hereby appoint and constitute and nominate my two friends, John Risdell and George Daly, and the survivors and survivor of them to be the executors and executor of this my last will and testament; Hereby revoking and making void all other and former will or wills, and ratifying and confirming this and no other to be my last Will and Testament.

"In witness whereof I have set my hand and seal this twenty fifth day of September, in the year of our Lord, one thousand eight hundred and twenty three.

(Signed) John J. Holland

When John Risdell and George Daly filed an inventory of Father Holland's personal property, they reported the following list of items:

"Two trunks and contents, one cloak, seven handkerchiefs, one pair stockings, six straight coats, three vests, five pairs pantaloons, one pair small clothes, six Guernsey shirts, five pairs wollen stockings, six linen shirts, five pairs white cotton stockings, six white neck handkerchiefs, four bandana handkerchiefs, one pair socks, one silk morning gown, one fur hat, two pairs boots, two pair shoes, one portmanteau, one blue frock coat, one bombazette coat, one pearl snuff-box, three razors and one strop, one pair spectacles, one Redin comb (mf'd in Lancaster by Mr. Redin), one cork screw, one hair brush, one shaving box, four pieces soap, one glass sand box, one charcoal box,

one sponge, six old watch keys, one gold watch-chain and seal, one lot sundries, two silver watches, one gold watch, one settee, mattress and pillows, one secretary, one portable secretary, one map of Pennsylvania and one of North America, one Declaration of Independence, one looking glass, one walking cane, one book case, one bureau, one breakfast table, one floor carpet, twelve chairs, one open stove and pipe, one piece of iron, one wheelbarrow, one lot of books, six silver tea spoons and eight yards of canton crepe."

Father Holland's remains were moved to the new St. Mary's Cemetery in 1868. The original marble slab can still be seen but the pillars are no longer there; the stone rests flat on the ground and the inscription has become indistinct from the wear of the elements.

The following extracts appear in S. M. Sener's "The Catholic Church at Lancaster, Pa." "Rev. Mr. Holland's will was probated on October 1, 1823, before Judge Whiteside, Register, and is on record in Will Book O, page 39, etc. in the Register's Office at Lancaster, Pa. . . The account in Rev. Mr. Holland's estate was filed on May 26, 1828 . . . showing a balance of \$332.38 in the hands of the executors as Rev. Mr. Holland's individual estate . . . The balance remaining in the hands of the executors, less costs and commissions, was paid to Aime Le Bre'ton, the residuary legatee, who was a pious Catholic, resident in Lancaster, and a member of St. Mary's Church . . . The Robert J. Thompson trust fund in the hands of Rev. J. J. Holland, according to the account of John Risdell and George Daly, executors of the latter, filed Sept. 20, 1824, amounted to \$2,423.33, which was reduced to \$2,231.73 by deducting expenses incurred in settlement, etc., and this amount the court ordered to be distributed according to the will . . . The estate passed through a number of litigations and in August, 1856, the surviving executor, George Daly, was discharged and the sum was directed to be paid to Revd. Bernard Keenan. The sum placed in Rev. Mr. Keenan's hands, however, was not devoted towards the founding of a Catholic School but to 'such other charitable purpose' as mentioned by Robert J. Thompson in his will. According to tradition extant it was devoted to the building of a parsonage for St. Mary's church, which it was then sadly in need of."

REV. GEORGE SHENFELTER

Assistant

1818-1821

Father George Shenfelter (Shoenfelter) was born at Hanover, Pa. in 1791, and in 1807 began his preparatory education for the priesthood in the Sulpician seminary at Pigeon Hill, Adams County, Pa. This seminary existed from 1806 until 1809, and when it was made known that its operation was about to be discontinued, some of the students transferred to St. Mary's Seminary, Baltimore, and others to Mount St. Mary's, at Emmitsburg, Md. Those who transferred to Mount St. Mary's were housed and began their studies in the home of the founder, Father John Dubois, near Emmitsburg, since the first building on the campus—a log structure—had not yet

been erected. Thus, this transfer of students from the Pigeon Hill Seminary had a definite relationship to the beginning of Mount St. Mary's College and Seminary.

George Shenfelter was one of the students who transferred to St. Mary's Seminary, Baltimore. It took place on September 19, 1808. Several years later he was sent to Mount St. Mary's Seminary, Emmitsburg, where in addition to his studies he spent some time teaching. He became a subdeacon August 8, 1818 and a deacon four days later. He was ordained to the priesthood August 15, 1818, in Baltimore, by Archbishop Ambrose Marechal.

Father Shenfelter was sent at once to St. Mary's, Lancaster, to assist Father Holland and to minister to the German-speaking Catholics at St. Mary's and its missions. According to the church register, he administered the sacrament of Baptism at St. Mary's on September 17, 1818, one month after his ordination. September 17 was a Thursday, and although it is not indicated in the register, the baptism may have been performed during a trip to one of the missions.

Although Father Holland was the actual pastor of St. Mary's Parish, the German segment of the congregation considered Father Shenfelter its pastor. He spent much of his time away from St. Mary's visiting the outlying missions, some of which also were in need of the services of a German-speaking priest. For this reason St. Peter's, of Reading, was among the churches visited by Father Shenfelter.

The problems connected with language, nationality and trustees were again—or rather still—in evidence. The trustees in some of the Philadelphia parishes were in open rebellion against their priests and their bishop, and according to Father DeBarth, "Lancaster, Lebanon and Little York were in a state of confusion." Thus he wrote to Archbishop Marechal in February, 1820.

In 1821, Father Shenfelter became an assistant to Bishop Conwell in Philadelphia. Later in the same year he was appointed pastor of St. Peter's Church, Reading, where he remained until his death less than three years later.

On Friday, July 23, 1824, the following notice appeared in the **Lancaster Journal**—later the **Morning Journal** and now the **Intelligencer-Journal**:

"Died in Reading on the 11th instant, in the 34th year of his age, the Reverend George Shenfelter, pastor of the Roman Catholic Church of St. Peter's in that borough, and formerly of that of St. Mary's of this city. The immediate cause of his dissolution was the rupture of a blood vessel in the lungs, which he survived only a few days. His remains were accompanied to the grave by a numerous procession, consisting of the clergy of the borough and