

Five American Archdioceses Mark 150th Anniversary

By Thomas E. Kissling
(N.C.W.C. News Service)

This is a sesquicentennial year for five archdioceses of the United States.

April 8, 1958 will mark the 150th anniversary of the first division of the mother see of Baltimore and its elevation to the dignity of a metropolitan see. On the same date, four new suffragan sees were created: Boston, New York, Philadelphia and Bardstown (Louisville).

The two papal briefs of Pius VII, dated April 8, 1803, establishing the division of the original Diocese of Baltimore were lost or destroyed, probably by the French government. Duplicate copies of the official documents did not arrive in Baltimore until August, 1810. Archbishop John Carroll then consecrated, three of the new suffragan bishops.

The fourth, Bishop Richard Luke Conneren, the first ordinary of the See of New York, was consecrated on April 24, 1808, in Rome, where he was residing. However, he never reached his See city. He died on June 19, 1810, in Naples, where he had been detained by the French military authorities as a British subject.

THE DIVISION of the country's first See and the appointment of four new bishops was



BISHOP JOHN ARCHBISHOP CHEVERUS J. CARROLL

the result of repeated requests by Bishop Carroll, beginning in 1792, two years after his consecration as first Bishop of Baltimore.

In 1799 he was assigned a coadjutor bishop, the Most Rev. Leonard Neale, the first bishop to be consecrated within the present limits of the United States. Bishop Neale had served as head of Georgetown College from 1799 to 1804. He became Ordinary of the Baltimore archdiocese when Archbishop Carroll died in 1815.

THE ORIGINAL Diocese of Baltimore embraced all the territory subject to the U.S. Government. The increasing number of Catholics spread over such a vast territory made the creation of new Sees imperative.

Replying to a request from Rome, Bishop Carroll, on November 23, 1806, suggested Boston, New York, Philadelphia and Bardstown as the sites for new Sees. On June 17, 1807, he recommended the priests he would like to have as the new bishops.

On April 8, 1808, Pius VII, by his bulls, "Ex debito pastoralis of-

It was during this visit that he managed to secure from a friend a copy of the necessary official documents issued in Rome on April 8, 1808, which he delivered to Archbishop Carroll. Bishop Flaget died in Louisville on February 11, 1850, in his 57th year.

Following the consecration ceremonies in Baltimore, the prelates remained for several weeks in consultation with Archbishop Carroll. They drew up an "Agreement" for the unification of Catholic discipline in the United States. It forms, with the Acts of the First National Synod of November, 1791, the earliest code of canon law in the Catholic Church in the U.S.

THE ORIGINAL Diocese of Baltimore was erected on November 6, 1789 by a bull of Pope Pius VI. Its first bishop, Father John Carroll, who previously served as Superior of the Missions of the United States and Prefect Apostolic, estimated the Catholic population to be about 25,000. There appear to be no official Catholic population figures for 1806, the year of the first division of the Diocese of Baltimore.

Ten years later, one authority reported there were "at least 100,000" Catholics, but there have been challenges of the reliability of this total.

In any case, the Catholic population in the United States has grown to an official figure (Official Catholic Directory, 1957) of 34,336,351. There are 26 archdioceses and 111 dioceses with more than 49,700 priests.



BISHOP R. I. R.P. BENEDICT CONNEREN FLAGET

Bishop Gerald Shaughnessy, S.A.L., in his carefully prepared book, "Has the Immigrant Kept the Faith?" comes to the estimated total Catholic population of 195,000 for the year 1820. He said that there were some 70 priests and 80 churches in this vast area shortly after the division.

In the meantime, he had served as administrator of the Diocese of New York from 1810 to 1815. While serving as Archbishop of Bordeaux he was named a Cardinal Priest, on February 1, 1836, six months before his death there.

A NATIVE of Ireland, Dominican Father Conneren, was named first Bishop of New York. Residing for years in Rome, he served as representative for the Bishops of Ireland and for Bishop John Carroll. He was consecrated in Rome on April 24, 1808. He was active in the establishment of a province of the Dominican order in the United States, 1792-1808. To him were entrusted the official documents creating the new Sees, and appointments of the new bishops.

Because of troubled conditions in Europe, he realized that he might have difficulty in getting to America immediately. He, therefore, had duplicate documents made, which he gave to friends in Italy and France. One of these duplicates that Bishop-elect Flaget brought back from France in the summer of 1810.

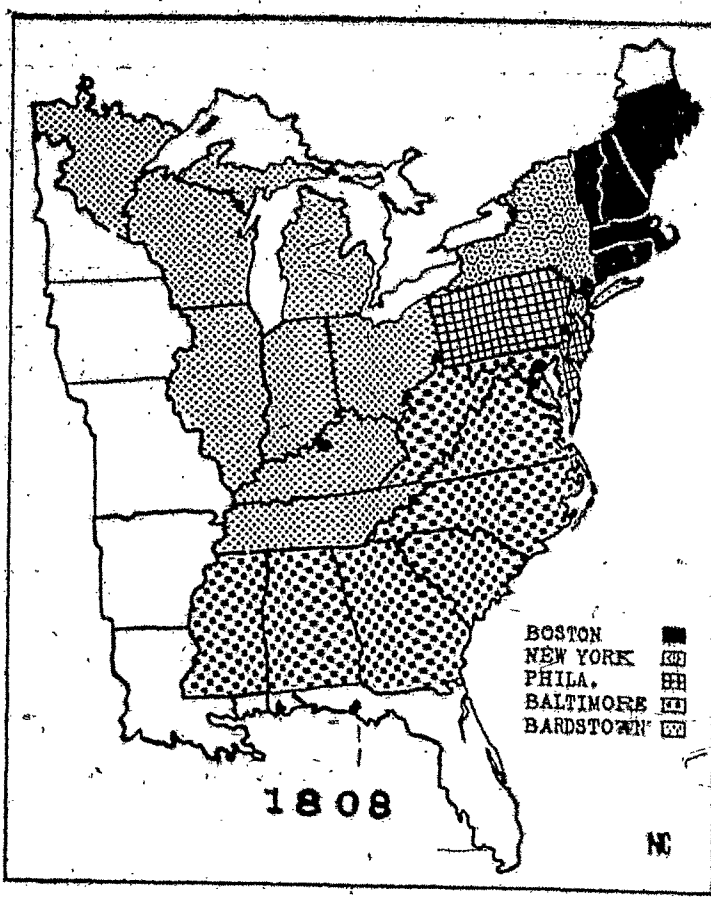
Another Irish priest, Franciscan Father Michael Egan, was appointed for the new See of Philadelphia. He had been engaged in pastoral work there from 1802 to 1809. He was consecrated in Baltimore's Pro-Cathedral of St. Peter by Archbishop Carroll on October 25, 1810. He died in Philadelphia on July 22, 1814.

SULPICIAN FATHER Benedict J. Flaget, a Frenchman who was a missionary and seminary professor, was elected to the new See of Bardstown, Ky. In 1841, he had Louisville named as his See city. He was consecrated by Archbishop Carroll in St. Patrick's Church, Baltimore, on November 4, 1810. Earlier that year he had journeyed to France to protest to his superior his appointment as a bishop, but to no avail.

THE CORNERSTONE ceremonies for the Baltimore Cathedral of the Assumption of the Blessed Virgin Mary were held on July 7, 1806. The edifice was dedicated on May 31, 1821, by Archbishop Ambrose Marechal, S.S. Its solemn consecration as a cathedral took place on May 25, 1876, with Archbishop James Roosevelt Bayley officiating.

By a decree of Pope Pius XI, issued on September 1, 1937, it was declared a minor basilica. On July 25, 1938, by a decree of the Sacred Congregation for the Propagation of the Faith, the Archepiscopal See of Baltimore was given the "prerogative of place," making its archbishop first among all archbishops of the United States.

The plans and supervisory construction of the cathedral were greatly aided by a Protestant, Benjamin H. Latrobe, who was engaged at the same time on the erection of the U.S. Capitol in Washington. Funds for its construction were twice aided by a state-approved lottery, at \$10 per ticket, in 1813 and 1819. The cathedral's bell-shaped towers are said to be similar to those on the Cathedral of the Assumption in Moscow.



Map shows U.S. dioceses of 1808.

Estate Donated To University

Syracuse, N.Y. (N.C.W.C.)—Mrs. H. Paul Nelligan has donated her summer estate at nearby Cazenovia Lake to Le Moyne College here. Jesuit Father Robert F. Grewen, college president, has announced.

He said the estate will be used as a summer recreation place for the school's Jesuit faculty, and later as a retreat house for faculty and students.

Mrs. Nelligan, widow of industrialist H. Paul Nelligan, is a member of the board of lay advisers of the college.

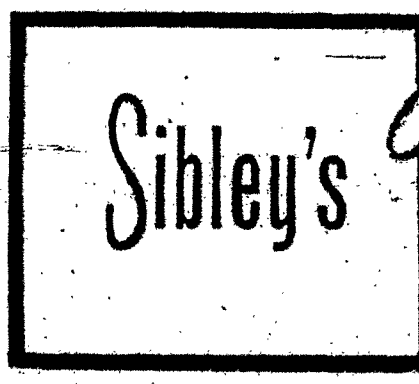
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Easter white gloves taper to new lengths

Indispensable as ever... your white gloves go hand-in-hand with the chemise silhouette this spring... gracefully tapered for a slim fit from fingertip to top. Here, but a few from our choice selection of Hansen's white, white gloves for Easter. Sibley's Gloves, Street Floor, Irondequoit, Eastway, Southtown, Newark



- Scroll trim on a pretty, double woven nylon glove, 3.50
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- Elegant double-woven nylon crushed to the elbow, 3.50
- Chemise glove in suede-soft double-woven cotton, 5.00



BOOK SHELF

Risen Christ
By Sister Margaret-Teresa, Nazareth College

The Risen Christ, by Caryl Houelander. Sheed, '58. 111 pp. \$2.75.

"Christ did not bring the suffering of his Passion to us; he brought his infinite love to us; it is we who gave the suffering to Him... When we accept the suffering necessarily involved in living the Christ-life in this world, we are doing something which will transform it ultimately into joy."

"There are not two kinds of love in Christ, one his suffering love, the other his risen love; there is only one. It is part of the glory of His Risen-Life that in this love, even on this earth, is the beginning of the answer to his prayer that we all may be one."

"Christ wishes to approach people through us today in just the same way, through just the same means, as he did in his Risen Life."

THIS IS Caryl Houelander's thesis: her one gentle insistence, in all that she writes, that we are to give Christ ourselves—hands, feet, body, mind, that through us He may continue to spread His love. His joy, His life. Caryl Houelander is, in the Mystical Body, a movement of His love, a beat of His Heart prolonged. She has no other content except this of compelling us to recognize Love.

When she says we "must" do this, we "ought" to do that, I feel as if somebody had blessed me.

NOBODY MAKES simpler confession than she of what we are to one another in a family; separate persons, unique persons, slow, limited, childlike, giving needed service, possessing tremendous power, headed for a tremendous destiny. We are to prove "that Christ has risen from the dead and that he is in the world now... We have to prove him to the world by our own lives."

How cloudlessly pure, how full of gentle life and buds of new beginnings are these nine chapters! She sees Christ giving us His body in many ways, in His Childhood, Manhood, Eucharistic life.

She spells out "As I Have Loved You" for sinners, faraway martyrs, folks at home; she studies our hidden home life in the light of His. She insists on "our not being in a greater hurry than was Mary! our being as completely interested in the world around us as Christ! our being as willing to rest as He! as eager for sympathy as He!"

Living so, scrubbing floors or singing songs, we will be fully human Christians.

"The Crown of Thorns" in which we are persuaded to let the light of our mind shine before men, for Christ's reasons, and are warned that there will be a crown of thorns for the generous mind, caps two excellent chapters on Work and Rest.

NO WONDER Ronald Knox said of her that "she seemed to see everything for the first time, and the dearest of doctrinal considerations shone out like a restored picture when she had finished with it!"

And she is feminine in this as in other works: her chapters are brief, she sees the persons and the particulars, she knows no history but that of Love.

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