

*From the Catholic Expositor.*  
**ESTABLISHMENT OF THE CATHOLIC RELIGION IN THE U. STATES.**

(CONCLUDED.)

Notwithstanding these misfortunes, several congregations existed in the province, with resident priests; and others, which were occasionally visited by the missionaries. But they were so removed and dispersed, that a great number of families could not assist at mass, and receive instructions but once in the month: and though pains were taken by the pious heads of families to instruct their children, it must have been done but imperfectly. Among the poor, many could not read, and those who could, were without books, to procure which it was necessary to send to England: and the laws against printers and sellers of Catholic books were extremely rigorous. It is surprising that, notwithstanding all these difficulties, there were still so many Catholics in Maryland who were regular in their habits, and at peace with all their neighbors. The propriety of this conduct was a subject of edification to all, and continued to be so, until the new emigrants from foreign parts introduced a licentiousness of manners, which exposed the Catholic religion to the reproach of its enemies.

Near the residence of the clergy, and on the lands belonging to them, small chapels were built, but few elsewhere: so that it was necessary to say mass in private houses. The people contributed nothing towards the expenses of the clergy, who, poor as they were, had to provide for their own support, for the decoration, &c., of the altars, and for their travels from place to place. They demanded nothing, as long as the produce of their lands could suffice for their maintenance.

Towards the year 1730, Father Grayton, a Jesuit, (all the clergymen, it should be remarked, who labored in the colonies, were Jesuits,) went from Maryland to Philadelphia, and laid the foundation of the Catholic religion in that city. He resided there until the year 1750. Long before his death, he built the chapel near the presbytery (St. Joseph's) and formed a numerous congregation, which has continued to increase to the present day. "I remember," said Archbishop Carroll, whose language we here use, "to have seen, in 1748, that venerable man, at the head of his flock."

He was succeeded by Father Harding, whose memory is still in benediction in that city: and under whose auspices, and the untiring energies of whose zeal, the beautiful church of St. Mary's was erected.

In the year 1741, two German Jesuits were sent to Pennsylvania, for the purpose of instructing the German emigrants who had settled in that province. These were Father Schneider, a Bavarian, and Father Wapeler, a Hollander, men full of zeal and prudence. The former was particularly gifted with a talent for business, and possessed, says the MS. before us, "consummate prudence and intrepid courage." The latter, after having labored eight years in America, during which he con-

verted many, was, in consequence of his bad health, constrained to return to Europe. He was the founder of the establishment now called *Conewago*. Father Schneider formed several congregations in Pennsylvania, built the church of *Cosenhopen*, and propagated the Catholic religion around that country. Every month he visited the Germans who lived in Philadelphia, until the time when he judged it expedient to establish a resident German priest in that city. The gentleman chosen to fill that post, was the Reverend Father Farmer, a distinguished and highly respectable personage, who, some years before, had arrived in America, and had been stationed at Lancaster, where his life was truly apostolical. It was about the year 1760, that he took possession of his new appointment. "No one can be ignorant," remarks our MS. "of the labors which were undergone by this servant of God." His memory is in veneration among all who knew him, or have heard of his merit. He continued to be a model for all succeeding pastors, until his death, which occurred in 1786.

In 1776, the American Independence was declared, and a revolution effected, not only in political affairs, but in those also relating to religion. For, while the thirteen provinces of North America rejected the yoke of England, they proclaimed at the same time, freedom of conscience, and the right of worshipping the Almighty, according to the spirit of the religion to which each should belong.—Before this great event, the Catholic faith had penetrated into two provinces only, viz. Maryland and Pennsylvania. In all others the laws against the Catholics were in force. Any priest coming from foreign parts was subject to the penalty of death; all who professed the Catholic faith were not merely excluded from the offices of government, but could hardly be tolerated in a private capacity. While this state of things continued, it is not surprising that but very few of them settled in those provinces; and they, for the most part, forsook their religion. Even in Maryland and Pennsylvania, as was before mentioned, the Catholics were oppressed: the missionaries were insufficient for the wants of those two provinces, and it was next to impossible to disseminate the faith beyond their boundaries:

By the declaration of Independence, every difficulty was removed: the Catholics were placed on a level with their fellow christians, and every political qualification was done away.

Several reasons were assigned in the MS. for the adoption of the article extending to all the members in the states an unqualified freedom of conscience.

1. The leading characters of the first Assembly, or Congress, were, through principle, opposed to everything like vexation on the score of religion: and, as they were perfectly acquainted with the maxims of the Catholics, they saw the injustice of persecuting them for adhering to their doctrines.

II. The Catholics evinced a desire, not less ardent than that of the Protestants, to render the provinces independent of the mother country; and, it was manifest,

that, if they joined the common cause, and exposed themselves to the common danger, they should be entitled to a participation of the common blessings which crowned their efforts.

III. France was negotiating an alliance with the United Provinces: and nothing could have retarded the progress of that alliance more effectually, than the demonstration of any ill-will against the religion which France possessed.

IV. The aid, or at least the neutrality of Canada was judged necessary for the success of the enterprise of the Provinces: and by placing the Catholics on a level with all other christians, the Canadians, it was believed, could not be but favorably disposed towards the revolution.

It was not till after the war, that the good effects of freedom of conscience began to develop themselves. The priests were few in number, and almost all superannuated. There was but little communication between the Catholics of America, and their bishop, the Vicar apostolic of the London district, on whose spiritual jurisdiction they were dependent. But, whether he did not wish to have any relation to a people whom he regarded in the light of rebels; or whether it was owing, says our old MS., to the natural apathy of his disposition, it is certain, that he had hardly any communication either with the priests or the laity, on this side the Atlantic. Anteriorly to the declaration of Independence, he had appointed the Rev. Mr. Lewis, his Vicar; and it was this gentleman who governed the mission of America, during the time that the Bishop remained inactive.

Shortly after the war, the clergy of Maryland and of Pennsylvania, convinced of the necessity of having a superior on the spot, and knowing, too, that the U. States were opposed to any jurisdiction in England, applied to the Holy See, to grant them the privilege of choosing a superior from their own body. The request was acceded to: and their unanimous suffrages centered in the Rev. John Carroll, whose election was approved by the Holy See, and on whom ample power, even that of confirmation, was immediately conferred.

The number of Catholics, at this period in Maryland, amounted to about sixteen thousand: and the greater part of whom were dispersed through the country, and employed in agriculture. In Pennsylvania, there were about seven thousand, and in the other states, as far as it was possible to ascertain, there were about fifteen hundred. In this number, however, were not comprised the Canadians, or French, or their descendants, who inhabited the country to the west of Ohio, and the banks of the Mississippi.

In Maryland the priests were nineteen in number: in Pennsylvania but five. Of these, five were worn out with infirmities and age, and the rest were advanced in years. None, except those in Baltimore and Philadelphia, subsisted on the contributions of their flocks.

The MS. here ends: other documents, however, may be had, which will afford a continuation of this interesting subject,

**FIRST AND SECOND LANDIGN OF ST. PATRICK IN IRELAND.**

On being carried by his captors to Ireland, the young Patrick was purchased, as a slave, by a man named Milcho, who lived in that part of Delaradia which is now comprised within the county of Antrim. The occupation assigned to him was the tending of sheep; and his lonely rambles over the mountain and in the forest are described by himself as having been devoted to constant prayer and thought, and to the nursing of those deep devotional feelings which, even at that time, he felt strongly stirring within him. The mountain alluded to by him, as the scene of these meditations, is supposed to have been Sliebhmis, as it is now called, in Antrim. At length, after six years of servitude, the desire of escaping from bondage arose in his heart; a voice in his dreams, he says, told him that he "was soon to go to his own country," and that a ship was ready to convey him. Accordingly, in the seventh year of his slavery, he betook himself to flight, and, making his way to the south-western coast of Ireland, was there received, with some reluctance, on board a merchant vessel, which, after a voyage of three days, landed him on the coast of Gaul.

After indulging, for a time, in the society of his parents and friends, being naturally desirous of retrieving the loss of those years during which he had been left without instruction, he repaired to the celebrated monastery or college of St. Martin, near Tours, where he remained four years, and was, it is believed, initiated in the ecclesiastical state. That his mind dwelt much on recollections of Ireland, may be concluded from a dream which he represents himself to have had about this time, in which a messenger appeared to him, coming as if from Ireland, and bearing innumerable letters, on one of which were written these words, "The Voice of the Irish." At the same moment, he fancied that he could hear the voices of persons from the wood of Focla, near the Western Sea, crying out, as if with one voice, "We entreat thee, holy youth, to come and walk still among us." "I was greatly affected in my heart," adds the Saint, in describing this dream, "and could read no further; I then awoke." In these natural workings of a warm and pious imagination, described by himself thus simply,—so unlike the prodigies and miracles with which most of the legends of his life abound,—we see what a hold the remembrance of Ireland had taken on his youthful fancy, and how fondly he already contemplated some holy work in her service.

At the time when this vision occurred, St. Patrick was about thirty years old, and it was shortly after, we are told, that he placed himself under the spiritual direction of St. German of Auxere, a man of distinguished reputation, in those times, both as a civilian and an ecclesiastic.—From this period, there is no very accurate account of the Saint's studies or transactions, till, in the year 489, we find him accompanying St. German and Lupus, in their expedition to Britain, for the purpose