

**THE CATHOLIC UNIVERSITY OF
AMERICA, STUDIES IN AMERICAN
CHURCH HISTORY, VOL. VI. THE
CATHOLIC HIERARCHY OF THE UNITED
STATES, 1790-1922. A DISSERTATION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649134656

The Catholic University of America, studies in American Church history, Vol. VI. The Catholic hierarchy of the United States, 1790-1922. A dissertation by John Hugh O'Donnell

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

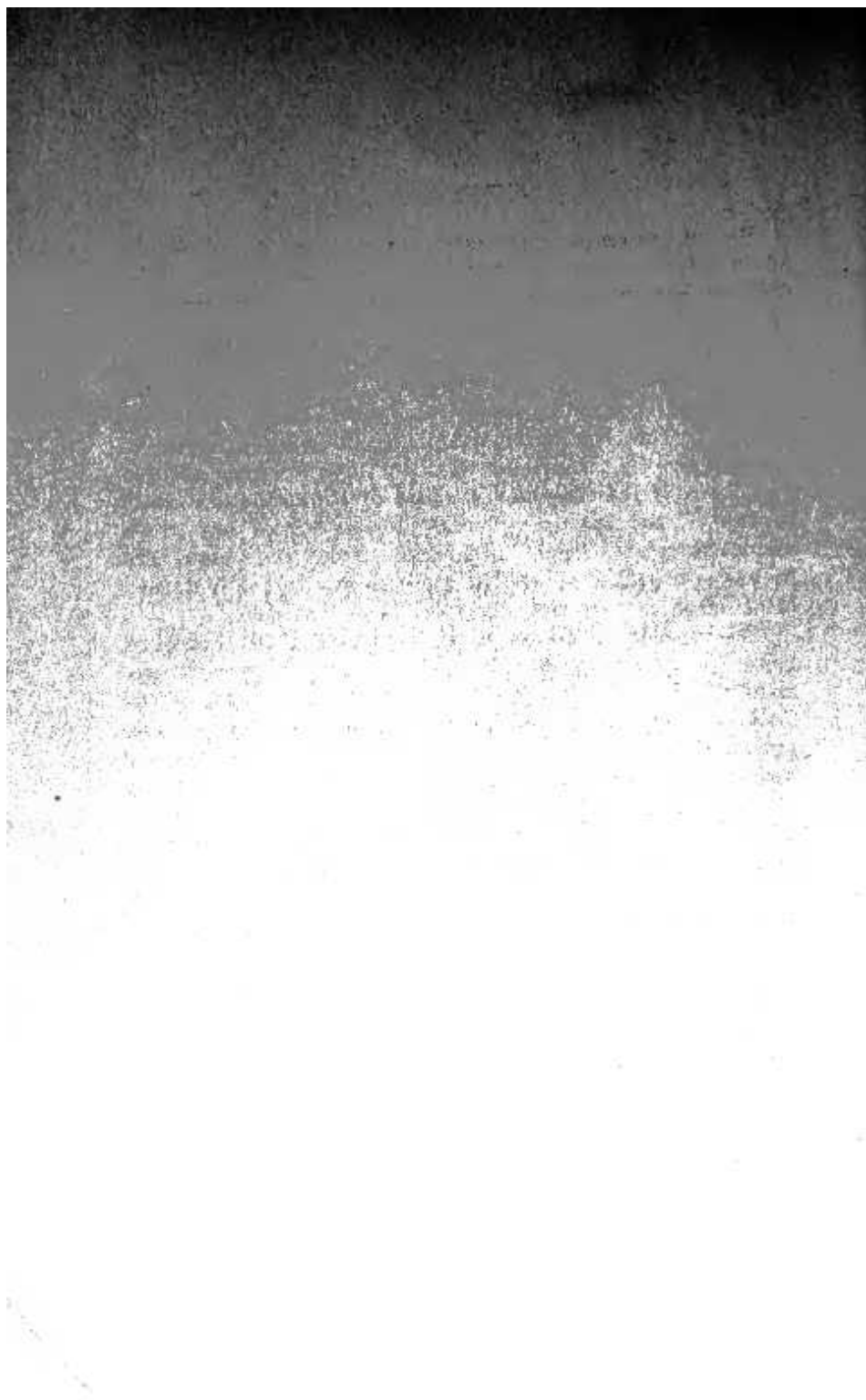
www.triestepublishing.com

JOHN HUGH O'DONNELL

**THE CATHOLIC UNIVERSITY OF
AMERICA, STUDIES IN AMERICAN
CHURCH HISTORY, VOL. VI. THE
CATHOLIC HIERARCHY OF THE UNITED
STATES, 1790-1922. A DISSERTATION**

TABLE OF CONTENTS

	PAGE
PREFACE -----	vii
INTRODUCTION—EARLY ECCLESIASTICAL JURISDICTION	ix
1. IN SPANISH-AMERICA -----	ix
2. IN FRENCH-AMERICA -----	xi
3. IN THE THIRTEEN ORIGINAL COLONIES	xiii
CHAPTER I—PROVINCE OF BALTIMORE (1808)----	1
CHAPTER II—PROVINCE OF OREGON CITY (1846) _	27
CHAPTER III—PROVINCE OF SAINT LOUIS (1847)---	39
CHAPTER IV—PROVINCE OF NEW ORLEANS (1850).	49
CHAPTER V—PROVINCE OF NEW YORK (1850)---	73
CHAPTER VI—PROVINCE OF CINCINNATI (1850)---	95
CHAPTER VII—PROVINCE OF SAN FRANCISCO (1853)	123
CHAPTER VIII—PROVINCE OF BOSTON (1875)-----	133
CHAPTER IX—PROVINCE OF PHILADELPHIA (1875).	151
CHAPTER X—PROVINCE OF MILWAUKEE (1875)---	165
CHAPTER XI—PROVINCE OF SANTA FE (1875)-----	177
CHAPTER XII—PROVINCE OF CHICAGO (1880)-----	185
CHAPTER XIII—PROVINCE OF SAINT PAUL (1888)---	195
CHAPTER XIV—PROVINCE OF DUBUQUE (1893)-----	209
CONCLUSION -----	221
VITA-----	223



PREFACE

Several attempts have been made to write the history of the Hierarchy in the Church of the United States. John Gilmary Shea, historian of the American Church, was one of the first to undertake this task. In 1886, he published a volume *The Hierarchy of the Catholic Church in the United States*, and while this work deserves the highest praise, it is of little historical value, since the author withheld all references to his sources. In 1888, Richard H. Clarke published a similar work in three volumes entitled *The Lives of the Deceased Bishops of the Catholic Church in the United States*. Unlike Shea, Clarke has given abundant references in his footnotes with the result that he has approached somewhat more closely to the historical ideal. But, despite this, the work is not reliable.

To Francis X. Reuss must be accorded the honor of being the first to undertake a thoroughly historical treatment of this subject. His *Biographical Cyclopedia of the Catholic Hierarchy of the United States from 1789 to 1898*, published at Milwaukee in 1898, was "nothing more—nor less—than an American supplement to the *Art of Verifying Dates*. It is not a history in the ordinary meaning of the word: it is a manual of fundamental data for the guidance of future historians of the Church in the United States." The work has many source references and in some instances previous historical inaccuracies are corrected.

In the first issues of the *Catholic Historical Review*, the Rt. Rev. Owen B. Corrigan, D.D., Auxiliary-Bishop of Baltimore, published a *Chronology of the Catholic Hierarchy of the United States*, supplementing to a great extent the plan of Reuss. He added the Provinces and the Suffragan Sees in the order of their establishment, following a geographico-chronological division. These articles elicited high commendation and have been exceedingly beneficial to writers in the field of American Church History. But something more is needed, and at the suggestion of Doctor

Peter Guilday, this Manual of the American Hierarchy was written to fill the lacunae. It combines the work of Reuss and Corrigan with an added guide to the known sources of the lives of the Bishops who have ruled the Church in the United States. Under each diocese is given also a brief bibliographical guide.

To bring the work up to date, questionnaires were sent out to the Bishops relative to their biography, as well as to that of their predecessors, and excellent returns were received. For their hearty cooperation, as well as that of the many Diocesan Chancellors, I am duly grateful. To Doctor Peter Guilday, under whose inspiration and guidance this work was undertaken and completed, my gratitude is due. I also take pleasure in acknowledging my indebtedness to the Rev. P. W. Browne, S.T.D., to Mr. Daniel Ryan of the National Catholic Welfare Council, and to Miss Alice McShane of the Library of the Catholic University of America, as well as to my confrères in the American Church History Seminar at the Catholic University of America for helpful suggestions and much-needed assistance.

INTRODUCTION

I. SPANISH ECCLESIASTICAL JURISDICTION

The Spanish colonists came from lands where the Catholic Church had been organized for centuries. As a part of their work of colonization they brought with them the Church system of Spain. As a result bishoprics had been erected from the outset and a hierarchical organization had been effected long before Bishop John Carroll was consecrated.

In a work on the Catholic Hierarchy of the United States from 1790 to 1922 it is necessary to sketch briefly the story of this hierarchy, viewed in the light of early Spanish jurisdiction.

The beginnings of episcopal jurisdiction in the Spanish colonies of America are historically traced to Seville. While in practice the patriarchal honor given to Seville may be of small import, yet this ancient See of the last of the Western Fathers must ever be regarded as the source of Spanish-American canonical discipline.¹

The priests who accompanied Columbus on his second expedition received their faculties from Father Buil, who was appointed Vicar-Apostolic of the New World by Alexander VI. It was not, however, until 1511, that a practical acknowledgment of the rights of Seville as the Metropolitan of the dioceses about to be erected was manifested. In that year on the eighth of August, the first actual sees in the New World were created: at San Domingo, Concepcion de la Vega, and San Juan. The first Bishop to arrive was Alonso Manso and with him the American hierarchy may be said to have begun.²

In 1518, the Diocese of Baracoa in Cuba was erected, but four years later it was superseded by the creation of

¹ RYAN, *Diocesan Organization in the Spanish Colonies*, in the *Catholic Historical Review*, Vol. II, p. 146 seq.

² Pope Julius II erected the Province of Hyaguata, with Magua and Bayuana as suffragan sees in 1504, but they never existed except on paper. Their creation on account of the proximity to the mainland, is the foreshadowing of the hierarchy under which we now live.

the See of Santiago de Cuba and it was to this Diocese that our first parish, St. Augustine, organized in 1565, belonged.

The Church in Spanish-America was made independent of the Metropolitan See of Seville in 1545, when the archiepiscopal Sees of Lima, Mexico City, and San Domingo were erected. We are only concerned with the last two, for it is from these Provinces that ecclesiastical jurisdiction and organization in the southeastern and southwestern parts of the United States can be traced.

In the southeastern part of our country, the parish of St. Augustine, was subject ecclesiastically to the Diocese of Santiago de Cuba, which See was at first a Suffragan of the Province of San Domingo. During the next century and a half, subsequent to 1565, Florida received canonical visitations from the Bishops of Santiago and their representatives. As a result, the Holy See instructed the Bishop of Santiago to select an Auxiliary, who was to serve as his representative in Florida. Accordingly, Dionisio Rezino was consecrated in Yucatan in 1709 as titular Bishop of Adramyttium. From 1710 to 1763, Florida received episcopal supervision from the Auxiliary-Bishops of Santiago and in 1762 from the Ordinary of Santiago himself. By the Treaty of Paris in 1763, Spain ceded Florida to England in return for Manila and Havana and the subsequent years until 1783 were disastrous to the Church in that region. In 1783, Florida—then under the jurisdiction of the Diocese of Havana, erected in 1787—was restored to Spain and remained under her control until 1819, when the territory was purchased by the United States. Thenceforward, Bishop DuBourg of New Orleans, assumed control, notwithstanding the protests of the Bishop of Havana, who maintained that he had not been notified of the change by the Patriarch of the Indies. The question of jurisdiction was finally settled on November 5, 1826, when Bishop Portier became resident Vicar-Apostolic of the Vicariate of Alabama and the Floridas.

In the southwestern part of our country the Church was subject to Mexican Sees and in particular to the Archdiocese of Mexico City, which had been erected in

1545. As a Suffragan of this Province, the See of Guadalajara (erected in 1560) is of prime import, for our southwest enters on the stage of Church history as part of this diocese.*

The jurisdiction of the Bishop of Guadalajara over the future southwest of the United States was transferred to the Bishop of Durango upon the erection of the latter Diocese in 1620. The next ecclesiastical division came in 1777, when the Diocese of Linares was erected, and two years later the See of Sonora was established. These changes, therefore, bring us closer to the origin and development of the present Dioceses in the States of New Mexico, Arizona, Texas, and California. In brief, the Vicariate-Apostolic of New Mexico (which included Arizona), erected in 1850 by Pius IX, with the Rt. Rev. John Lamy as first Vicar, belonged ecclesiastically to the Diocese of Durango. To the Bishop of the See of Linares was given the jurisdiction over the present State of Texas from 1777 until it was created a Prefecture-Apostolic in 1838 under the administration of the Rev. John Timon, C.M.[†] The Diocese of Monterey (erected in 1850) was formerly part of the Diocese of Both Californias (1840) which in turn was subject to the Bishop of Sonora (1779). In 1851, when Lower California was severed from the jurisdiction of Bishop Alemany of Monterey, the last link with the Spanish-American hierarchy was broken.

II. FRENCH ECCLESIASTICAL JURISDICTION

The Archbishop of Rouen was the first to exercise jurisdiction over the country that was called New France, which at that time included the great central valley of the United States. Consequently in 1647, he appointed Father Jerome Lalemant, as Superior of the Missions in Canada. Notwithstanding the protests of the Archbishop, the Holy See thought it necessary to erect a Vicariate-Apostolic in Canada in order that more personal supervision could be exercised over the growing Church in this continent.

* RYAN, *Ecclesiastical Jurisdiction in the Spanish Colonies*, in the *Catholic Historical Review*, Vol. v, p. 5.

† Erected as a Vicariate-Apostolic in 1841, with the Rt. Rev. John M. Odin, D. D., as first Vicar-Apostolic.