Notes on the History of Catholics in York County


October 9th - 15th, 1927
To the memory of the Clergy of France,  
whose timely and lavish generosity had 
so notable a part in the success of 
the War of the Revolution.

Here is reproduced a translation of the first page of the receipt for $6,000,000 voted to King Louis XVI, for the prosecution of the War for American Independence. It bears Savalette's signature. The translation is as follows:

"I, Charles Pierre Savalette, King's Counsellor, Keeper of the Royal Treasury, doth depose to have received moneys in this city of Paris from M. Francois David Bollioud de Saint-Jullien, receiver general of the clergy of France, to the sum of twenty-nine million, one hundred and eighty-one thousand, six hundred and twenty-nine livres, three sous, one denier (farting) in gold louis, silver and currency, making a free gift of thirty millions voted to His Majesty to assist (certain) needs of the State, by Messieurs the clergy of France in their general assembly held by permission of the King in this city of Paris in the year (1781)."
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INTRODUCTION

The following pages make no pretension to be other than a collection of notes from various sources to show the Catholic people of York County the richness of their history. Perchance our non-Catholic friends may also realize with us something of the high romance of the Catholic adventure in the new world here in our own prosaic locality where, in a busy industrial life, we expect so little romance.

The history of York County touches the history of the world at so many unexpected angles. The religious wars of Europe, the Stewart uprisings, the tragic history of the Jesuits, their suppression and their restoration, the equally tragic history of Louis XVI., and the French Revolution, all had their repercussions among the hills and along the water courses of our own countryside.

York County has had its Old Mortality, that quaint character described by Sir Walter Scott, who, after one of the Stewart uprisings, went about Scotland with his chisel and mallet, cutting more deeply the inscriptions on the tombstones of the Covenanters, so that later generations might not forget the heroes he loved and the cause for which they died. So in the Conewago Valley, John T. Reily, a newspaper man, on his own printing press, has preserved for us the records of births, deaths and marriages, old deeds and documents, together with the traditions of the old people of the Conewago Settlement living during his time. He has thus collected in many volumes all that he could gather to perpetuate the history of his beloved Conewago, mother of Pennsylvania Catholicism, covering a period of over two hundred years.

It would therefore be impossible to collect notes on the Catholic history of York County without making extensive use of Reily's researches. The 150th Anniversary of the Church in our locality would not be complete, therefore, without a full acknowledgement of his long years of labor against great difficulties.

Reily made no pretensions to being a trained historian. He called his work "a mass of free, raw material, collected, preserved,—the wheat gathered in the barn of Catholic Church history to be put to better use by abler men in after years, the chaff to be scattered by the winds of time.....The Collection is the work of our hands through means saved by the practise of self-denial in little pleasures and possessions, and the work done in such spare moments as are allowed in life in business. Every form we put to press, sheeted every sheet and set up and distributed much of the type. It shows what can be done, little by little, in a year or two, even under adverse circumstances of poverty and bad health....It has been impossible to make a complete index, for every page is filled with names, dates and facts....The reader will take into consideration the mass of work and the fact that we had to pick it up one minute and lay it down the next. For the rest, we ask the broadest and most favorable construction...." Introduction to Vol. II, Collections and Recollections.

A complete set of Reily's Collections and Recollections is now almost impossible to secure; no more than two volumes were available for these notes.

For the notes on the French Alliance acknowledgments should be made to Miss Elizabeth Kite, who supplied the documentary references. Indebtedness to the Reverend Doctor Peter Guilday, of the Catholic University, for Professor Dwight's address at Faneuil Hall, Boston, on the French clergy's gift to America, should also be expressed.

Thanks are also due to Miss Marie P. Borgel for her unwearied help in typing and retyping these notes, and to Miss Myrtle B. Duke for her generous assistance in acting with Miss Borgel as secretary during the process of work in collecting this material.

A.D.G.
THE RIGHT REVEREND PHILIP R. McDEVITT, D.D.,
Present Bishop of the Diocese of Harrisburg
CATHOLICS OF MARYLAND FIRST IN ANNALS OF MARYLAND TO MAKE RELIGIOUS FREEDOM BASIS OF STATE

George Calvert, the first Lord Baltimore, secured from Charles I. of England a charter for a Catholic colony in America where the persecuted Catholics of Great Britain might find a refuge. George Calvert himself drew up the charter, but did not live to receive it, so that it was issued to his son, Cecil, June 20, 1632.

The charter defined by explicit bounds a tract of land containing nearly double the present area of Maryland, embracing what is now the State of Delaware, a tract in southern Pennsylvania, including what is now part of York and Adams Counties, and the valley lying between the north and south branch of the Potomac River.

Complete religious toleration had been from the foundation of the Colony the inviolable rule and practice of the provincial government. In 1649, the second Lord Baltimore drew up and submitted to the Assembly the famous Act of Toleration, "the first," in the words of the historian Bancroft, "in the annals of mankind to make religious freedom the basis of the State." The majority of the Assembly were Catholics, but the act was passed without a dissenting voice.

MARYLAND CATHOLICS DEPRIVED OF LIBERTY THEY HAD ESTABLISHED FOR OTHERS

There were several Puritan rebellions against the proprietaries by malcontents who had sought refuge in Maryland from Virginia, where they had been required to conform to the Church of England. These people who had been permitted to practice their religion without hindrance, and had not been taxed for the support of a state church as they had been taxed in Virginia, felt it to be a grievance to be ruled by a "Papist." During their short usurpation of authority, they revoked the Act of Toleration and declared Catholics ineligible to office. Later on Lord Baltimore was again reinstated, and religious toleration re-enacted.

Finally, however, after many disturbances by those who wished to secure a Protestant ascendancy, the malcontents took advantage of the Orange Revolution in England (1688) to overthrow the proprietaries entirely. William and Mary were appealed to, and the third
Lord Baltimore, "without the charge of a single offense against him, except that he was Catholic, without a trial by a jury of his peers, against his earnest protest, and notwithstanding the remonstrances of a respectable number of Protestants in several of the counties, was deprived of all civil and political authority conferred upon him in the charter, and remained so deprived until his death in 1715." (Article "Maryland," in the Catholic Encyclopedia.)

Maryland was converted into a Royal colony, and a governor was sent over from England. Encouraged by the English government, the new provincial authorities now began a reign of bigotry and intolerance that ended only with the Revolutionary War. Catholics in Maryland were deprived of every vestige of the religious freedom they had extended to others. It became a penal offense for them even to send their children to France to be educated in the Catholic faith. The purpose was to drive the Catholics out of Maryland entirely. Charles Carroll, father of Carroll of Carrollton, wrote, "Maryland is no longer a fit place for a Catholic to live in." After consulting with others of the great landholding families of Maryland, he went to France and began negotiations for a large tract of land in Louisiana, where the Catholics of Maryland might emigrate in a body. Some Catholic families did leave Maryland and came up into Pennsylvania. Others later went west as far as Kentucky.

**LINE DRAWN BETWEEN TWO PROVINCES MAKES CONEWAGO PROVIDENTIALLY A PENNSYLVANIA SETTLEMENT**

The drawing of the temporary line between Pennsylvania and Maryland in 1732 seems providential; for it left Conewago definitely within the bounds of Pennsylvania and thus free from the vexations and disabilities of the penal laws of Maryland. Mass was still being said secretly in the home of Colonel Owings, but eight years after the temporary line was run, the Society of Jesus sent out from Germany two missionaries to minister to the Germans of Pennsylvania. One of these was Father Wapeler, who in 1741, the year after his arrival, built the log church at Conewago.

**FIRST WHITE MAN TO VISIT YORK COUNTY, A FRENCHMAN**

According to Walter George Smith, the distinguished jurist, who has made researches in the early history of Pennsylvania, the first white man to enter the State of Pennsylvania was a Frenchman who came from Canada, Etienne Bruelle, a companion of Champlain. He explored the valley of the Susquehanna River from New York to Maryland in the winter of 1615-16, as described by Champlain in an account of his voyages. (Article on Pennsylvania, Catholic Encyclopedia.)

**PENN'S IDEA OF GOVERNMENT THOROUGHLY CATHOLIC**

William Penn organized his colony in 1681. He enacted laws that established religious liberty for all who believed in one Almighty God. In the preface to his "Frame of Government" may be found Penn’s fundamental views on political questions. Thus he wrote: "Governments rather depend upon men than men upon Governments; let men be good, and the Government cannot be bad; if it be ill, they will cure it. Though good laws do well, good men do better; for good laws may -art (i.e. lack) good men and be abolished or evaded by ill men; but good men will never want laws nor suffer ill ones. That, therefore, which makes a good constitution must keep it, viz.: men of wisdom and virtue; qualities that because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth. For liberty without obedience is confusion, and obedience without liberty is slavery." (Article on Pennsylvania, Catholic Encyclopedia.)
Walter George Smith, in the above quoted article, says that Penn's tolerance of other forms of belief was in no way half-hearted and that he inspired the Society of Friends with feelings of kindness towards Catholics. He adds that during the French and Indian War, when hostility to France led to an attack upon the Catholics of Philadelphia by a mob after Braddock's defeat, the Quakers protected them.

THE COLONIAL CATHOLICS OF PENNSYLVANIA

The first priest who can accurately be traced in Pennsylvania was Rev. John Pierron, of Canada, who, in 1673, made a tour through Maryland, Virginia, and New England. The orderly history of the Church in Pennsylvania begins in 1720....In 1727 there came to Philadelphia 1,155 Irish, besides their servants. Later in the same year 5,600 arrived, and 5,655 in 1729. This migration resulted from the unjust laws drove from the north of Ireland, between 1700 and 1750, some 200,000 Presbyterians, most of whom came to Pennsylvania. (Catholic Encyclopedia, Pennsylvania.)

"The Scotch Presbyterians who defended Londonderry were treated little better than the Irish Catholics who besieged it." (Encyclopedia Britannica, Ireland.)

The Catholics during the Colonial period were Irish, Scotch, French, German, and a few English. The First German Catholics accompanied Pastorius and his little band of Mennonite weavers to Germantown in 1683. Afterwards the Germans came in large numbers and the Catholics among these made up the greater part of the Catholic Church in Pennsylvania.

A remnant of the Acadians were settled in Lancaster County, and probably some of them drifted to York. The citizens of Lancaster petitioned the Legislature for the passage of an act to disperse the inhabitants of Nova Scotia who had been thrown upon them; and it was enacted that the overseers of the poor of the several townships make provision for them and secure them employment. Such of their children whose parents or friends were unable to maintain them were to be bound out to kind masters and mistresses, on the best terms that could be obtained, until they were of age, on condition the children were taught to read and write English. (See Rupp's History of Lancaster County, pp. 303-306) Rupp states that the so-called Scotch-Irish refused to take the Acadians as bound servants, but that the Germans received them. That the Acadians were driven from their homes in Nova Scotia for their religious faith, no one disputes. Their lot was a tragic one wherever they went. The Quakers treated them with kindness, though Governor Morris called them "scorpions in the bowels of the country." (Guilday, Life and Times of John Carroll.)

Anthony Benezet, a Philadelphia Quaker, in a letter written "17th of 10th month 1779" to the French Minister Plenipotentiary, Conrad Alexandre Gerard, says in regard to the Quaker attitude towards Catholics:

My Dear Friend:

The uprightness which I have had occasion to observe in thy sentiments, and the kindness which thou hast shown me, encourage me to salute thee with a veritable affection; and I believe that thou wilt permit me to communicate to thee my feelings upon some matters which are of consequence with respect to that Christian philosophy which is the foundation of all truth....

We can with truth and hardihood appeal to all who survive of the ancient inhabitants to testify that Quakers from the first establishment in this country, have desired liberty of conscience and that quality of justice, in favor of the different sects which have come to establish themselves here. Notably the Roman Catholics, against whom the English populace have always had a particular prejudice. When the Quakers were in the Government, and also as private individuals, they have
protected them so far as was in their power. Testify the thousands and thousands of francs which we raised among ourselves to aid the poor Acadians when banished from their country, and the pleadings which we presented in their favor to the Assembly of Pennsylvania, to the Governor of Acadia, and to the King of England himself, by the hand of our Proprietor, Thomas Penn. We have even obtained a considerable subscription to pay a lawyer to plead their cause at the Council of the King.... (Translated from the original in the Correspondence of Gerard aux Affaires Etrangeres, Paris. Published in American Historical Records, 1920, E.S.K.)

During the French and Indian War, the Pennsylvania authorities were suspicious that the Catholics of the Missions might be favorable to the French, and General Louden, commander of the British Army, on April 28th, 1757, ordered an examination of the Catholics in York and Cumberland Counties. The report showed that the number of Catholics in York County under the pastoral care of the Rev. Matthias Mannsers, were 116 Germans and 76 Irish. It is possible that this fell far short of the actual number of Catholics in this part of Pennsylvania. No evidence that they had done anything to aid the French was forthcoming. On the contrary, the following unmistakably Irish names appear signed to a petition from the citizens of York County appealing to the Governor for aid against the attacks of the Indians, immediately following the defeat of the provincial forces at McCord's Fort, April 2nd, 1756: James Murphy, William McCleary, William Carney, Andrew Shannon, John Carnahan, John Murphy, Arthur McConeme, James Carroll, John Carrol. Among seven men killed in Captain Hance Hamilton's Company from York County, in an attack on the Indians at Sidling's Hill, are two Irish names, John McCarty and John Kelly.

Dr. Peter Guilday, in his Life and Times of John Carroll, estimates the number of Catholics in the colonies at the time of the Revolution as roughly 20,000, out of a population of 3,000,000. The most of these were in Maryland, the rest in Pennsylvania. The number of crypto-Catholics in the other colonies is unknown. They were not permitted to practice their religion and had no priests to minister to them.

CONEWAGO, THE FIRST CATHOLIC SETTLEMENT IN PENNSYLVANIA

The Conewago settlement in what is now York and Adams Counties was the first Catholic settlement in Pennsylvania. From Prince George's County, Maryland, came John Digges, a Catholic gentleman of Cavalier stock, a lineal descendant of Sir Dudley Digges, who lost his life in the service of Charles I. of England. Sir Dudley's son, Edward, became one of the first Governors of Maryland and his son William settled permanently in the Colony. One of William's sons, Edward, married Mary Carroll, a sister of Archbishop Carroll. Another son, Ignatius, was the father of John Digges, of "Digges Choice."

On January 14th, 1726, this John Digges obtained from Charles Calvert, the fourth Lord Baltimore, a grant of ten thousand acres of land where the towns of Hanover and McSherrystown now are situated. The whole of Penn Township, part of Heidelberg, in York County, and parts of Conewago, Germany and Union Townships, in Adams County, were included in this grant. This original title to the land was given twelve years before the temporary line between Pennsylvania and Maryland was run, and nine years before the heirs of William Penn had purchased from the Indians the rights to lands west of the Susquehanna River. John Digges took up this unoccupied land under the advice of a famous Indian chief named Tom, from whom Tom's Creek, near Frederick, Md., is named, and it became known in the subsequent boundary disputes between the two provinces, as "Digges' Choice."
The first settlers on Digges' Choice were English Catholics from Maryland. Later German and Irish settlers in Pennsylvania, many of them Catholics, pushed west of the Susquehanna River.

John Digges, soon after he obtained his grant of land, came to Conewago and settled, bringing with him a surveyor, Colonel Robert Owings, and some colored servants. His son, Dudley, married the daughter of John Lilly I., who came from London, England, and settled at Conewago in 1730. The next oldest documentary evidence, according to Reily, is a land title of John Digges to Adam Johns, conveying land to him near the place where Robert Owings resided, called "The Blue Spring."

During the border troubles between Maryland and Pennsylvania, Dudley was killed in a land dispute, February 26th, 1752. His father, John Digges, presented a petition to Benjamin Tasker, President of Maryland, stating that his son had been murdered within the Province by Martin Kitzmiller, and others.

**A COLONIAL CAUSE CELEBRE**

The trial was a famous one and took place in York in the Fall of 1752, in a private house. The Attorney Generals of the respective Provinces attended, Tench Francis representing Pennsylvania and Henry Darnall, a connection of the Digges family, representing Maryland. The Chief Justice of the Province of Pennsylvania presided, the two Associates assisting. The Secretary of the Province, Richard Peters, attended and was a witness, and afterwards sent to the Penns in England a detailed account of the trial. (This letter is published in full in Reilly's Collections and Recollections, Vol. II, pp. 252-257.)

John Digges, soon after his son Dudley was killed, returned to Maryland, where he died in 1760.

**EARLY SETTLERS OF YORK COUNTY**

Settlers from Maryland had pushed northward through Baltimore County and reached the Codorus Creek almost as early as 1700. The local histories of York and Lancaster Counties show that from 1700 to 1720 the "barrens" and the land along the Codorus Creek to the Susquehanna River was originally settled by Marylanders, most of whom were Catholics. Those who came into the Valley of the Codorus about 1750 were Protestants.

John Digges had given grants to numerous settles on his tract, and these, with other titles in the southern part of York County, were the cause of constant trouble between Maryland and Pennsylvania until the Mason and Dixon line was run, in 1768. There had been long litigations in Chancery between the two Provinces subsisting since 1683, and many orders in Council for temporary settlements. John T. Reily, in his Conewago Collections, says that the claims to the Digges land were never settled, but seemed to have died out. "The majority of the settlers acted honorably, as can be seen from the old deeds still preserved. Most of them held titles under Lord Baltimore first, and after the temporary line was run, in 1739, they secured releases from the Penns."

Many of the original families of the Conewago settlement are still living in the neighborhood. Their descendants can be found at this time throughout Pennsylvania, Maryland, and Virginia.

At Conewago, according to Mr. Reilly, the records of the old tombstones, partly preserved, show births as early as 1696, and the earliest death 1730.
CONEWAGO CHAPEL, THE MOTHER PARISH OF PENNSYLVANIA

Conewago Chapel, near McSherrystown, is not only the mother church of the Catholic Parishes of Pennsylvania, but it is the oldest place of religious worship of any denomination west of the Susquehanna River. It was founded by the Jesuit Fathers as early as 1721, when the first mass was said by the Rev. Joseph Greaton, S.J., at the home of Colonel Robert Owings, an old stone house, still standing about a quarter of a mile from the site of the present church. The first log church was built in 1741. The present stone edifice was erected in 1787, and was the first church building in the world dedicated to the Sacred Heart, the second being the Royal Basilica at Lisbon. (See Life of St. Margaret Mary Alacoque, by Rt. Rev. E. Bougaud, D.D., pp. 381-382.)

The parsonage was built at the same time as the church, and the entire group of buildings is of red sandstone dressed and quarried at East Berlin. The farm attached to the church was at that time 500 acres.

When the present church was erected, according to John T. Reily, it was "one of the largest buildings for public worship as yet in the interior of the country exclusive of towns and cities."

In an article on Germans, the Catholic Encyclopedia says about Conewago Chapel during the time Father Pellenz, S.J., was superior: "It is not probable that there was any larger or indeed appreciable number of Catholics in any other colony at that time, with the exception of Louisiana, whose French inhabitants shared and honored their religion, whereas most of the English colonies had severe laws against the 'Papists.' " Reily says of Conewago, "Being a Catholic settlement with friendly Protestant neighbors, there is no record of the Catholics ever having been disturbed."

Conewago Chapel bore the name of St. Francis Regis, in earlier times, and as a Mission received aid from the Society of Jesus in England. From 1760 to about 1800 money was received from the Sir John James Mission Fund of London.
"People are buried there who were born as early as 1650 or before. It was missionary territory as early as 1700...."

"Rev. Joseph Greaton, S.J., came to Maryland in 1721, and was the first missionary of Conewago until about 1730, when he extended his labors across the Susquehanna, which resulted in laying the foundation for the Catholic Church in Lancaster and Philadelphia. From 1730 to 1741 other Maryland missionaries followed him at Conewago, holding services at the home of Robert Owings. In 1741 Rev. William Wappler, S.J., built a log 'Mass House' at Conewago. It was attended from Hickory, then Baltimore County, Md. In 1765 the church was enlarged, and a room or two added by the first resident pastor, Rev. Matthias Manners, S.J., who came to Conewago about 1750. In 1787 the present church was built by the Rev. James Pellenz, S.J." (John T. Reily's Collections and Recollections, Vol. II, p. 2)

**THE OWINGS HOME--THE FIRST "MASS HOUSE" IN PENNSYLVANIA**

"Among those who came to the settlement with John Digges was Colonel Robert Owings, a surveyor. He was born in 1692 and died at Conewago in 1759. He had a grant of 500 acres, called Bear Garden, by letters patent, granted and dated October 8th, 1733, from 'The Right Honorable Charles, Lord Baron of Baltimore, and Avalon,' etc., 'under the great seal of said Province.' This tract bordered on Slagle's Run and the Little Conewago, and extended eastward, now three farms, in possession of the Sneeringers.

"In the center of the tract, on a slight elevation, is this colonial homestead. Previous to the arrival of Colonel Owings and the Digges family this spot had already become a sacred place. For as early as 1721 the first Mass was said here and instructions given for the benefit of the Christian Indians inhabiting the Conewago Valley, for this was the gateway through which the Jesuit Missionaries from Maryland made their journeys by way of Lancaster and Goshenhopen to Philadelphia.

"A burying ground was attached to this place, and the house continued to be used for church purposes until the log church was built, in 1741, a quarter of a mile southward, on a higher elevation, now occupied by the present building of Conewago Chapel.

"The Owings' home, with its large room and wide hall, in which people used to stand to hear Mass, was evidently built with that intention, and was supplied by friends in Maryland with altar furnishings and vestments, the chalice belonging to Bohemia Manor, being brought to Conewago in 1750.

"It was built to appear as a private dwelling, so as not to be an open violation of the penal laws of England. Churches so built were called 'Mass Houses.' The church at Conewago had three rooms, one in which services were held and two that were used for house-hold purposes." (J. T. Reily's Conewago Collection, pp. 43-44.)

**ST. PATRICK'S CHURCH, YORK**

St. Patrick's Church, York, began also as a "Mass House;" and the records of its early history have long been lost. Judge Gibson, in his History of York County, says:

"In attempting to write the history of this Church, it is difficult to get accurate information. As early as 1750, John Moore secured lot 395, the present site of St. Patrick's Church. On June 20th of the same year, John Moore shortly erected thereon a stone dwelling house. In 1776 it was purchased from the heirs of Casper Stillinger by Joseph Smith, who presented it to the then small Catholic congregation to be used as a place of worship.... The York congregation was presented with a place for the freedom of worship the same year our forefathers were presented with the inestimable boon for which
they labored so long, viz.: Liberty and Independence. After considerable remodeling, this old stone dwelling house was converted into a place of worship and dedicated."

When the first Mass was said in York is not known, as there are no records of the parish until 1776. The congregation was in existence as early as 1750, and was attended by the Jesuit Missionaries from Conewago. After its dedication, the old stone house continued to be used until 1809 when, to quote Mr. Prowell, in his History of York County:

"Rev. Thomas (?) Neale, of Georgetown, Maryland, now District of Columbia, visited York, and finding the church too small, determined to build a new one. As there was some doubt about the legality of the deed, Father Neale resolved to obtain a new deed, and succeeded in having the heirs of William Penn grant him the following deed:

"To the Rev. Thomas Neale, in trust for his heirs and assigns, to and for the only proper use, and in behalf of the Roman Catholic Congregation of York, their successors and assigns forever. Sealed in the presence of John Small and John Forsyth.' "

THE JESUITS WHO VISITED YORK MEN OF DISTINCTION

The Jesuit fathers who visited York and Conewago to administer the Sacraments to the local Catholics were among the most cultured men in the Colonies. Those from Maryland came from the English gentry, and some of the German priests who developed Conewago as a Mission were members of some of the noblest families of Europe; and all of these priests were educated in the great universities of Europe. The landholding families of Maryland usually sent their children, girls as well as boys, to be educated abroad, a custom which the Maryland authorities tried to stop. The Neales, the Diggeses and the Carroll families all gave more than one son to the Society of Jesus. The names
of two of the Neales are attached to the deeds of the churches, both of Lancaster and York. A Thomas Digges was superior of the Jesuits from 1750 to 1753. John Digges, of Digges’ Choice, had a son, John Digges, Jr., who entered the Society of Jesus and died in 1749.

**REV. JOSEPH GREATON, S.J. AND SOME OF HIS SUCCESSORS**

The records of the English Province of the Society for Jesus say that Catholicity was introduced into Pennsylvania "about the year 1720," by Rev. Joseph Greaton and others. (Laity's Directory for 1822, quoted by Reily.) Father Greaton was born in 1680, entered the Society for Jesus July 6th, 1708; was ordained and came into the Province of Maryland in 1719. Besides establishing the Mission at Conewago, he built old St. Joseph's, at Philadelphia. He labored there until 1750, being Superior of the Missions in Pennsylvania and Maryland, which were associated together. In 1750 he was recalled to Maryland, and died at Bohemia in 1752 or 1753.

Rev. William Wappeler, S.J., who built the first log church at Conewago, was said by Archbishop Carroll to be a man of "much learning and unbounded zeal," and is said to have reclaimed many to the faith of Christ during the eight years he remained in America. He was born in Westphalia, in 1711, and entered the Society of Jesus in 1728. He was sent to America in 1740, and built not only the log church at Conewago, but the first log church at Lancaster, both in 1741. Ill health compelled his return to Europe in 1748, and he died at Bruges in 1781.

Rev. Matthias Manners (Sittensberger) was the first resident priest at Conewago. He began his labors in this vicinity about 1750, and must have been the first priest to have visited the Catholics of York. He was born in the diocese of Augsburg, Germany, in 1719, and died at Bohemia Manor, Md., in 1775. John T. Reilly says that he was regarded by the people of Conewago as a "great man" --and acted in the capacity of a Provincial.

Rev. James Pellenz, S.J>, Superior of Conewago from 1768 to 1800, who built the present Conewago Chapel, was born in Germany in 1727 and entered the Society of Jesus in 1744. He filled the office of Vicar General for Bishop Carroll in 1791, and was present at the first Council of Baltimore. He died at Conewago, March 13th, 1800, and is buried under the church.

"Rev. Adolphus Lewis De Barth (Walbach) was a Conewago off and on from 1800 to 1826. He became manager of the estate in 1811, for those who held the title on the part of the Society of Jesus and was at that time a resident of Adams County, according to the Letter of Attorney from Rev. Francis Neale, on file in the Recorder's Office of said county. Father De Barth was the son of Count De Barth and Maria Louisa de Rohme; born at Munster, Upper Rhine, Nov. 1st, 1764; ordained at Strasburg in 1790; driven from France by the Revolution, he came with his father to America; assigned to missionary duty by Bishop Carroll, he labored at Bohemia Manor, Lancaster and Conewago; was Vicar General to Bishop Egan, and after Bishop Egan's death was Administrator of the Diocese; and himself twice declined the Bishopric. He was the brother of Colonel John De Barth Walbach, U.S.A. Father De Barth is remembered by some of the old citizens of Conewago as a very earnest, faithful priest, and a cultured man....

"The names of two distinguished priests are met with at Conewago, who deserve a short notice, for few are acquainted with their history; they are Rev. Virgil Barber, in 1836, and Father Samuel Barber, about 1845. Daniel Barber, a Congregationalist minister in New England, became a Catholic in 1816. Virgil Barber, his son, also a Protestant minister, entered the Church with his father. He was born May 9th, 1782; went to Rome
in 1817, was ordained there, labored in Pennsylvania and Maryland, became Professor of Hebrew in Georgetown College, where he died March 27th, 1847. Mrs. Virgil Barber and their four daughters became Sisters, and the son, Samuel, joined the Society of Jesus (Reily's Conewago Collections, pp. 157-158.)

**PRINCE DEMETRIUS GALLITZIN**

One of the most famous missionaries of America was Prince Augustine Demetrius Gallitzin. He was the second priest ordained in America by the newly elected Bishop John Carroll. Prince Gallitzin added 6,000 converts to the Catholic Church during his missionary activities.

In 1795 Father Gallitzin was appointed missionary to a vast territory in Pennsylvania, western Maryland and Virginia. For four years he made Conewago his headquarters, as it was the gateway into the western and northern part of Pennsylvania. From Conewago he went on his long journeys by sledge into the Allegheny Mountains, suffering all the hardships of the missionary and the pioneer. He was a man of slight frame and delicate health, and the story of his achievements in spite of almost insurmountable difficulties, is one of the romances of Pennsylvania history.

The Rev. Prince Gallitzin was the son of Prince Demetrius Gallitzin, Russian Ambassador at the courts of France and of the Netherlands, Chamberlain and Privy Councillor of the celebrated Catherine II. Of Russia. He was the friend of Voltaire and of Diderot, and brought up his son in an atmosphere of skepticism and contempt for religion.

The mother of Father Gallitzin was born Countess de Schmetten, daughter of one of the heroes of Frederick the Great, Field Marshall Count de Schmetten. She was a woman of great cultivation, and in the German city of Munster she surrounded herself with a court of scholars and literary men, among whom was the poet Goethe. While influenced by the skepticism of her age, she was at heart deeply devout. She had been brought up a
Catholic and finally returned to the faith of her childhood. She contributed towards the conversion, in 1800, of the famous Count de Stollberg, which had such a profound effect upon many circles of German society. It was to the prayers of his mother that must be attributed the conversion of young Demetrius.

Prince Augustine Demetrius Gallitzin was born at the Hague, the 22nd of December, 1770, while his father was Ambassador from Russia to the Court of the Netherlands. He was born and bred in the schismatical Greek Church, but he ascribes his lack of religion to the intimacy of his family with "a certain famous French philosopher." All his relatives were either Greeks or Protestants, but he said that he "resolved to embrace that religion which upon an impartial inquiry should appear to me the pure religion of Jesus Christ. My choice fell upon the Catholic Church, and at the age of about seventeen I became a member of that Church."

The young Gallitzin was destined by his family for a military career in the service of Russia. He was, therefore, appointed aide-de-camp to the Austrian General Von Lilien, who commanded an army in Brabant in the first campaign against the French Revolutionists. The sudden death of the Emperor Leopold, and the murder of the King of Sweden determined both Prussia and Austria to exclude foreigners from military service. As Russia was not taking part in the hostilities, young Gallitzin was debarred from participation in the European War. His parents therefore decided that he should spend two years in travel in America.

He landed in Baltimore October 28th, 1792, with letters of introduction to Bishop Carroll. He had at first no thought but of travel and observation in the new world. But the Reign of Terror, and the military successes of the French Jacobins, with what seemed to be the subversion of the whole social order in Europe, directed his thoughts more than ever to religion and to the uncertainty of wealth and worldly honors. He decided, therefore, to enter the priesthood and to offer himself to the American Mission. Archbishop Carroll afterwards said that he never knew anyone to have had a clearer vocation.

For years he was the only priest in what are now the Dioceses of Pittsburgh, Altoona and Erie, and part of the Diocese of Harrisburg. But he had the Russian's love of the land, and he believed that only by Catholic settlements would the Church become rooted in America. He deplored the collection of poor immigrants at the seaports, and set about plans to purchase a large tract of land in Pennsylvania where the poor could settle, and own their own land. Hence his great experiment in what is now Cambria County, which with sawmills and equipment, absorbed, according to Father Heyden, his biographer, at least $150,000. It was all that he was able to save from his almost fabulous fortune which he had sacrificed by becoming a priest and by remaining in America. The story of his struggle with debts and with the financial burden of this experiment is one of the most interesting and pathetic stories of American pioneering.

We have heard a great deal about that other great Russian, Count Tolstoi-his love for the peasants and his sacrifices of wealth and rank, to live as a peasant on the soil. But how many Americans have heard of this Russian in the American forests, greater than Tolstoi not only in rank but in self-abnegation? The gigantic sacrifices of this Russian Prince and Catholic priest in the wilds of Pennsylvania is part of the history of our country of which every Catholic should be proud. (See Life of Prince Gallitzin, by the Very Rev. Thomas Heyden, of Bedford, published by Murphy & Co., 1869.)
BARON DE BEELEN BERTHOLF

St. Patrick's Church, York, can lay claim to a distinguished layman whose prolonged residence in York has become a matter of historical importance. "When Joseph II. attempted to open the River Scheldt, he designed to establish commerce between Belgium and the United States, and to promote this end he sent the Baron de Beelen Bertholf to reside in Philadelphia, not as an accredited minister, but as an observer and correspondent. When the Continental Congress adjourned its sessions to York, the Baron also removed there, and made that his home pretty much until his death. Local tradition says that he lived there in great style. The Conewago Jesuits were well acquainted with the family. His son, Anthony, lived in Pittsburgh (see Lambing). He had another son who died East, and a death record at Conewago of a Francis Beelen may be the same....The Baron and his wife are buried at Conewago. When the new part was built, in 1850, it covered their graves, and the marble slab was laid in the floor in the aisle near the Blessed Virgin's altar. It reads: "In memory of Frederick E. F. Brn. De Beelen Bertholf, who departed this life the 5th of April, 1805, aged 76 years. Joanna Maria Theresia, his wife, who departed this life the 11th of September, 1804, aged 72 years. May they rest in peace." It is said that a contagious disease prevailed when the Baron died. The man who brought the body from York left the coffin standing in front of the church and hurried away. There it stood all day, everyone in dread of the disease. Towards evening Father De Barth sent over to the Lilly farm for help, and two colored men came and assisted him in the last sad duty in the burial of the once distinguished man." (Reily's Conewago Collections, p. 158.)

The records at the Register's Office at the York County Court House show that on April 10th, 1805, letters of administration were granted on the Estate of Frederick E. F. Beelen to Francis de Beelen and William Jenkins; that on the 20th day of May, 1805, Francis de Beelen presented to the Orphans' Court a petition averring that Frederick Eugene Francis Baron de Beelen died seized of a house and seven acres of land in the village of Bottstown adjoining land late of Christian Sinn, Jacob Gartner, Jacob Carroll and the Borough Line, which means the west line of the Borough of York; that Bottstown was a village in West Manchester Township adjoining the Borough of York; that he died intestate, leaving to survive him five children, Francis, the petitioner; Antonius, a son; Theresia, intermarried with Charles H. Bantley; Philipinna, intermarried with William Jenkins; praying the Court to make petition. On June 25, 1805, this real estate was awarded to Francis de Beelen at a valuation of $1,246.44.

In the York Historical Society Rooms, at the Court House, is a pen and ink sketch of Baron de Beelen. It shows him driving to Mass at St. Patrick's Church, and was drawn by a contemporary named Lewis Miller, a wood carver by trade.

DR.POCHON, WHO INTRODUCED USE OF TOMATO

Another interesting Catholic layman who settled in York during the French Revolution, was a physician named Pochon, a short account of whom is found in Reily's Conewago Collections, pp. 105-6.

"In 1777, Dr. Charles Julien Pochon left Arras, Calais, France, for San Domingo, and settled in Trou, on a plantation named "Roche-Platte." In 1780, he married Francoise Genevieve de la Porte, who was the widow Perthius....In June, 1790, this Dr. Pochon, with his wife and son, Charles Francois Pochon, and Fanchette, a slave, came to Hanover, York County, Pa. (Notary's Certificate). In August, 1793, they all removed to York; while there Dr. Pochon sent for tomato vines, and, planting them, introduced that vegetable which was then unknown. This tradition in the family is confirmed by outside
testimony. We often heard old Mr. Oaster relate that the people said the Frenchman was crazy when they saw him eat the tomatoes which they thought were poison and long classed as "uhnghrout" by the old Germans, now a popular dish and canned by the million. The son, Charles Francois Pochon, 9 or ten years old, was sent to St. Mary's College, Baltimore....Dr. Charles Julien Pochon was naturalized in 1805. It is not known whether his wife Francoise Genevieve de la Porte, died in America or during a stay abroad.

"In the early part of the last century there was quite a French colony in Baltimore and Dr. Pochon knew many of the priests at St. Mary's, where his son was being educated. At a dinner there he first met Prince Gallitzin, known as Father Schmid with whom he became intimate. When the son grew up he shared the friendship Father Gallitzin often visited them; and they rode over the mountains in Cambria County, to stay with him, wrapped in great robes, which also served to cover the horses. (John T. Reily's Conewago Collections, pp. 105-106.)

FOUNDATION IN AMERICA OF TWO GREAT FRENCH RELIGIOUS ORDERS
PART OF EARLY HISTORY OF YORK AND ADAMS COUNTIES

It is not generally known that what is called the "Seminary Farm," near Abbottstown, has been associated with the foundation in America of two great French religious orders, the Sulpicians and the Cistercians or Trappist monks. The place is at the foot of the Pigeon Hills about five miles north of Hanover, on the borders of York and Adams Counties.

There was in America no organized community of priests since the suppression of the Jesuits in 1773; so that Bishop Carroll's greatest need was the development of a native American clergy. This he could not hope to do without a seminary. The Sulpicians, who had been suppressed in France during the Revolution, filled this need of the infant Church in America, and St. Mary's Seminary, in Baltimore, was established.

In 1806, Father Nagot, the venerable Superior of St. Mary's, established a school for boys in the Pigeon Hills to prepare them for entering the Seminary at Baltimore. According to Reily, in his Conewago, a Collection, the land was originally taken up by warrant from the proprietaries of Pennsylvania, issued July 26th, 1750, to Henry Gearhart (or Kingheart, illegible in old deed), and descended to the Lorimores. It contained about 273 acres, and was conveyed to Joseph Heront, April 4th, 1794, for one thousand pounds, gold and silver, which would seem to have been a very high price. He improved the property, opened a select school and called it "Herontford." He was a private gentleman who came from France during the Revolution to escape the Reign of Terror. He purchased the land as above the same year of his arrival in America. On August 1st, 1812, he was ordained to the priesthood and entered the Order of St. Sulpice. He became treasurer of St. Mary's College, Baltimore. His name is last mentioned in the deeds of the Seminary Farm about 1810. In 1817 he went to the Island of Martinique, where he died April 8th, 1818. He was born in Lyons, France, in 1755. To continue in Reily's own words:

"On the Feast of the Assumption, 1806, the Abbe Dillet, a Sulpician founded at Pigeon Hills, 'a college intended to give a religious education to boys, whose piety and qualities seemed to show a decided vocation for the priesthood.' Pupils were received on the recommendation of their confessor. Conewago furnished some of the students.

"June 3rd, 1830, the 'Seminary Farm' was conveyed by deed from John Tessier, president of St. Mary's, Baltimore, to Lewis Regis Deluol, his successor. He also came in possession of an adjoining tract, the deed of which he obtained from Thomas C. Miller,
Sheriff of Adams County. This latter tract was no doubt the property of Francis Marshall, who was intimate with Father Deluol, and whose history is not very clear. Father Griffin knew him well, and thinks he was of German origin more than French, probably from Alsace. His name is signed to various old deeds and conveyances, and he wrote it 'Franz Marschall.'

"There were several other old families of Marshalls, of which Francis and Joseph were descendants. They were doubtless French people and may have come to that vicinity with the Noels and Dellons, who settled there from France about the beginning of the 1700 era.

"Father Deluol fixed up the Seminary property as a retreat for students during vacation. There was a fine chapel and buildings, with large gardens and orchards. The premises were laid out in walks and lawns and everything made attractive and inviting. It continued to be used by the students in the summer until 1849 (so generally given), when St. Charles College took its place. The deed from Father Deluol to Henry Eichelberger is dated 1847. Once every year, on St. Ignatius' Day, the services at Conewago were conducted by the priests and students from the seminary, who would march over to the Chapel in grand procession." (John T. Reily's Conewago Collections, pp. 84, 88, 158.)

**AN ATTEMPTED TRAPPIST FOUNDATION**

The Cistercian Trappists, having been driven out of France by the Revolution, determined to form a foundation in America. They had formed a colony at Amsterdam and also at Lullworth, England, where formerly a Cistercian Abbey had existed. In 1802 Dom Urbain Guillet was entrusted with the foundation of an American monastery of La Trappe. He assembled twenty-four monks and sailed from Amsterdam May 24th, 1802, on board the Sally, a Dutch vessel flying the American flag to escape the risks of war, Holland being the ally of France in her war against England. The Sally arrived in Baltimore September 25th, 1802, and Dom Guillet was received by the Superior of the Sulpicians, Father Nagot. From Baltimore they proceeded to the Seminary Farm near Abbottstown. The Catholic Encyclopedia, in an article on Cistercians, thus describes this interesting event:

"About fifty miles from Baltimore, between the little towns of Hanover and Heberston, was a plantation known as Pigeon Hill, which belonged to a friend of the Sulpicians. Being absent for some years, he left them the power of disposing of it, as they should deem proper. This large and beautiful residence was well provided with provisions by the goodness of the Sulpicians. In the woods near by were found all kinds of wild fruits. The Trappists installed themselves at Pigeon Hill. M. de Morainvilliers, a French emigrant, a native of Amiens, and pastor of St. Patrick's Church, Baltimore, used his influence with his parishioners to procure for the newly arrived community the aid necessary for their establishment. But everything was dear in the country, and the money which Father Urbain had destined for the purchase of land did not even suffice for the support of his community. Eighteen months had already passed since the arrival of the colony at Pigeon Hill, and the true foundation had not yet begun. Dom Urbain had not accepted any of the land which had been offered him...." He and his monks, therefore, left the Seminary Farm, and proceeded first to Kentucky and then to Missouri, where they established themselves on an Indian burial mound that became known as "Monks' Mound." Reily says that while the Trappists were at Pigeon Hill, they dug the well on the Seminary Farm.

**THE PARADISE CHURCH AND ORPHANAGE**

"The Catholic Church, at first called Brandt's Church or Pigeon Hills in Paradise Township, York County, about one mile north of Abbottstown, has a very interesting
history, but much confused. In the settlement of the country at an early date, several French, a few Irish and a number of German Catholic families located near the Pigeon Hills, around Abbottstown and towards East Berlin. At one time the church was right flourishing in numbers, but later on many families removed to Conewago and elsewhere.

"Probably the first Mass in the neighborhood was said at Abbottstown by Father de Barth in the beginning of the present century (the nineteenth). Mass was occasionally said at the house of Wm. Jenkins, a prominent Catholic of that place. The Jenkinesses were probably a Maryland family, but not related to those at Conewago. There are few descendants of the family; none that we know. One son died about forty years ago, and is buried at Paradise Church. One of the Reily’s living in the West married a daughter of William Jenkins, and one of the sons of Baron de Beelen married another. The Wises were among the oldest Catholic families; the property now owned and occupied by the Clunks was their homestead, and there Mass was said at stated times. This might have been about the period of 1800.

"Among the first Goschenhoppen settlers was the Brandt ancestry from Germany. From there Frederick Brandt removed to near Abbottstown, but at what date we have been unable to discover. His tract of land, now the Paradise Church property, is called "Brandtsburg" in the patent from the Commonwealth, a full title to which he obtained June 28, 1809. The same tract had been granted by warrant from the Proprietaries to Matthias Bouzer, dated October 28th, 1746. Frederick Brandt paid $460.73 into the Treasury of the State, which, with the moneys paid by Matthias Bouzer, gave him a clear title to the land.

"Frederick Brandt was an intelligent and industrious man, and a good Catholic. He had no children, and no relatives on his side, according to his will. Mrs. Brandt's maiden name was Keens....Frederick Brandt built the house now on the church farm; part of it was used as a chapel before his death and after, until the stone church was built, in 1844. Brandt's mill was one of the first in the neighborhood....

"Frederick Brandt made his will February 9th, 1815, 'being of advanced age.' He left his personal property to his wife, with whose 'advice and consent' he determined to appropriate his real estate for the benefit of his religion and his country....Therefore he bequeathed his dwelling and plantation and mills, and a five-acre tract lately purchased of Clement Steuthabeker, to his wife during her life or widowhood, and after her death then the same to Rev. Francis Neale, of Georgetown College, 'his heirs and assigns forever, in order to establish thereon as soon as convenient a school or seminary, or any other house of education for the purpose of bringing up youth in useful literature and Christian piety.' ...The executors were Michael Delleone, Wm. Jenkins and the testator's wife. Witnesses, Franz Marschall, Michael Strausbach, and John Breighner, Recorded in York, Jacob Barnitz, Register. There is a codicil dated January 26th, 1820, in which he bequeaths to Rev. Francis Neale a five-acre lot purchased of Isaac Latschaw, and appoints James McSherry Executor in place of Wm. Jenkins, de'd. John L. Gubernator wrote the mill...." (J.T. Reily's Conewago Collections, pp. 88-90, published 1885.)

**RT. REV. JOHN CARROLL, THE FIRST BISHOP OF THE HIERARCHY OF THE UNITED STATES**

Until after the Revolutionary War, the Church in America had been under the jurisdiction of Bishop Challoner, Vicar Apostolic of England, residing in London. As the clergy in America were, throughout the colonial period, all Jesuits, the missions were carried on under their superiors until the suppression of the Society in 1773.
After the separation of the thirteen states from Great Britain, the necessity for the organization of the Church in America with an American hierarchy was apparent. The outstanding abilities of Father Carroll, and his popularity with Catholics and non-Catholics alike, marked him at once as the logical person for this high office.

John Carroll was born in 1735 at Upper Marlboro, Prince George's County, Md., the third son of Daniel Carroll and Eleanor Darnall, one of the richest and most highly educated women of her time. Like so many of the Catholic girls of the colonies, she had been sent to Europe to finish her schooling. Their second son, Daniel Carroll, known as the Commissioner, the proprietor of the land upon which Washington is built, was almost as distinguished in Revolutionary history as his more famous cousin, Carroll of Carrollton.

John Carroll began his education with his cousin, Carroll of Carrollton, at the Jesuit Academy at Bohemia Manor, and spent six years at St. Omer's, in French Flanders. In the meantime his father died, and in 1753 he became a member of the Society of Jesus, and began his studies at Liege, where he spent fourteen years. He was ordained priest at the age of 34, and taught philosophy and theology at St. Omer's and at Liege for four years. The winter of 1773 and '74 he spent in traveling through Europe as the preceptor of the son of Lord Stourton, and spent a short time as the guest and chaplain of Lord Arundell, at Wardour Castle. After the suppression of the Society of Jesus, in 1773, Father Carroll returned to America. On entering the Society of Jesus his vow of poverty obliged him to surrender his share in his father's fortune to his brothers and sisters. He lived with his mother at her home at Rock Creek. On account of the laws against Catholics in Maryland, there was no public Catholic Church in the colonies. Father Carroll therefore built a small frame chapel on his mother's estate, where he said Mass when he was at home, and began the hard life of a missionary in Maryland and Virginia, riding sometimes twenty-five miles on sick calls.

THE CANADA MISSION

In 1774 the Quebec Act had been passed, whereby England gave religious toleration to the French Canadians. Thereupon, in the words of the eminent English historian Cardinal Gasquet (quoted by Guilday), "The drum ecclesiastic was beaten for all it was worth by the bigots both in England and America." The storm of opposition to this act by many in the colonies, especially in New England, had much to do with keeping Canada firm in her allegiance to England. The first Continental Congress hoped, however, to obtain at least the neutrality of Canada. So a committee composed of Benjamin Franklin, Samuel Chase and Carroll of Carrollton was appointed to go to Canada and secure, if possible, Canadian co-operation. "The strategic importance of Canada to the American cause was obvious from the beginning of the war. The New England colonies could easily have been isolated by a British force working southwards from Quebec." (Guilday.) By a special resolution (February 15, 1776) Charles Carroll of Carrollton was requested to prevail upon Mr. John Carroll to accompany the Committee to Canada, to assist them in such matters as they shall think useful.

Father Carroll accepted this appointment, but he had no illusion about the fruitfulness of such a mission. "A brouillion of an interesting memorandum by Father Carroll, now in the Baltimore Cathedral Archives, shows that he did not accept the invitation of Congress without weighing well the risk he ran in thus mingling religion with politics. The remarkable part of his acceptance is that he foresaw the futility of the mission to Canada." Dr. Guilday gives this letter at length (Life and Times of John Carroll, pp. 96-97), from which we quote these words: "I have observed that when ministers of religion leave the duties of their profession to take a busy part in political matters, they generally fall into contempt, and sometimes even bring discredit to the cause in whose service they are engaged."
In spite of all the efforts of the committee, Canada could not be moved from her loyalty to Great Britain, who had just given her religious liberty. Neither could the Canadians easily forget the intolerance of the "Bostonais." Dr. Guilday quotes:

"On rappela a M. Carroll que la religion catholique n'avait encore jamais ete toleree dans telles et telles des provinces insurgées; que les pretes en etaient exclus sous des peines tres severes et les missionaires envoyes chez les Sauvages etaient traites avec rigueur et cruauté. On lui demanda aussi pourquoi le congres, qu'il disait si bien dispose envers les catholiques, avait fortement proteste a Londres contre la religion romaine et contre les avantages qu'on lui accordait en Canada....les gens instruits se rappelaient encore des cruautes inouies et des perfidies sans nombres exercees par la Americains envers la nation Acadienne, tache indeleble...."

Bishop Carroll visited Conewago in 1784 and administered Confirmation, and again in 1811. He placed the number of communicants at Conewago, on his first visit, at 1,000.

The late Mr. Richard Reilly, of Lancaster, in a paper read before the Lancaster Historical Society, June 6th, 1924, says: "A reference to a visit of Bishop Carroll to Lancaster on July 8th, 1798, is found in "Der Deutsche Porcupine Und Lancaster Anzeigs Nachsichten, (Anglice, the German Porcupine and Lancaster Intelligencer), under date of Wednesday, July 11th, 1798, as follows: 'On Sunday the Rt. Rev. Dr. Carroll, Bishop of the Catholic Church in the United States of America, conducted services in the local Catholic chapel'"

It is extremely likely that on one, at least, of these three visits, and perhaps on all of them, Bishop Carroll stopped at York, as the ordinary route of travel for all the Catholic missionaries of those days was from Maryland to Conewago, through York to Lancaster, and on to Goschenhoppen, Berks County, to Philadelphia.

Bishop Carroll sent to Rome a report on the Maryland Catholics in which he stated there were 9,000 freemen, 3,000 children and 3,000 negro slaves. He added that despite the dearth of priests that the more prominent families of Maryland are "still Catholic in faith, sufficiently religious, though prone to novel reading and dancing."

John Carroll was elected Bishop at a meeting of priests, by a vote of 24 out of 25, and was appointed by Pope Pius VI. the 6th of November, 1789. He was consecrated in 1790 at Lulworth Castle, England, and was consecrated Archbishop in 1808 with suffragan sees at New York, Philadelphia, Baltimore, and Bardstown. He died in 1815.

The following is a description of Archbishop Carroll by the Rev. Dr. C. I. White: "Though of low stature, he had a commanding and dignified appearance. He wrote them [Latin, Italian, French] not less readily and tersely than his own. He mingled often in gay society, relished the festivities of public life and the familiar intercourse of both clergy and laity of the Protestant denomination. He was wholly free from guile, etc., ...." (Catholic Encyclopedia, John Carroll.)

**CATHOLICS AND THE REVOLUTION**

The Revolution opened with a fierce outburst of bigotry, especially in New England, against the Catholics, on account of the Quebec Act, which granted religious toleration to the French Canadians. This bigotry subsided when Congress began to make diplomatic overtures to draw Canada and the Indians of the northwest and in Maine into the cause of the colonists. Washington issued an order on "Guy Fawkes Day," the 5th of November, forbidding his soldiers to observe the day by burning the Pope in effigy, as was the custom.
Dr. Peter Guilday, in his Life and Times of John Carroll, thus describes the situation:
"The French Alliance, the friendly attitude of Spain during the American Revolution, the loyalty of the Catholic Indians of Maine; the assistance of Father Gibaut in the West; the active co-operation of the French Army, and the gift of six million dollars by the Catholic Bishops and priests of France to the new Republic, in 1780, gave a very different outlook to the religious causes of the Revolution. The anti-Catholic spirit, therefore, would seem to have died out among the patriots only to linger with all the bitterness of defeat among those who hated to see the colonies free and independent. Probably the last phase of the bigotry which left a smirch on the Revolution is the treason of Benedict Arnold for the eye that guided his defiant vindication of his disloyalty had lately seen 'your mean and profligate Congress at Mass for the soul of a Roman Catholic in purgatory, and participating in the rites of a Church against whose anti-Christian corruption your pious ancestors would bear witness with their blood.'

"This refers to the Requiem Mass at St. Joseph's Church, Philadelphia, for the soul of Juan de Miralles, the Spanish Agent, who died at Washington's Camp, Morristown, N.J., April 28th, 1780. Arnold was present, not having had courage to decline, as did Dr. Benjamin Rush, because attending was not compatible with the principle of a Protestant." (Griffin, o p. cit., Vol. I, p. 257; Arnold's proclamation that Loyalists, etc., p. 188, Life and Times of John Carroll, Vol. I, p. 84.)

Dr. Guilday says "it is impossible to discover any Catholic of important social or financial standing who sided with Great Britain in the struggle." On the contrary, we have conspicuous among the leaders of the Revolution the names of many Catholics: Commodore Barry, who helped to found the American Navy; General Stephen Moylan, Muster-Master General to the Army of the United Colonies, and the Colonel of the Light Horse Dragoons; Colonel John Fitzgerald, aide-de-camp and secretary to General Washington; Thomas Fitz-Simons, of Philadelphia, and Daniel Carroll, the brother of Archbishop Carroll, both members of the Convention of 1789 that framed the United States Constitution; Orono, the Catholic Chief of the Penobscot Indians; Patrick Colvin, of Trenton, who helped to provide Washington with the boats with which he crossed the Delaware, and many others. Besides these, we have the many Frenchmen who came to America to fight for our independence: d'Estaing, De Grasse, Rochambeau, and the two great Poles, Kosciuski and Pulaski, both practising Catholics. Lafayette neglected his religion, but, according to Dr. Guilday, returned to it before his death.

"The American Army, judging by the regiment lists we possess, would seem to be predominately made up of Irish and French soldiers. That the majority of the French adherents to the cause were Catholic is now an established fact; the assertion scarcely needs proof that the 7,800 French soldiers at Yorktown, together with the 20,000 men in the fleets of DeGrasse and De Barras, were of the Catholic faith."

Dr. Guilday divides the Catholics who aided in the success of the American Revolution into four classes: Those residing in the colonies; the Catholic Indians of Maine and of the northwest; Catholic Canadian volunteers in the Revolutionary Army; and the French and Spanish allies.

The Catholics of the provinces staked their all on the success of the Revolution. They hoped that the states for which they fought and died would treat them better than the mother country had done, and that the penal laws of the colonies would be modified in their favor. In this they were not mistaken.

"The effort by the first Continental Congress to enlist the Canadians in 1774-76, and the Alliance with the French had had a considerable effect upon the
leaders of the Revolution....This gave the tone to the religious aspect of the post-
Revolutionary period, and it was a foregone conclusion that when the Constitution should
be written, the principle of religious liberty, or to put it more accurately, dis-establishment,
should find a prominent place in its clauses. (Guilday, Life and Times of John Carroll, p.
206.)

PATRICK MCSHERRY MEMBER OF YORK COUNTY COUNCIL OF SAFETY
DURING THE REVOLUTION

Patrick McSherry owned a large tract of land covering all the ground around
McSherrystown and much of the surrounding country. He had his original title from the
Digges family, but he had patents also from both Provinces and a release from the
Carrolls. (J. T. Reily, Conewago Collections, p. 39.) At the outbreak of the Revolutionary
War, the first Council of Safety for York County was elected by the freeholders assembled
in the Court House at York, December 17, 1774. The second Committee was later
elected by popular vote from each township in the County, and was double the size of the
first. Only those men interested in protecting the rights of the Colonies were chosen. The
name of Patrick McSherry appears on this Committee of Safety.

The term of Associators was applied to patriotic citizens of Pennsylvania who united
in the early days of the Revolution, before the Declaration of Independence, to resist the
encroachments of the British Government upon the liberties of the Colonists. Catholics
almost to a man joined these voluntary organizations. Unlike the English and German
non-resisting groups, or the Church of England clergy, they had neither conscientious
scruples nor self-interest in remaining loyal to the crown.

THE CONWAY CABAL

It was while Congress was holding its sessions in York that the famous Conway Cabal
was hatched. It is well known that this was an attempt by certain powerful members of
Congress, notably Samuel Adams, Richard Henry Lee, and their followers who used
Conway as a blind, to discredit Washington and to replace him by Horatio Gates, whom
the party in Congress had succeeded in placing at the head of the army of the North, in
time to receive the surrender of Burgoyne at Saratoga.
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The inefficiency of Gates in a subordinate position was later demonstrated, but during the winter of 1778 the Cabal worked desperately to put him at the head of the American Army (See John Fiske's American Revolution, Vol. II, p. 44.)

January 23, 1778, Congress voted Lafayette a commission as commander of an expedition which afterwards proved a complete fiasco. Lafayette came to York in obedience to a summons by the Board of War, and was received with enthusiasm by the intriguers against Washington. During the famous banquet given in his honor, Gates, as president of the Board of War, presented him with his commission as Major-General. What followed is described by Lafayette in his Memoirs, as quoted by George R. Prowell in his History of York County:

"I arose from my chair and referred to the numerous toasts that had already been offered in the interests of the American government and the prosecution of the war. Then I reminded all present that there was one toast that had not yet been drunk. I then proposed the health of the Commander-in-Chief at Valley Forge. After I had done this, I looked around the table and saw the faces of the banqueters redden with shame. The deep silence then grew deeper. None dared refuse the toast, but some merely raised their glasses to their lips, while others cautiously put them down untasted."

CARROLL OF CARROLLTON HELPS DEFEAT THE CABAL

"Of the Conway Cabal, as far as it affected the members of Congress, we have no certain knowledge. The movement was headed by the Lees and the Adamses; but it was resisted and ultimately defeated by Charles Carroll of Carrollton, Morris and Duer." (Quoted from Scharf's History of Maryland in the "Life and Correspondence of Charles Carroll of Carrollton, by Kate Mason Rowland, Vol. I, p. 236.)

The conspiracy was so far successful that the Board of War was enlarged to include some of the bitterest enemies of Washington. Gates was made president of the Board and Conway inspector of the Army. However, through the efforts of Carroll, Morris and Duer, Congress passed a resolution renewing Washington's extraordinary powers, including power to promote officers and to remove them. A committee, with Charles Carroll of Carrollton as chairman, was appointed to acquaint Washington that he was again made commander-in-chief; and General Conway was permitted to resign his commission.

Carroll spent three months at Valley Forge helping Washington to reorganize his army. Washington prepared a memoir of 50 folio pages in the form of a letter which was the basis of the report which Carroll, on his return to York, April 13th, presented to Congress.

Other committees upon which Carroll served, while Congress was in York, was one on which James Smith, of York, served, concerning the loyalists, John Penn and Benjamin Chew. He also served on a committee of three to whom was referred "The Representation of the Bishops and Elders of the United Brethren settled in Pennsylvania."

"THE FIRST CITIZEN OF THE LAND"

"Charles Carroll of Carrollton," in the words of Dr. Peter Guilday in his Life and Times of John Carroll, "was unquestionably one of the foremost Americans of the Revolutionary
period. His Letters of the First Citizen, written against the famous jurist, Daniel Dulany, in 1773, won him a prominence he never afterwards lost. His action in the burning of the Peggy Stewart; his outspoken attitude on independence in the Maryland Convention and in the first Continental Congress of 1774; his commission to Canada in 1776; his signature to the Declaration of Independence on August 2, 1776; his loyalty to Washington in the foiling of the Conway Cabal; his three months' residence at Valley Forge with Washington and the American troops; his part in bringing about the French Alliance; his assistance in organizing the Bank of North America with Robert Morris, Chase and others; his later career as the First Citizen of the land down to his death, in 1832--these gave him a place in our annals of which all Americans are proud.” (Vol. I, pp. 73-74.)

Charles Carroll was born in 1737. His grandfather had come to Maryland from England, in 1688, as a result of the persecution of the Catholics that followed the accession of William and Mary to the throne, and was made attorney-general under the third Lord Baltimore. The same year, however, Lord Baltimore was deprived of his rights and Maryland became a royal Colony.

Charles Carroll of Carrollton and his cousin, Father John Carroll, who afterwards became Archbishop of Baltimore, were educated together at the Jesuit School at Bohemia, Md. The following year they crossed the ocean to the college of St. Omer’s, in French Flanders, where Charles remained six years. After attending the Jesuit College at Rheims, and the College of Louis le Grand, at Paris, he studied civil law at Bourges, afterwards taking apartments at the Inner Temple, London, where he continued the pursuit of law for several years. He returned to America in 1765, and on the breaking out of trouble between England and her colonies, he threw himself into the controversy with great energy. In spite of the fact that he was disfranchized and ineligible for office, because of his religion, having "no more rights than a negro," he was elected with others
by the citizens of Anne Arundel County, and Annapolis, with full powers to represent them
in the provincial Assembly. "By this act the prejudices against the Catholics were swept
away. From this time he served his country for a period of twenty-seven years."

Maryland had instructed her delegates to the Continental Congress, January 11, 1776,
"to disavow in the most solemn manner, all design in the Colonies for independence." Carroll opposed this position strenuously and was responsible for the withdrawal of
Maryland's opposition to independence.

In February, 1776, the Continental Congress appointed Carroll one of a Committee
with Franklin and Chase to visit Canada in order to secure the alliance of the Canadians
in the struggle for independence, as has already been described in notes on John Carroll.

**CARROLL OF CARROLLTON SIGNS DECLARATION OF INDEPENDENCE**

Carroll was elected to the Continental Congress on July 4th, 1776. He took his seat
on July 18th, and signed the Declaration of Independence on August 2nd. "Of all the
signers, he risked the most. He was the wealthiest man in the colonies at the beginning
of the Revolution, his wealth being estimated at $2,000,000." (Catholic Encyclopedia.) Franklin describes Carroll in a letter dated February 18th, 1776, as "a gentleman of
independent fortune, perhaps the largest in America--a hundred and fifty or two hundred
thousand pounds sterling; educated in some university in France, though a native of
America; of great abilities and learning, complete master of the French language, and a
professor of the Roman Catholic religion; yet a warm, a firm, a zealous supporter of the
rights of America, in whose cause he has hazarded all." (Guilday's Life and Times of
John Carroll, Vol. I, p. 94.)

**CARROLL OF CARROLLTON AND THE ARTICLES OF CONFEDERATION**

The adoption of the Articles of Confederation, on November 16th, was the first
business of Congress in York. Copies were submitted to the states and a translation
made and sent to France in order to obtain recognition of the United States Government
by Louis XVI. These articles as they were finally adopted represented a triumph for
Maryland and for the statesmanship of her representatives, one of whom was Carroll of
Carrollton. While Congress was in session in Philadelphia, Maryland had introduced a
resolution to the effect that if, as a result of the war then being waged, the territory west
of the Alleghenies should be acquired by the confederation from Great Britain, they should
become the common property of all the states free for the entrance of all the inhabitants
of the country and regulated and governed by Congress as the trustee of all the states.
Maryland took the stand that she would not sign the articles of the confederation until the
six states claiming the western lands by reason of "from sea to sea" clauses in their
charters from the crown, surrender these claims to Congress, to become in time
independent states and members of the union. This resolution by Maryland met with
great opposition from the landed states, especially from Virginia. Maryland, alone and
unsupported by any other state, remained firm and ultimately triumphed.

John Fiske, in his Critical Period of American History, says that but for the position
taken by Maryland on this question, the union would not have been formed; or if formed,
would soon have been broken in pieces by the conflicting claims of the landed states.
(See Catholic Encyclopedia, Maryland.)

**"HARD MONEY" BROUGHT TO YORK**

This probably was the first installment of the French loan of eighteen millions which
Franklin received the 28th of February, 1778.
Mr. George Prowell, in his History of York, says: "Congress ordered the Board of War to give directions to General Heath, in command at Boston, how to bring to the United States Treasury, at York, the hard money belonging to the Government....This money was put in charge of Captain James B. Fry, who had been a member of the famous 'Boston Tea Party.' The wagon in which the money was brought to York passed through Massachusetts, crossing the Hudson at Fishkill, arrived at York in charge of two companies of Massachusetts troops.

"The money was deposited in the home of Archibald McClean, then used as the United States Treasury building, in the northeast corner of Center and George Street, where the First National Bank now stands." There has been considerable controversy in York about the "hard money" which Congress ordered General Heath, in command at Boston, to send to York. This money was believed by the people of York to have been the first installment on the money promised by the French Government.

The Historical Committee of the York Sesquicentennial made inquiry of the Treasury Department at Washington; and finding that there was no record of "hard money" having been received while Congress was in York, decided that the tradition about the "hard money" should be abandoned. However, Miss Elizabeth Kite, who for more than twenty years has been studying the documents in the libraries of France, England, and America, began to make a thorough investigation of the question thus raised. In an article in the Editorial Sheet issued by the National Catholic Welfare Conference for September, 1927, Miss Kite says that the report of the Board of War has not been discovered among the papers of Continental Congress, nor has any mention of the reception of the money been found in contemporary correspondence, with the single exception of a letter written by Major-General Heath to Congress on the day the Resolution ordering him to forward to York the "hard money" belonging to the United States was passed. Heath says: "I hope in the course of this week to forward the solid coin to the Treasury Board."
However, Miss Kite shows that in the contract which the Comte de Vergennes and Dr. Franklin drew up and signed, July 16, 1782, mention is made of twenty-one installments on the French loan, the first of which was February 28th, 1778, of 750,000 livres."

Miss Kite's comment is as follows: "Undoubtedly the money which constituted this first installment was immediately sent to the Continental Congress, as it was the distinct purpose of the French Government to support the Colonial currency to the extent of its ability at the time. It was the first loan that the Royal Government had been willing to make, though in the previous year the King had given outright two million livres (the livre is the equivalent of a franc) to the Commissioners in Paris for their necessary expenses, and permitted them to make a private loan of another million. Just as the so-called National Archives in Paris only recently were made to yield proof of the part played by the clergy of France in financing the War, so untold documentary treasures remain to be discovered by some one with the money, the time and the patience to search through the dusty volumes of French and American Archives still unexplored. Then light will be thrown upon the providential and dramatic arrival of these 'hard dollars' at York...."

"Meagre mention of the loan is no proof against it, because secrecy was one of the conditions of French aid. France did not declare war against England until May 20, 1778, but meantime had been secretly assisting the Colonies, a fact which, had it been known to the British, would have precipitated war before France was prepared for it. The Contract of 1782 shows that the money was received by the American representatives, February 28th, 1778, the date of the closing of the transaction. We are therefore permitted to suppose that the coin was immediately placed on board ship and sent to Boston, in which case it would have reached that city by the end of April, a period of twenty-one days."

In a second article for October, carried by the National Catholic Welfare Council Editorial Sheet for October, Miss Kite shows how the York story may very easily be true. Vessels in those days sometimes made the transit in less than thirty days from France to Boston. There is no doubt that as soon as Franklin touched the money it was shipped at once to America, since the most crying need of Congress was some solid coin to back the millions of paper dollars that were printed while Congress sat in York. The only hard money then current in America was Spanish silver, called dollars or piastres, worth about one and two-thirds of a French livre each. The first installment of the loan amounted to 750,000 livres, so this is quite a little short of the story. We know, however, that at about the same time the French money should have arrived in Boston, General Heath received a sum of money from General Burgoyne in "solid coin" as payment for six months provisions, etc., for his captured army. The Journals of Congress speak of this money, although cryptically, and it is quite possible that the two sums (that from Burgoyne was not less than 96,521 Spanish dollars, and may have been rather more) were brought together by the same conveyances to York.

However, the actual coming to York of the first installment of the "hard money" from France is a matter of small importance. We know that France actually turned over to Franklin the first installment of the loan while Congress was in York. Even if the Spanish dollars surrendered by Burgoyne were received in York, it can also be shown that this was the direct result of the secret aid of France through the medium of Beaumarchais which reached America during the spring and summer of 1777 in the form of munitions of war and other supplies. Without this aid there could have been no protracted campaign in the North ending in the surrender of the British Army. (See N.C.W.C. Editorial Sheet for October, 1927, article by Miss Kite.)
COUNT CASIMIR PULASKI

Count Casimir Pulaski, whose name has been so associated with the history of York, and who gave his life for the cause of American Independence, was a Polish soldier, born in 1748, in Podolia. He took a prominent share, under his father, Count Joseph Pulaski, in the formation of the Confederation of the Bar and the military operations which followed, becoming ultimately commander-in-chief of the Polish patriot forces.

Driven into exile about 1772, Pulaski went to America and joined the army of Washington in 1777. He distinguished himself at once in the Battle of Brandywine and was made a brigadier-general and chief of cavalry by Congress, then meeting in York. He fought at Germantown and in the battles of the winter of 1777-1778. He resigned his command March 28, 1778, in order to organize an independent corps known as "Pulaski's Legion." (See Catholic Encyclopedia, Pulaski.)

Pulaski's Legion was recruited chiefly in Pennsylvania and Maryland. By a resolution of Congress, while in session in York, March 28, 1778, Count Casimir Pulaski was authorized to raise and organize a corps of sixty-eight light-horse, and two hundred foot. In 1779, the Count made York the rendezvous of his legion, before his march to South Carolina. In the assault upon the British before Savannah, October 3, 1779, Pulaski rendered great service and fell mortally wounded. He was carried on board the U. S. Brig, Wasp, where he died. He commanded both the American and the French cavalry. According to George R. Prowell, he recruited about twenty men from York County. His headquarters were on the west side of North George Street near Centre Square.

On the fourth lot below Clark Alley, on the east side of North George Street, York, stood for fifty years an old public inn. Says Mr. Prowell in his History of York County, Vol. I, p. 660:

"It was known as the Count Pulaski Tavern and contained a portrait of this Polish nobleman....He was a man of fine military bearing and imposing presence. While in York he was a frequent visitor at the home of John Fisher, the noted clockmaker, and as a token of friendship gave the latter two silver shoe buckles and two silver knee buckles, now owned by the Historical Society of York County. Pulaski had his recruiting station in a building which stood on the west side of North George Street, on the second lot from the square."

ARMAND'S LEGION AT YORK

"Armand's Legion was quartered at York from December 25, 1782, to November, 1783. It was commanded by a noted French soldier, who had served ten years in the Garde du Corps of Paris. He came to America and volunteered in the cause of the Revolution, May 10th, 1777, when he was commissioned by Congress a Colonel under the name of Charles Armand, concealing his rank of Marquis de la Rouerie. Congress authorized him to raise a corps of French soldiers in number not exceeding two hundred. About one-half of his command, however, were Americans...."

"There were a number of soldiers in York County who had served in Armand's Legion during the Revolution. Among them were: John Gottlieb Morris, surgeon, promoted from surgeon's mate, died in York in 1808; Leonard Bamagartel, resided in York County in 1835; John Glehmer, resided in York in 1828; Conrad Pudding, died in 1825; Conrad Stengle, died in York before 1826; Owen Cooley, York, March 25, 1777; John Eurich, York, March 9, 1777; Adam Brandhefer, York, February 26, 1777; John Michael Joch, January 25th, 1777. Died in York County in 1849."
"During the time that Armand's Legion was in York his men were quartered in log houses at the northwest corner of Duke and Philadelphia Streets. One row extended westward on Philadelphia and another north on Duke Street.

"...In February of the following year (1780) his command was incorporated with Pulaski's Legion and both participated in the southern campaign under Gates, whom he severely criticized for his inefficiency at the battle of Camden. In 1781 he went to France to procure clothing and accoutrements for his Legion, returning in time to take part in the battle of Yorktown and surrender of Cornwallis in October, 1781.

"After the surrender of Lord Cornwallis at Yorktown, Armand's Legion, composed of about 200 Dragoons, accompanied Washington's Army to the vicinity of New York. In February, 1783, Armand was ordered to report to General Greene in the southern department, and in December of the same year he came from Virginia to York. While here he met Colonel Hartley, with whom part of his Legion had served in the expedition against the hostile Indians in northern Pennsylvania and southern New York. Colonel Armand remained with his Legion for a period of eleven months. Before his departure, in November, 1783, James Smith, Colonel Thomas Hartley, Archibald McLean, and others presented him with the following address:

YORK TOWN, November 18th, 1783

To Brigadier General Armand Marquis De La Rouberie:

Hearing that your Legion is about to be disbanded, and that you will soon return to your native country, we, the inhabitants of York, in Pennsylvania, express to you the high sense we entertain for the strict discipline, good conduct and deportment of the officers and soldiers of your corps, whilst stationed amongst us for ten months past.

We return to you our hearty thanks, as well for the attention you have paid to the property and civil rights of the people. Be pleased to communicate our sentiments to Major Shaffner, and all your worthy officers, and assure them we shall ever hold them in the greatest esteem.

We pray that you may have an agreeable passage across the ocean, and that you may receive from your illustrious actions, performed in support of liberty and the liberty and the honor of the allied arms, and are with great regard your most &c. James Smith, Thomas Hartley, Archibald M'Clean and others.

General Armand made the following reply:

YORK, November 19th, 1783

Gentlemen:

I received your polite address of the 18th, and from its impression on my feelings, and of the officers and soldiers of the legion, I am truly happy in giving you our united and most hearty thanks.

If the legion has observed that good conduct, which merits the applause you give it, I conceive that in so doing, they have only discharged their duty, and obeyed punctually the orders and intention of His Excellency, Gen. Washington, whose exemplary virtues, talents and honor, must have raised ambition to some merit in those, who, like the corps I had the honor to command, placed their confidence in him.

Permit me to say, gentlemen, that soldiers cannot be guilty of misconduct where the inhabitants are kind to them, also are attached to the cause of their country, and so respectable as those of York. I think it my duty to thank you, it was encouraged and supported by your conduct towards them.
I shall only add, that although the greater part of us will shortly return home, the conclusion of the war rendering our longer stay unnecessary, we shall be happy again to join the army of America, if in future our service should be deemed of importance.

I have the honor to be with etc.

ARMAND, MARQUIS DE LA ROUERIE.

(Geo. R. Prowell's History of York County, Vol. I, pp. 121-123.

THE FRENCH ALLIANCE

While the Cabal was defeated in York, the American Army at Valley Forge was being drilled by European officers secured by Silas Deane, most of them before the arrival of Franklin in France, December, 1776. All of these officers--Lafayette, de Kalb, von Steuben, l'Enfant, du Portail, Armand, Pulaski, etc., remained loyal to the Commander-in-Chief in this crisis.

The secret aid permitted by the French Government, which reached America in the spring of 1777, had enabled the army to hold its own in the field, ending in October in the victory of Saratoga. The news of this victory brought to a conclusion the treaties between France and America. The preliminary treaties were signed before the end of December and early in February, 1778, they were concluded.

The French Government immediately ordered one of its fastest sailing vessels, the Sensible, to make ready to carry the precious documents, entrusted to Simeon Deane, brother of Silas Deane, to America. (See Sparks' Writings of Washington, Vol. V, p. 353.) They arrived in Casco Bay, April 13th, whence the messenger proceeded to York. En route Simeon Deane spread the glad tidings. As he passed through Bethlehem, he sent a line to Washington at Valley Forge, and hurried on to York.

Mr. Prowell, in his History of York County, describes his arrival in York. He says Simeon Deane crossed the Susquehanna at Wright's Ferry, reaching York at 3 p.m., May 3.

"This was Saturday afternoon. Congress had adjourned for that week. Immediately after Simeon Deane rode through Centre Square, Martin Brenise was ordered to ring the bell in the cupola of the Court House to call Congress together.

"There was great rejoicing among all of the delegates and the people of the town, for the arrival of this news meant even more than the decisive victory of the American Army at Saratoga, and the surrender of Burgoyne.

On Monday, May 4th, the Treaty of Alliance was unanimously adopted by Congress. A resolution was passed that "This Congress entertain the highest sense of the magnanimity and wisdom of his most Christian Majesty, for entering into a treaty with these United States, at Paris, on the 6th day of February last; and the commissioners, or any of them, representing these states at the Court of France are directed to present the grateful acknowledgements of this Congress to his most Christian Majesty, for his truly magnanimous conduct respecting these states in the said generous and disinterested treaties, and to assure his Majesty, on the part of Congress, it is sincerely wished that the friendship, so happily commenced between France and these United States may be perpetual."

CATHOLIC FRANCE, NOT PHILOSOPHIC FRANCE, HELPED AMERICA

In the editorial sheet of the National Catholic News Service of Sept., 1927, Miss Elizabeth Kite thus describes the attitude of Catholic France:
"It would be absurd to suggest that either Louis XVI. or his Minister was without political ambitions. With all their hearts they wished to see the balance restored between England and France. They early saw in the insurrection of the Colonies the providential means of establishing that equilibrium which they knew would be to the advantage of all the world. None the less, the basis of their policy was justice. Finally, when it was decided to give assistance to the Colonies, it was with a generous not a grudging hand that it was given. It was an act of true Christian charity in that it required faith; faith in humanity as well as in Almighty God. What Protestant Prince would have dreamed of risking actual money in such an apparently hopeless cause as that of the Colonies seemed in 1778? Frederick of Prussia? No, not money, nor anything resembling material help, though historians have tried to make out that his friendliness amounted to practical aid. It amounted to nothing of the kind.

SPAIN GIVES AID.

"Later on Protestant Holland made a loan, but only with French security! She had not faith enough to risk her money otherwise. Spain, in 1776, gave a million for 'the service of the Colonies' and later made a loan, but then, Spain, too was Catholic. And even in France those who accepted reason rather than faith as their guide, likewise denied aid to America. When, in the spring of 1776, the Comte de Vergennes called together four members of the Cabinet of the King and laid before then his now famous 'Considerations,' in which was set forth the situation of France as regarded England and America, he requested from each member a memoir expressing an opinion. Turgot, the great philosopher, the single anti-Catholic member of the Cabinet, was the only one who vetoed aid to the Colonies! It was not philosophic France, but Catholic France, France of the old regime, that aided America. It is to Catholic France that America owes her debt of gratitude."

MASS ON THE HIGH SEAS FOR THE SUCCESS OF THE AMERICAN CAUSE

A few weeks later the government of Versailles ordered a fleet to be sent out to America, to lend its aid to the new nation. At the same time it was determined further to strengthen the bond between the two countries by naming a minister who should reside at the seat of Congress.

This post was given to Conrad Alexandre Gerard, the secretary to Vergennes, minister of foreign affairs, who had successfully conducted the above negotiations. Admiral d'Estaing was the commander of the fleet, centered at Toulon on the Mediterranean, that was to go out to America.

It was the 20th of May before all was in readiness. At this date the vessels had been collected off the coast of Spain outside Gibraltar. It was a moment of profound significance in the history of our independence. The starting of the fleet was a virtual declaration of war in our favor, and this turning-point of the world's history was marked by the offering of a Mass on the high seas, asking the blessing of Heaven upon the united forces.

In the log of the Languedoc (the Admiral's ship) for May 20th, 1778, is the following entry:

"The general wished up to announce our destination that morning to all the fleet with the declaration of war, and at 9 o'clock, at the signal, all the captains opened their instructions. The general had a Solemn High Mass said in order to begin by asking God to give us victory over our enemies. M. le Cte. d'Estaing appeared in grand uniform, as also the officers and M. Gerard, whose title of Minister Plenipotentiary of his Very
Christian Majesty to Congress, and Consul-General, was thereby declared. We decorated the ships, ran up flags at ten o'clock during the Mass which had been preceded by the blessing of a stack of arms. At eleven M. le Cte. d'Estaing himself read in the presence of all, the new ordinance....The Equipage responded by cries of 'Vive le roi.'

"(La Participation de la France dans l'Etablissement des Etats-Unis, H. Doniol, Vol. III, p. 233.)"

At the news of the coming of the French fleet the British evacuated Philadelphia, withdrawing within their lines around New York. Congress then left York and returned to Philadelphia on the 14th of July, 1778. The fleet dropped anchor in Delaware Bay. When the newly-appointed Minister stepped ashore at a point within the present site of the city of Chester, he was met by a delegation from Congress who conducted him to Philadelphia, where he was lodged in what had previously been the headquarters of General Howe.

FIRST CELEBRATION OF THE DECLARATION OF INDEPENDENCE,
A "TE DEUM" BY ORDER OF THE FRENCH MINISTER

The Reports of Gerard, written at intervals of a few days each, during the period he resided in America (July, 1778-Sept., 1779) are a mine (as yet almost unworked) of Revolutionary history.

Being a practical and exemplary Catholic, his first act was to provide himself with a "good-living priest to reside at the legation of the King," chosen from the chaplains who accompanied the fleet.

At various times during his stay on occasions of public interest, the Catholic chapel of St. Mary's, Philadelphia, was used for divine service, in which the members of Congress, the military chiefs, and other persons of importance, united.

In Report No. 102, dated Philadelphia, July 6, 1779, Gerard writes to the French Foreign Minister, the Count de Vergennes:

"Believing it to be conformable to the wishes of the King that I should give some public expression of joy on the occasion of the anniversary of the Declaration of Independence, which all America is celebrating, I could think of nothing more appropriate under the circumstances when a part of the populace of Philadelphia lack bread, that to have a Te Deum sung in the large Catholic Chapel which was loaned me for the purpose. The
solemnity took place yesterday. The members of Congress, the Executive Councils, the Magistrates, the Military Chiefs, attended with many of the principal citizens. The ceremony seems to have given general satisfaction. It is the first Te Deum that has ever been sung in the Thirteen States and it is believed that the eclat of it will have a good effect upon the Catholics of the place, many of whom are suspected of not being very deeply attached to the cause of America." (Trans. Elizabeth S. Kite.)

WASHINGTON ORDERS ARMY TO GIVE THANKS FOR PROVIDENTIAL AID

Baron de Kalb, writing to the Prince de Broglie from Valley Forge, May 7, 1778, thus describes the celebration of the news of the French Alliance:

"The order from Congress to Gen. Washington for the rejoicing on account of the Alliance, came in the night of the 5th and the 6th. As everything was prepared, its execution was not put off longer than the morning of the 6th. The chaplains of the brigades read the precis of the treaty at the head of the camp, with a prayer of thanksgiving and a discourse. The one that I heard at the second line, which I commanded that day and where Washington was present, was most eloquent, very touching, and all to the glory of the powerful Prince whom God has raised up to establish and protect a newly-born state. I was singularly pleased with it.

"Three salvos of thirteen pieces of artillery (this number was fixed because of the thirteen Confederate States) and musketry was fired. After the first they cried three times, 'Long live the King of France.' After the second, 'Huzza for the powers of Europe, friends of America,' and after the third, 'Hurrah for the United States of America.' On the return of the troops, all the officers of the army, invited to that effect by the Commander-in-Chief, assembled before the artillery park, where there were tents and tables spread for everybody. The repast was merry. There was a profusion of fat meat, strong wine and other liquor. All the soldiers of the army (ten thousand men strong) had an allowance of brandy. Everyone is enchanted with the King's generosity. They sing his praises; they vow to him an eternal and boundless gratitude. They can hardly recover from the astonishment with this disinterestedness of the monarch has thrown them. There is no doubt of the sincerity of their feelings. The Tories even know not what to say, because it is so noble, so sublime, and so far above any hope they could conceive that their joy is inexpressible. All hearts therefore seem to belong to Louis XVI." (Stevens, Facsimiles, No. 7.)

Washington received the official information of the Alliance from the President of Congress several hours after writing the orders for the day for May 8, 1778. Under the caption "After Orders," the following appears in the "Order Book of the Revolution":

"AFTER ORDERS, MAY 5, 1778.

"It having pleased the Almighty Ruler of the Universe propitiously to defend the cause of the United American States and finally by raising us up a powerful Friend among the Princes of the Earth to establish our Liberty and Independence upon lasting foundations, it becomes us to set apart a day for gratefully acknowledging the divine Goodness and celebrating the important Event which we owe to his benign Interposition." (Here follow the orders described in the above letter of Baron de Kalb.)

MONEY FOR AMERICAN CAUSE THE GIFT OF THE FRENCH CLERGY

Before closing this brief account of the aid of Catholic France in establishing our independence, it is of interest to note that a very large part of the sums of money given to America or loaned to her by the French King, as well as the other vast sums in the prosecution of the war by the French themselves, was a gift of the French Clergy.
In the Catholic Encyclopedia, Vol. I, p. 796, will be found the following:

"The Clergy (of France) who had raised sixteen million livres ($3,200,000.00) in 1779, gave thirty million more ($6,000,000.00) in 1780 for the expenses of the French Government in the war for American Independence, to which they added, in 1782, sixteen million, and in 1785, eighteen millions." (Taken from Manuscripts and Archives nationales series G8, in the Bibliotheque Nationale, Paris.)

THE FRENCH CLERGY'S GIFT TO AMERICA

From an address made by Professor Thomas Dwight in Fancuil Hall, Boston, January, 1907.

On May 25, 1905, Rt. Rev. John S. Michaud, D.D., Bishop of Burlington, Vermont, called our attention to the subject, calling it "a vital event in our history and when every assistance, no matter how small or great, should not be forgotten by us. Look it up and see if the goods were delivered or not. In either case, the good intention was there on the part of the French clergy." A priest in Paris had, twelve or fifteen years before, called the Bishop's attention to the matter, saying: "The French clergy, in spite of their royalistic ideas, was the supporter of the War of Independence without even a word of censure for the democratic principles expressed in said Declaration. The French clergy, therefore, has done its share for your independence."

Investigation was made. The record is herewith presented, showing the deliberations and action of the clergy of France met in General Assembly: "The Minutes of the General Assembly of the French Clergy, held at Paris, in the Convent of the Canons Regular of St. Augustine (Grands Augustins), in the year 1780," published some two years later in a very portly volume that is now a great rarity, is a rather out-of-the-way place in which to find material relating to Catholics and of the American Revolution. A copy of the work is not in the Library of Congress, the Harvard College Library, the Boston Public Library, the New York Public Library, the University of Pennsylvania or other American institutions where sought. Examination made in the National Library at Paris secured the transcript used in the preparation of the following account:

Without the aid given by France the cause of England's revolted colonies was a hopeless one, for that time at least; and without the timely aid given by the Church to the French monarchy, that government might not have been able to continue the war to a successful issue. This episode, not known or ignored by historians, is well worth recording. It is related here in the very language of the official record.

By royal decree dated October 30, 1779, the regular quinquennial Assembly of the French Clergy was called to meet on Monday, May 29, of the following year. The first meeting was held on the date assigned, at which a committee on credentials was appointed. The Assembly consisted of two delegates from each of the sixteen ecclesiastical provinces, one for the Hierarchy and one for the lower clergy. At the second session, on the 31st, this committee reported the following delegates as duly qualified. All should be numbered among those who aided in gaining American Independence:

Province of Rouen.—Cardinal Dominique de la Rochefoucauld, Primate of Normandy, etc., and Very Rev. Canon Pierre Charles Honore Bridelle, his Vicar-General.

Toulouse.—Archbishop Etienne Charles de Lomenie de Brienne, and his Vicar-General, V. Rev. Siegenelai Colbert de Castehil.

Aix.---Its Archbishop, Most Rev. Jean-de-Dieu Raimond de Boisgelin, and his Vicar-General, V. Rev. Melchoir de Forbin; and in addition, as general agent of the clergy, V. Rev. Thomas Pierre Antoine de Boisgelin, of the Diocese of St. Brieux, and honorary C.G. of Aix.


Auch.---Archbishop Claude Marc Antoine d'Aphon, Lord of Auch and Primate of Novempopulania and Navarre, and V. Rev. Canon Marc Antoine Frederic de Gautier de Montgours, V. G. of Couerans.


Bordeaux.---Rt. Rev. Jean Louis D.Usson de Bonnac, Bishop of Agen, and V. Rev. Armand Joseph de Rangouse de Beauregard, his V. G.


Cardinal de Rochefoucauld was elected President, and as Vice-Presidents the Archbishops of Toulouse and Reims and the Bishops of Nevers, Macon and Agde. Two former agents, the Abbes de Jarente and de la Rouchefaucauld, were chosen as Promoter and Secretary respectively. The various committees were not appointed until June 6.

It was at the sixth session, two days later (Thursday, June 8, 1780), that the subject with which we are here concerned was broached. On that occasion a letter from the King was read announcing that he had sent to the Assembly three commissioners to communicate a special request in connection with the enormous cost which the war with England in behalf of the revolted American colonies had entailed. After the reading of this letter the senior royal commissioner, M. Feydeau de Marville, addressed the Assembly as follows:

"You are aware of the constant care which the King has taken since his accession to the throne to make his subjects happier and to perfect the administration of his kingdom,
and you have approved of the measures his wisdom has adopted to carry out plans so important.

"We would have reaped in the most efficacious manner the fruits of his paternal solicitude, had not the increase of revenues which his Majesty has secured by his plans of order and economy been devoted to guaranteeing the interest made necessary by the conduct of the war; but we should none the less be filled with gratitude for the arrangements that have until now preserved the peoples from additional taxes. At the same time an expensive war is being carried on in all parts of the world, and the most formidable navy that France has ever had has come into being through solicitude equally glorious to the King, consoling to his subjects, and alarming to his enemies. But the need of fresh resources and the obligation of husbanding the various branches of credit has impressed upon you in advance, gentlemen, the service your zeal can render to his Majesty.

"You have been in the habit of giving testimony to this effect; and it is a striking mark of confidence, enhanced by that with which his Majesty has been inspired by the knowledge of the fidelity and zeal of your illustrious head, that the King invites you to share in the success of his arms, so as to hasten the return of peace, which will ever be the first object of his desires.

"His Majesty, having weighed what he had reason to expect from your devotedness to his interests and glory, and what in the present circumstances the needs of the State demands, feels convinced that nothing would better comply with his wishes than the request he has commanded us to make of you of a voluntary free gift of thirty million livres ($6,000,000); but at the same time his Majesty has authorized us to announce to you that it is the intention to come to your aid, by paying into your receiver's treasury a million a year for fourteen years, beginning with 1781. This pledge will be couched in the most solemn forms, and the King is disposed to adopt those which you may see fit to prefer.

"Such a sum, thus returned every year to your treasury, will, as it were in advance, considerably reduce the amount of the gratuity he has asked of you, without in his estimation diminishing the value of your efforts; and it is with pleasure, no doubt, that you will, on an occasion of such moment to the State, turn to account the credit which the wisdom of your administration and his Majesty's constant protection have so justly merited for you.

"The promptness and ease with which your loan will be effected, by sustaining and animating the general credit, will give his Majesty's enemies a fresh proof of the abundance of his means and the extent of his resources, especially, if by your eagerness to defer to his Majesty's request, you uphold in the mind of the nation that confidence in his justice and wisdom which, while war is raging, constitutes his strength and consolation."

To this appeal the Cardinal President made answer:

"At all times the clergy have regarded and will ever regard as one of their most sacred duties that of proving their zeal for the service of the King and the interests of the Fatherland. A mere glance cast at the accumulated debts and the enormous obligations they have contracted justifies their great efforts for the needs of the State; they will glory in not letting these sentiments be changed by any circumstance; but, however well disposed they may be to give the most striking proofs of this at the present time, they see with regret, gentlemen, that they cannot disguise from you the surprise and astonishment aroused in them by the request you have just made. Their annals present no similar example, even in the most critical times. Animated, however, with the desire to give the
King a mark of our respect and devotedness, and disposed to make the greatest sacrifices to please him and to comply with his beneficent views, we will examine as to what are the burdens which the clergy can undertake, what relation they bear to our duties and abilities, and we will lose no time in informing you of the result of our deliberation.”

The royal commissioners having then withdrawn, the Abbe de Jarente thus addressed the Assembly:

"My ministry would seem easy to you if there was now question of inviting you to lavish of your own property; but you are the careful guardians of that of the Church. Excessive and multiplied gifts, a debt already enormous, revenues impaired by lack of circulation, and the needs of the pastors, whose claims will be submitted to you, seem to impose a just moderation on your liberalities. Now when the people hear war spoken of only to bless the wisdom that has relieved the taxes with a beneficent economy, the clergy alone feel demands that would astonish even those most clever in exaggerating their resources. My zeal for the Fatherland forbids me language that your position would perhaps make necessary.

"But, full of confidence in your noble efforts to find means which I am very far from seeing, I like to nurse a general illusion on seeing France battling for the common cause, and, by a glorious distinction the clergy alone called to the honor of contributing to the freedom of commerce and security on the high seas. I ask, my lords and gentlemen, that you deliberate by provinces on the request that the royal commissioners have just made in his Majesty's name."

The President then asked the members of the Assembly to consider the source of the request while discussing the subject. Consequently, as well on the matter as on the form, profound and ripe reflections were made, as well as very judicious observations on an object so important and one which by its very nature merited closest attention. After these examinations and discussions the provinces were called; and it was unanimously agreed to tell the King's commissioners that the Assembly, filled with the constant zeal that ever animated the clergy for the King's service, were disposed, on an occasion on which they felt the greatest efforts might be necessary, to give his Majesty the most striking proofs of this, but the enormous amount of the sum he had asked of them, and the nature of the pledges he designed to propose to them, requiring of them an examination in keeping with the confidence of the provinces, and justifying to their own minds the excess of their zeal by the knowledge of their means, they hoped that the King would understand why at that time they reached no definite conclusion, but yet, so as not to injure his Majesty's service, they authorized their receiver-general to accept the amounts that would be offered to him. Word was then sent to the royal commissioners of what had been done, and the session closed.

The subject was brought up again only at the ninth session on Monday, June 12, when the Archbishop of Toulouse made a luminous report from the committee to which it had been referred and which unanimously recommended the grant. After some discussion of the report, the roll was called by provinces, and all voted in the affirmative. The recorder of the minutes then states:

"In consequence the Assembly, persuaded as much by the vastness of the sum asked of it by the disposition which the Government has designed to make her known to it, that it is his Majesty's intention not to call upon the clergy for any extraordinary aid during the course of the present war; reassured as to such requests by the principles even of the administration, pursued by his Majesty, principles which would not permit him, for the sake of a slight advantage, to risk the reputation of his resources, and to sacrifice a
valuable credit that can be upheld only as long as it is well handled; considering that the present circumstances may make useful an extraordinary effort that impresses his Majesty's enemies by making known to them the immense resources which he can find in the love of his subjects and the confidence of the various orders of his State; touched especially by the wisdom and goodness of his Majesty, who has hitherto succeeded in meeting the cost of an expensive war without imposing new taxes; and full of the hope so consoling to the shepherds of the peoples, that if their gifts cannot wholly obviate these imposts, they can at least lighten their burden or defer the time when they must be made; so confiding in his Majesty's justice that he will not, without apply a remedy, learn of the many impairments and encroachments of every sort experienced and further threatened by the property of the clergy, which cannot be lessened or encumbered without diminishing the source of their gifts and weakening the security of their pledges; the Assembly, actuated by these considerations, having, after a reasonable delay, justified to itself and to the provinces whose interests have been confided to it a deliberation which cannot serve as an example, as it has not itself furnished one, has thought it could shut its eyes as well to the condition of the affairs of the clergy exhausted by their gifts as to the excess of the request that has been made of it; and happily, on so interesting an occasion, to give to the King a striking proof of its devotedness and fidelity, it has unanimously agreed to grant to his a sum of thirty million livres ($6,000,000) as a gratuity, subject to the clauses and conditions of the contract which will be concluded between his Majesty and the clergy and also to accept the offer that has been made to it through the royal commissioners of one million a year for fourteen years, and in regard to the forms that may be followed in the turning over of this million, the terms of which his Majesty has deigned to leave to the choice of the Assembly, it has referred the details to the commissioners of the old bonds, as well as those of the use to be made of this million and of the means by which the Assembly may meet the payment of the gratuity."

It was at the same time decided to lay before the King a list of the grievances on which the Assembly was to present memorials to his Majesty. The presiding Cardinal said: "That it was to the point to inform the King of the deliberation which the Assembly had just reached, and that, if agreeable to it, he would have the honor of writing his Majesty, and would entrust the Abbe de Perigord with his letter; which was agreed to."

The grant was really larger than at first sight appears; for the Church had to raise the money by the sale of the bonds on the security of its realty. These bonds for the first year bore five per cent interest, and four per cent afterwards; while the million a year paid back out of the income of the royal farms from October 1, 1781, was only three and a third per cent. And even this was cut off by the Revolution of 1789.