

Translation from Latin to  
English of Bishop Kenrick's diary

Mass. The Bishop of New York [Hughes] preached. There were present the Bishop of New Orleans [Blanc], the Bishop of Vincennes [Hailandiere], my brother, the Bishop of Drasa, who also preached at Vespers. The celebrant at Vespers was the Bishop of New Orleans.

May the twenty-sixth day. My brother confirmed one hundred and eighty-three in the church of St. Philip Neri.

May the twenty-seventh—came the Bishop of Caudiopolis, the Rt. Rev. John Odin, Vicar Apostolic of Texas. He was present at the Mass celebrated in the cathedral [St. John's]. The Rev. P. N. Lynch, D.D.,<sup>455</sup> of the diocese of Charleston, preached.<sup>456</sup>

September the twenty-fifth day. Died, at Rome, Joseph Rosati, Bishop of St. Louis: Born in the Kingdom of Naples, the thirteenth day of January, 1789, he joined the Congregation of the Mission, and [having come to America] labored in the mission fields of the United States since the year 1815. March twenty-fifth, 1824, he was consecrated Bishop of Tegnagra, titular, with the office of Coadjutor to the Bishop of New Orleans. Later, from the year [1827, March twentieth],<sup>457</sup> he was Bishop of St. Louis. He was a man to be esteemed for his learning, his prudence, his humility, and the evident saintliness of his life.

<sup>455</sup> Later third bishop of Charleston, 1858-1882.

<sup>456</sup> Probably Sunday, the 28th of May.

<sup>457</sup> Space had been left for date and year. These have been placed within square brackets by the translator, and are referred to J. G. Shea's *Hist. Cath. Church in U. S.*, vol. III, p. 395.

Bishop Kenrick's journal entry  
regarding City riots of 1844

Eighteen Hundred and Forty-four (1844)

[THE RIOTS, 1844]

May the sixth day. A gathering of Americans, who are known as the "Native American Party", was an occasion and the beginning of strife and a disorderly fight between the Irish and these "Native Americans" in a place called Kensington, not far from the city. One American was killed in the fray, and one Irishman was wounded. Then some dwellings were looted by the AMERICANISTS. After night they made a renewed attempt to demolish buildings belonging to the Irish; and they set fire to a house which had been the home of some devout women,<sup>458</sup> proceeding thence to burn the church [St. Michael's]: but, after the fire was started in the house, the Irish, by force of arms, drove them off. Two men were killed, and many were wounded.

<sup>458</sup> This evidently is the Convent home of the Sisters of Charity of the B. V. M., who found their first home in the United States and established the work of their Institute in the School of St. Michael's, through the kind interest and care of Father Donahoe, in 1833. In 1843 the Sisters had removed, under the direction of Father Donahoe, to the diocese of Dubuque, where the Mother House and Novitiate are still described under flourishing conditions. One postulant, Sister Mary Baker, had been left in Philadelphia to settle temporal affairs and care for the convent property. She, "a little English lady", with two young girl companions, Elizabeth Sullivan and Jane O'Reilly, met the mob at the door, believing that "no man would be brutal enough to burn to death three helpless women". But a brick thrown with deliberate aim struck her down, unconscious, at the door. By the efforts of some Irishmen the three were rescued, making their way through the garden to a place of safety. See IN EARLY DAYS, *Pages from the Annals of the Sisters of Charity of the Blessed Virgin Mary, St. Joseph's Convent, Mount Carmel, Dubuque, Iowa*, published by Herder, 1912, pp. 101 *et ante*.

The next day a flag was raised in the city, which bore the legend, untrue indeed, that this [standard of the nation] had been trampled on by the Irish and Papists. Then there was a gathering of armed men in Independence Square, addressed by two speakers,<sup>459</sup> who, while they pretended to counsel moderation, roused the mad fury of the mob by their words. They proceeded then, about four thousand men in number, to the place of the previous day's fight, threatening death to the Irish. They first demolished the Fire House of an Irish Company of Volunteers. This was the occasion for determined resistance to the action of the mob. A small number, about twenty, among them some non-Catholics, banded together to put down the rule of the mob, to fight for the security of their homes. On the side of the Catholics one man was killed, Joseph Rice. He was betrayed, and met his death at the hands of a youth. Twelve or more of the "Americanists" [rioters] fell in this fight, and forty were wounded. Later sixty houses, the [homes] of the Irish, were set on fire.

The next day a County official<sup>460</sup> made a search of the homes of the Irish. A [military] guard was stationed there, as a renewal of the rioting was feared. In the afternoon the priest Loughran gave over the keys of St. Michael's church to General Fairlamb, hardly knowing what he did, as the mad mob was pressing on. In a short time the church was on fire. The military, as it appears, did not prevent<sup>461</sup> the firing of the church. After night the church of St. Augustine was set on fire, and burned together with the Library there. The rioters yelled with frenzied applause when, after a long wait, they saw the Cross fall from its high support. The mob next moved on to the Cathedral church of St.

<sup>459</sup> *Praecones*.

<sup>460</sup> *Magistratus Comitatus* (used in the singular number): probably Sheriff Morton McMichael with his deputies and the military under Gen. Cadwalader.

<sup>461</sup> *Dissimulante, ut videtur, milite*.

John, with the design certainly of burning it also: but General Cadwalader, hearing that the Governor of the State [Porter] had arrived in the city, and had proclaimed what is called martial law, made<sup>462</sup> the threat that the military would use arms to quiet the mob.

During the days that followed, numerous attempts were made to burn this church [St. John's], also St. Mary's and St. Philip's. It was the design of many to burn every [Catholic] church in the city. Threats were made also against the priests, who, on this account, wore no clerical dress, remained in hiding, or went out of the city. Fright and dread paralyzed the community [Catholic]: no one could feel secure: everyone feared the fire and destruction destined for his own home.

I remained over night once with Mr. Ewing, and again with Mr. Lopez; and, when the peril seemed imminent, I had in mind to go [for asylum] to Mr. Stephen Tyng,<sup>463</sup> an Episcopalian clergyman, who is reputed to be very unfriendly to us. However, I did not go. Instead, I went with Mr. James Wilcox out of the city, and remained over night in his home twice; then I went to Baltimore, and remained at the Seminary two days; after that I returned, and remained at home. On Sunday<sup>464</sup> there were no services held [in the

<sup>462</sup> *Mimitatus milites armis usuros*. The choice of words here seems to suggest the irony of authority that was not exercised. See Scharf & Westcott, *History of Philadelphia*, vol. I, pp. 663 and following.

<sup>463</sup> Rector of the Protestant Episcopal church of St. Paul. "Nobis valde infestus."

<sup>464</sup> This refers apparently to Sunday, May the 12th, only. The Bishop's order is dated May 10, and is printed in the *Catholic Herald* of May 16; but there is no time-limit fixed. But there were Ordinations in the cathedral, St. John's, June first and second, and Confirmation June ninth.

The text of the "order" as printed in the *Catholic Herald* is here given:—"To the Catholics of the City and County of Philadelphia: Beloved Children—In the critical circumstances in which you are placed, I feel it my duty to suspend the exercises of public worship in the

churches of the city] by my order, as it would have been an occasion of irritating the enemy against us; though now, since General Patterson is in command [of the military], there has been no open violence done against us. What days of dread and trial have come upon us!

A chapel<sup>465</sup> was erected, and opened on the second day of June, in a place near the ruins of St. Michael's church. It required four days only, or hardly four, to build it: but to the great consolation of the faithful Mass was celebrated there again [in the chapel near St. Michael's] on the feast of the Most Holy Trinity. The church had been burned on the eighth day of May, the feast of the Apparition of St. Michael.

Catholic Churches, which still remain, until it can be resumed with safety, and we can enjoy our constitutional rights to worship God according to the dictates of our conscience. I earnestly conjure you to practice unalterable patience under the trials to which it has pleased divine providence to subject you—and remember that affliction will serve to purify us, and render us acceptable to God, through Jesus Christ, who patiently suffered the cross. ✠ FRANCIS PATRICK, Bishop of Philadelphia. May 10, 1844.

The translator is assured by the Rev. Joseph F. O'Keefe, the present Rector of the church of St. Francis Xavier, that there is an established and constant tradition in the parish that Mass was celebrated in St. Francis Xavier's on this Sunday, after the church burning, when services were held in no other church in the city. Father Rafferty, according to this tradition, when he saw the people assembled in front of the church on Sunday morning, decided that the Bishop's order was not strictly prohibitory. Therefore, wearing the soutane and biretta, he walked fearlessly from the residence to the church (probably there were nativists in the crowd), told the people that it was his purpose to celebrate Mass, that, if they loved their religion, a good place to die was near the altar. Father Rafferty said Mass, and the people were not molested. The traditional conclusion is that the nativists were put to shame by the appearance and words of Father Rafferty.

<sup>465</sup> The building of this chapel "of brick and frame" is noticed in the *Catholic Herald* of June 6, 1844. It was "forty-five by seventy feet, on the site of the late parsonage house". "Begun on Tuesday, and ready for Mass on Sunday."

## Journal entry city riots 1844

That same morning [May the eighth] the Rev. T. J. Donahoe had celebrated Mass in the church.

July the fourth day. They who call themselves "Natives" paraded through the streets carrying banners, on which were represented the figures of an open Bible and a dead serpent. The word was passed through the streets that this symbolized the power of the Roman Church, now utterly extinct.

July the fifth day, arms [munitions of war] were stored in ✱ the church of St. Philip, in Southwark. This was done by the ✱ Governor's permission. This fact [of storing arms] was ob- ✱ served, and a crowd gathered there. Then threats were made [of violence] if the arms were not removed. The official who is called the SHERIFF came on the scene, and, in order to quiet the crowd, removed the arms which were that day placed there. But a number of men chosen from the crowd, having entered the church, found other weapons there. These also were removed. But the crowd remained. General Cadwalader ordered the military to fire into the assembled crowd; but Charles Naylor counseled them not to do this. He [Naylor] was therefore apprehended, and given into the custody of the military company known as the "Montgomery-Hibernia Greens", who were guarding the church. The next day, which was Sunday, the mob proceeded to carry out its evil designs. They brought a machine of war, called a cannon, and prepared to demolish the walls of the church. They assured the Irish militiamen that they would be allowed to come out and go unharmed. These [Montgomery Greens] were only a few; and when they came out of the church the mob rushed upon them. Some of them used their arms to defend themselves against the mob; most of them fled to save their lives. Colahan, the commander, took refuge in the house of Mr. Harvey on Pine street; and there, under cover,<sup>466</sup> barely

<sup>466</sup> "Et in tecto vix servare se potuit." It may mean that he fled to the roof for safety.

saved himself. Robert Gallagher, one of the militia, was struck down by the rioters and seriously hurt. Naylor was taken from the custody of the militia and escorted home in triumph. In the evening a company of the militia under the command of George Cadwalader came to protect the church, which had been open to the crowd all that day, with a few individuals only, stationed to guard it [against the vandalism of the mob].

Someone now made an attack upon Captain Hill, trying to wrest his saber from him, and threatening to kill him. At this the military fired into the crowd, and the fight began in earnest on both sides. Both the rioters and the militia made use of heavy <sup>467</sup> guns. In this engagement it is reported that thirteen were killed and fifty wounded. The darkness [coming on] favored the mob, as, being familiar with the locality, they knew where to hide. Of the military at least two were killed. The next day it was agreed between the Commissioners of the district of Southwark and the Magistrates <sup>468</sup> to have the military withdrawn, as the rioters had gathered new numbers, and arms from all sides; and they threatened the military with total extinction. The Governor, David R. Porter, arrived here the evening of this same day, and made a proclamation.<sup>469</sup> On Wednesday [July tenth] the church [St. Philip's] was delivered over to me, and on the Sunday following the Rev. Nicholas Cantwell, who is assistant pastor, celebrated Mass there. Following my counsel, the Rev. P. J. Dunn, who is pastor of the church, left the city. After a few weeks he returned, and resumed his work [at St. Philip's].

<sup>467</sup> Tormentis bellicis maioribus utrinque adhibitis.

<sup>468</sup> This is thus described in Scharf & Westcott, *Hist. Phila.*, I, p. 673: "There was consultation with the sheriff, the judges of the Court of Quarter Sessions, and the members of the County Board."

<sup>469</sup> Monday, July 8th. "He issued general orders sustaining the course of the military, and directing measures for the maintenance of peace thereafter. He also called out a considerable number of troops from other counties of the State near Philadelphia." Scharf & Westcott, *Hist. of Phila.*, vol. I, p. 673.

### THIRTEENTH EPISCOPAL VISITATION. 1844

This Visitation was begun August the twenty-fifth, 1844, when in the church of St. Elizabeth, in the town of Port Elizabeth [New Jersey] I confirmed ten persons. The Rev. Mr. William O'Hara <sup>470</sup> was present. He visits this church once every two months from the city. The Catholics here are very few, among them, however, are some who have wealth.<sup>471</sup>

September the first day. I preached in the chapel of St. Thomas of Villanova, out in the country, a eulogy on St. Augustine. The Hermits of St. Augustine bought a farm and house here, ten miles from the city, three years ago, and they have opened a school.

September the eighth day. I made the visitation of St. Mary's church, in Lancaster, and confirmed forty-nine persons. I preached on the subject of the Nativity of the Blessed Virgin in the morning, and after Vespers, on the Raising of the son of the Widow of Naim [Luke, VII, 11-16].

September the ninth day. I visited the church of St. Peter in the town of Columbia, and gave Confirmation to seventeen. The Rev. Mr. [John] Mackin has the care of this little flock.

September the tenth day. I confirmed twenty-nine in St. Patrick's church in the town of York; and I spoke on the doctrine of good works necessary for salvation. The charge [of this congregation also] was given to the Rev. Mr. [John] Mackin. But [later] I appointed the Rev. Basil Shorb, who speaks two languages, German and English, to be pastor, recalling the Rev. Mr. Mackin to the city, to be assistant at St. Michael's.

September the eleventh day. I confirmed twenty-one in a chapel in a place called PARADISE TOWNSHIP. A church has been erected here of stone, a large and neat structure, under

<sup>470</sup> Later the first Bishop of Scranton, 1868-1899.

<sup>471</sup> See under entry for August 15th, 1830—Ketsinger.