

# DOWNLOAD PDF THE DIARY OF RICHARD L. BURSELL, PRIEST OF NEW YORK

## Chapter 1 : Record Citations

*The diary of Richard L. Burtzell, priest of New York: The early years, (The American Catholic tradition) [Richard Lalor Burtzell] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers.*

November 11, Author: Heather Gary Michelle Granshaw is in her first year on the theatre arts faculty at the University of Pittsburgh. She is one of two recipients of the Hibernian Research Award this year, and she recently explained to us what the hibernicon is and gave us an update on her book project. Entertainment and Community in Urban America. Give us some details. My book manuscript considers how 19th-century Irish communities in America used performance to bridge gaps between social institutions and more fluid forms of popular culture to sustain their communities. Exactly what is the hibernicon? Where did you first encounter it, and why is it important? While reading newspapers on microfilm for another project, I kept running across the term hibernicon, and writers discussed it as an important and popular entertainment form. However, there was little about it in theatre and Irish scholarship. When it was mentioned, there was disagreement about what exactly characterized the performances. As I began digging into the history of the hibernicon, I realized that there was more to the story than a lost performance form; it also was a revealing site for investigating entertainment and Irish community in the 19th century. The hibernicon combined a moving panorama, lecture, musical numbers, and comic sketches to depict a return trip to Ireland for an Irish, Irish-American, or American tourist. Beginning in New York, the tourists board a ship, cross the Atlantic, and land in Ireland. In Dublin, they meet a tour guide and driver, typically named Barney, who they hire to take them around the country. At the end of their visit, the tourists once again board their ship to return to America. For over 40 years, hibernicons were performed in minstrel and variety houses as well as Catholic Church halls and basements throughout the country. As a result of its longevity and international reach, the hibernicon provides an ideal case study for exploring ideas of diasporic community and how commercial popular entertainments interacted with Irish communities. How was the hibernicon tied to parish life? During their tours, hibernicon companies frequently performed benefit shows to help local Catholic parishes raise funds for a new church building, church repairs, or a school. Through an exploration of parish and church fair records, one chapter in my book will examine the extent of this relationship. The yearly parish financial reports and church fair accounts present a picture of how frequently these performances occurred and exactly how they contributed to parish funds. Church fairs were incredibly successful fundraisers for parishes in the late 19th century, and these records allow for an analysis of how popular performance strategies contributed to their success. Where have you conducted your research so far? What have you found? I looked at parish and church fair records as well as the diary of Father Richard Burtzell. In contrast to newspaper accounts, his diary highlights how the hibernicon performances were not uncontested by members of the Irish community. Although some protested the stage Irish representations as indecent, Burtzell defends their educational content and their popularity with his Irish parishioners. Have you discovered any surprises in your research? Although official church policy discouraged priests from attending the theatre, Burtzell was a frequent theatergoer and he often wrote long entries reviewing performances. The diary, which he kept from the s to the s, presents a portrait of Catholic interaction with the theatre that is not addressed in depth by theatre historians.

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### Chapter 2 : CATHOLIC ENCYCLOPEDIA: Celebret

*The diary of Richard L. Bursell, priest of New York: the early years,*

The latter territory was placed in under this jurisdiction by the Holy See because the facilities of access were best from New York; it formerly belonged to the Diocese of Charleston. All these, in , made up the territory of the original diocese. The first division took place 23 April, , when the creation of the Diocese of Albany and Buffalo cut off the northern and western sections of the State; and the second, in , when Brooklyn and Newark were erected into separate sees. New York is now the largest see in population, and the most important in influence and material prosperity of all the ecclesiastical divisions of the Church in Continental United States.

Colonial period Nearly a century before Henry Hudson sailed up the great river that bears his name, the Catholic navigators Verrazano and Gomez, had guided their ships along its shores and placed it under the patronage of St. The Calvinistic Hollanders, to whom Hudson gave this foundation for a new colony, manifested their loyalty to their state Church by ordaining that in New Netherlands the "Reformed Christian religion according to the doctrines of the Synod of Dordrecht" should be dominant. It is probable, but not certain, that there were priests with Verrazano and Gomez, and that from a Catholic altar went up the first prayer uttered on the site of the present great metropolis of the New World. While public worship by Catholics was not tolerated, the generosity of the Dutch governor, William Kieft, and the people of New Amsterdam to the Jesuit martyr , Father Isaac Jogues , in , and after him, to his brother Jesuits , Fathers Bressani and Le Moyne , must be recognized to their everlasting credit. Father Jogues was the first priest to traverse the State of New York ; the first to minister within the limits of the Diocese of New York. When he reached Manhattan Island, after his rescue from captivity in the summer of , he found there two Catholics , a young Irishman and a Portuguese woman , whose confessions he heard. In the same year another Jesuit , Father Simon Le Moyne , journeyed down the river to New Amsterdam, as we learn from a letter sent by the Dutch preacher, Megapolensis a renegade Catholic , to the Classis at Amsterdam , telling them that the Jesuit had visited Manhattan "on account of the Papists residing here, and especially for the accommodation of the French sailors, who are Papists and who have arrived here with a good prize. Twenty years later, the Catholic governor, Thomas Dongan , not only fostered his own faith , but enacted the first law passed in New York establishing religious liberty. It is believed that the first Mass said on the island 30 October, was in a chapel he opened about where the custom house now stands. Of this Jacob Leisler, the fanatical usurper of the government, wrote to the Governor of Boston , in August, In spite of them, however, during the years that followed a few scattered representatives of the Faith drifted in and settled down unobtrusively. To minister to them there came now and then from Philadelphia a zealous German Jesuit missionary, Father Ferdinand Steinmayer , who was commonly called "Father Farmer". Gathering them together, he said Mass in the house of a German fellow-countryman in Wall Street, in a loft in Water Street, and wherever else they could find accommodation. Then came the Revolution, and in this connexion, owing to one of the prominent political issues of the time, the spirit of the leading colonists was intensely anti-Catholic. When the war ended, and the president and Congress resided in New York, the Catholic representatives of France , Spain , Portugal , with Charles Carroll, his cousin Daniel, and Thomas Fitz Simmons, Catholic members of Congress, and officers and soldiers of the foreign contingent, merchants and others, soon made up a respectable congregation. Through efforts led by the French consul, Hector St. An unexpired lease of lots at Barclay and Church streets was bought from the trustees of Trinity church, Thomas Stoughton, the Spanish Consul-general, and his partner Dominick Lynch, advancing the purchase money, one thousand pounds, and there on 5 Oct. The church was opened 4 Nov. The first resident pastor was Father Whelan, who, however, was forced to retire owing to the hostility of the trustees and of another Capuchin , the Rev. Andrew Nugent, before the Church was opened. He had as his assistants Fathers John Connell and Nicholas Burke, and, in his efforts to aid the establishment of the church, went as far as the City of Mexico to collect funds there under the auspices of his

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old schoolfellow, the archbishop of that see. In he established the parish school , which has since been carried on without interruption. John Byrne, and the Rev. Michael Hurley, an Augustinian, were, during this period, assistants at St. In July, , the Rev. Louis Sibourd, a French priest , was made pastor , but he left in the following year, and then the famous Jesuit , Anthony Kohlman , was sent to take charge. Creation of the diocese We have a picture of the situation in New York when the first bishop was named: Bishop Carroll has thought proper to send me in the capacity of rector of this immense congregation and Vicar General of this diocese till the arrival of the Right Rev. The congregation chiefly consists of Irish , some hundreds of French, and as many Germans, in all according to the common estimation, of 14, souls. Fenwick, a young Father of our society , distinguished for his learning and piety , has been sent along with me. All men seem to revive at the very name of the Society of Jesus , though yet little known in this part of the country. The college is in the centre not of Long Island but of the Island of New York, the most delightful and most healthy spot of the whole island, at a distance of four small miles from the city, and of half a mile from the East and North rivers, both of which are seen from the house; situated between two roads which are very much frequented, opposite to the botanic gardens which belong to the State. It has adjacent to it a beautiful lawn, garden, orchard, etc. We can judge from the family names on the register of St. There were enough Germans in to think themselves entitled to a church and pastor of their own nationality, for on 2 March of that year Christopher Briehill, John Kneringer, George Jacob, Martin Nieder, and Francis Werneken signed a petition which they sent to Bishop Carroll praying him "to send us a pastor who is capable of undertaking the spiritual Care of our Souls in the German Language , which is our Mother Tongue. Many of us do not know any English at all, and these who have some knowledge of it are not well enough versed in the English Language as to attend Divine Service with any utility to themselves. As we have not yet a place of worship of our own, we have made application to the Trustees of the English Catholic Church in this city to grant us permission to perform our worship in the German Language in their church at such times as not to interfere with their regular services. This permission they have readily granted us. During the Course of the year we shall take care to find an opportunity to provide ourselves with a suitable building of our own, for we have no doubt that our number will soon considerably increase. But Father Kohlmann saw to it that another church should be started, and St. It was also to serve as the cathedral church of the new diocese. The corner-stone was laid 8 June, , but, owing to the hard times and the war of with England , the structure was not ready for use until May, , when it was dedicated by Bishop Cheverus who came from Boston for that purpose. It was then far on the outskirts of the city, and, to accustom the people to go there, Mass was said at St. The ground on which it was built was purchased in for a graveyard, and the interments in it from that time until the cemetery was closed in numbered 32, The hierarchy A When Bishop Carroll learned that it was the intention of the Holy See to recognize the growth of the Church in the United states by dividing the Diocese of Baltimore and creating new sees, he advised that New York be placed under the care of the Bishop of Boston till a suitable choice could be made for that diocese. He was prior of St. He had refused a nomination for a see in Ireland and was much interested in the missions in America, about which he had kept up a correspondence with Bishop Carroll. It was at his suggestion that Father Fenwick founded the first house of the Dominicans in Kentucky. He was consecrated first Bishop of New York at Rome , 24 April, , and some time after left for Leghorn on his way to his see , taking with him the pallium for Archbishop Carroll. After waiting there for a ship for four months he returned to Rome. Thence he went to Naples , expecting to sail from that port, but the French military forces in possession of the city detained him as a British subject, and, while waiting vainly to be released, he died of fever, 19 June, Finding that he could not leave Italy , he had asked the pope to appoint the Rev. The American bishops cordially endorsed this choice and considered that the appointment would be made. Archbishop Carroll, writing to Father C. Plowden , of London , 25 June, , said: Sulpice, now in the Seminary here, and worthy of any promotion in the Church. We still expected that this measure would be pursued; and that we made no presentation or recommendation of any other for the vacant see. It was a selection which might have proved embarrassing to American Catholics , for Bishop Connolly was a British subject, and the United States was

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then at war with Great Britain. Finally, Bishop Connolly arrived in New York unannounced, and without any formal local welcome, 24 Nov. In the diocese he found that everything was to be created from resources that were very small and in spite of obstacles that were very great. There were but four priests in this territory. Lay trustees had become so accustomed to having their own way that they were not disposed to admit even the authority of a bishop. Connolly was not wanting in firmness, but the pressing needs of the times, forcing an apparent concession to the established order of things, subjected him to much difficulty and many humiliations. He was a missionary priest rather than a bishop, as he wrote Cardinal Litta, Prefect of Propaganda, in February, , but he discharged all his laborious duties with humility and earnest zeal. His diary further notes that he told the cardinal: At present there are about 16, mostly Irish; at least 10, Irish Catholics arrived at New York only within these last three years. They spread through all the other states of this confederacy, and make their religion known everywhere. Bishops ought to be granted to whatever here is willing to erect a Cathedral, and petition for a bishop. The present dioceses are quite too extensive. This burden hinders us from supporting a sufficient number of priests, or from thinking to erect a seminary. The American youth have an invincible repugnance to the ecclesiastical state. He died at his residence, Broadway, 5 Feb. Levins, Philip Larisey and John Shannahan. There were several distinguished converts, including Mother Seton, founder of the American branch of the Sisters of Charity; the Rev. Virgil Barber and his wife, the Rev. Ironside, Keating Lawson, and others. Two years elapsed before the next bishop was appointed, and the Rev. John Power during that period governed the diocese as administrator. C The choice of the Holy See for the third bishop was the Rev. John Dubois, president of Mount St. William Taylor, a convert who had come from Cork, Ireland, in June, , at the suggestion of Bishop England of Charleston, endeavoured to be himself made bishop, going to Rome in January, , for that purpose. The visit to Rome being fruitless, Taylor went to Boston, where he remained several years with Bishop Cheverus, returning to New York when that prelate was transferred to France. He was exceedingly popular with non-Catholics because of his liberality. He preached the sermon at the consecration of Bishop Dubois and used the occasion to expatiate on what he called "disastrous experiences which resulted to religion from injudicious appointments", hinting at coming trouble for the bishop in New York. He left New York simultaneously with the arrival of the bishop there, and sailed for France, where his old friend Mgr. Cheverus, then Archbishop of Bordeaux, received him. He died suddenly, while preaching in the Irish college, Paris, in None of the predicted disturbances happened when Bishop Dubois took possession of his see, though the abuse of trusteeism, grown more and more insolent and unmanageable by toleration, hampered his efforts from the very start. Fanaticism was aroused among the Protestant sects, alarmed at the numerical increase of the Church through the immigration attracted by the commercial growth of the State. But in spite of all, he went on bravely visiting all parts of the State, building and encouraging the building of churches wherever they were needed, obtaining aid from Rome and from the charitable in Europe. He found but two churches in the city when he came; to these he added six others and multiplied for his flock the facilities for practising their religion, his constant endeavour being to give his people priests, churches, and schools. With the trustees in New York City and in Buffalo he had many sad experiences, but he unflinchingly upheld his constituted authority. In he organized, with the Rev. It was about this time, too, that a public controversy over Catholic doctrine raged between the Calvinist ministers, Rev. John Breckenridge and Rev.

**Chapter 3 : Notre Dame Archives Inventory: NJC**

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Agnese Fuori le Mura and came across the following fresco in a chapel which leads off the courtyard just inside the main entrance from the Via Nomentana. I had read previously that Bl Pius IX had miraculously escaped injury whilst visiting the Basilica, and a little digging turned up the following article from the New York Times of 13 April The building stands over the catacombs, where, among others the body of St Agnes is buried. While Pius IX on April 12, was receiving the College of the Propaganda in the Basilica the floor gave way and all present were precipitated into the catacombs, 20 feet below. Nobody was injured, and this, by some persons, was considered a miracle. The only survivors of the accident the Rev. Burtzell of Rondout, N. In the Basilica this morning Dr. Burtzell celebrated high mass and Archbishop Rubian intoned the Te Deum and bestowed the benediction on the members of the College of the Propaganda. The Pope later in the day received Dr. Burtzell and Archbishop Rubian. The Pontiff took the occasion to speak of Pius IX. He says that many persons were urging him to begin the informative process towards his canonisation. It is a good thing that there are living witnesses to give evidence. To the left are the various dignitaries who escaped, and to the right is a list of seminarians from the Propaganda College who survived, including Burtzell and Rubian. It would be interesting to establish whether the figures in the painting true to life. Bl Pius IX is, of course, clearly recognizable and I suspect that at least the senior dignitaries portrayed are intended to be realistic. If you look at the figure of the Cardinal who is lying underneath a fallen beam in the bottom left of the picture, you will see that he bears a more than passing resemblance to Cardinal Antonelli who was certainly present. If he had not the jettatura, it is very odd that everything he blessed made fiasco. We were winning battle after battle, and all was gaiety and hope, when suddenly he blessed the cause, and everything went to the bad at once. Nothing succeeds with anybody or anything when he wishes well to them. When he went to S. Agnese to hold a great festival, down went the floor, and the people were all smashed together. Then he visited the column to the Madonna in the Piazza di Spagna, and blessed it and the workmen; of course one fell from the scaffold the same day and killed himself. There was nothing so fatal as his blessing. I do not wonder the workmen at the column in the Piazza di Spagna refused to work in raising it unless the Pope stayed away!

**Chapter 4 : THE LIFE OF HENRY GEORGE III**

*The Diary of Richard L. Bursell, Priest of New York: The Early Years, New York: Arno Press, New York: Arno Press, Warning: These citations may not always be % accurate.*

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### Chapter 5 : NY AG Subpoenas Every Catholic Diocese in New York for Sex Abuse Inquest | Faith

*The Diary of Richard L. Burtzell, Priest of New York: The Early Years, by Richard L. Burtzell, Nelson J. Callahan* *The Diary of Richard L. Burtzell, Priest of New York: The Early Years, by Richard L. Burtzell, Nelson J. Callahan (pp. ).*

To a "Sun" reporter who came to ask him of his plans, he said: The London papers were thoroughly alive to this, the Tory "St. They meant much more than that. For letters of congratulation poured in upon Mr. George from all parts of the country, and in many places he was talked of as labour candidate for the presidency in Moreover, four days after the election a crowded meeting for rejoicing was held in the large hall of Cooper Union. We have fought the first skirmish. And he now demanded a radical reform of those voting laws which, as he believed was instanced in the recent contest, enabled the unscrupulous to manipulate elections. He demanded the Australian ballot system. He had advocated this reform in magazine articles in and ; he had inserted it, though not in express terms, in the platform he had written and stood on in the mayoralty fight. But at this Cooper Union congratulation meeting on November 6, , began the agitation of the idea for the first time seriously in American politics. It was taken up by the trade unions and labour movements in various parts of the country, and acquiring support from other sources, was, in one form or another, within a few years adopted by most of the States in the Union, and ultimately by all. With a view to carrying the land reform, ballot reform and lesser principles into practical effect, resolutions were passed at the Cooper Union meeting declaring that a permanent political organisation be effected in New York and elsewhere. It was also resolved to carry on systematic educational work through the medium of lectures and speeches and reading matter. A committee to direct this consisting of John McMackin, Rev. The latter, on account of ill health, soon gave place to James Redpath, managing editor of the "North American Review. George personally, was the announcement of his intention to start a weekly newspaper "the first number to be issued on January 8 of the new year. George had thought of naming his paper "Light," but on the suggestion of John Russell Young, he adopted the title of "The Standard. George as editor and proprietor, there were Wm. Croasdale, a trained newspaper man, as managing editor; Louis F. Post as editorial and special writer, Rev. Kramer as special writer, J. Sullivan as labour editor and special writer, W. Scott as stenographer to Mr. George and exchange editor, Henry George, Jr. George and Richard F. George in the business department, and William McCabe as foreman of the composing room "eleven men in all, besides the typesetters. George said in his salutatory that he established the paper with the hope of aiding in the work of abolishing "industrial slavery. I shall endeavour to conduct this paper by the same rules on which a just man would regulate his conduct I hope to make this paper the worthy exponent and advocate of a great party yet unnamed that is now beginning to form, but at the same time to make its contents so varied and interesting as to insure for it a general circulation. As has been said in the previous chapter, Dr. McGlynn was suspended from his priestly office for two weeks during the mayoralty campaign for refusing to absent himself from the George meeting in Chickering Hall, while the Vicar-General of the diocese a few days before election wrote a letter that was published in the newspapers condemning Mr. A few days later an interview with Dr. McGlynn appeared in the "New York Tribune" avowing the very principles that the Archbishop had condemned, and taking direct issue in asserting that they were not contrary to the doctrines of the Church. For this the Archbishop suspended Dr. McGlynn for the remainder of the year and wrote a letter to the Cardinal Prefect of the Propaganda laying the matter before him. When the Archbishop by letter informed him of this, Dr. I have taught and shall continue to teach in speeches and writings as long as I live, that land is rightfully the property of the people in common and that private ownership of land is against natural justice, no matter by what civil or ecclesiastical laws it may be sanctioned; and I would bring about instantly, if I could, such change of laws all the world over as would confiscate private property in land, with out one penny of compensation to the miscalled owners. George had early in December addressed an open letter to the Archbishop answering that part of the pastoral "taken by the press as placing the Catholic Church in the attitude of a champion of private property in land. But when

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Archbishop Corrigan procured the order for Dr. McGlynn to go to Rome, Mr. George came out in a blazing article in the first issue of "The Standard. McGlynn brings up in definite form the most important issues which have ever been presented in the history of the Catholic Church in the United States. It has in fact an interest far transcending this country, in so much as the question which it involves is the attitude of the greatest of Christian Churches towards the world-wide social movement of our times, and its decision will be fraught with the most important consequences both to the development of that movement and to the Church itself. McGlynn is punished for is for taking the side of the working men against the system of injustice and spoliation and the rotten rings which have made the government in New York a by-word of corruption. In the last Presidential election Dr. McGlynn made some vigorous speeches in behalf of the Democratic candidate without a word or thought of remonstrance. His sin is in taking a side in politics which was opposed to the rings that had the support of the Catholic hierarchy. McGlynn could go to Rome after some such unequivocal popular expression as would convince the Roman authorities that he was the ambassador of American Catholics, and that they did not propose to be trifled with. But for him to go to Rome as a suspended priest with any expectation of getting a hearing as against an Archbishop, backed by all the influence of the rich Catholics of the United States, and by all the powerful influence of the English Colony and English intriguers at Rome, would be folly. McGlynn would have no chance in Rome to make any presentation of the case, even if the Propaganda were a perfectly impartial tribunal George quoted Vicar-General Preston to the effect that Dr. McGlynn was "not sent for to be complimented," but "to be disciplined. McGlynn again invited to proceed to Rome and also to condemn in writing the doctrines to which he has given utterance in public meetings or which have been attributed to him in the press. But "The Standard" was practically alone in the fight for Dr. McGlynn. Even papers with a strong Protestant bias and generally ready to seize upon any circumstances disadvantageous to the Catholic Church, now, because of the social and political upheaval threatened by George and McGlynn, were glad to side with an Archbishop who used tyrannical power against a liberal and public-spirited priest and with a foreign power that dared to interfere with and curtail the rights of a citizen of the United States. McGlynn from the pastorate of St. Nor did they make any derogatory comments at the unseemly manner in which the order was executed, Rev. Arthur Donnally, until then of St. Father Donnally afterwards went into the Church proper and tore Dr. McGlynn had been deeply loved and venerated. He replied that he did not attack "the Church," but the men who misused the Church; that he had no political aspirations, else he would not have re-entered journalism; and that if the time came when "The Standard" could not "freely and frankly take a stand on any question of public interest," then it would be "high time for it to give up the ghost. McGlynn now seemed to be in the hands of the Church authorities at Rome. Yet strangely enough at this very time Cardinal Gibbons wrote from Rome to Rev. Burtzell, of the Epiphany Church, Dr. Cardinal Gibbons therefore urged Dr. McGlynn to go to Rome. As we have seen Dr. McGlynn had reluctance to going to Rome as he felt that he would get small chance of a hearing. Nevertheless he now sent word through Dr. Burtzell that he would go as soon as the weak state of his heart would permit, on condition that he should first be reinstated and that a public statement be made by some one in authority that no judgment had been passed upon the case and that his land doctrines had not been condemned at Rome. McGlynn had not the least idea of receding from his position. He held that there was no conflict between the doctrine of the land for the people and the fundamental truths of the Church. Towards the end of March he repeated his land doctrines in a most emphatic and eloquent manner in a lecture in the Academy of Music on "The Cross of the New Crusade," before a very large audience, that was composed chiefly of Catholics and largely of St. This led almost immediately to a movement to awaken in the hearts and minds of the poor and outcast of the great city a hope for a civilisation that should be based on social justice and bring peace and plenty to all. The idea had originated some time before with Thomas L. McCready of "The Standard" staff. His plan was to form a militant society against poverty, and with it to go into and rouse the New York tenement regions. It was a new scheme to educate the masses on the land question. The first steps towards organisation were taken at a little meeting in "The Standard" office, and a name suggested by McCready was

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chosen "The Anti-Poverty Society. McGlynn was named president, and Henry George, vice-president; with Benjamin Urner, a commission merchant, for treasurer, and Michael Clark, an editorial writer on the "Irish World," for secretary. The hall was crowded and thousands were turned away. George said in his signed editorial in "The Standard": And in New York to-day, as by the sea of Galilee eighteen centuries ago, though the Scribes and Pharisees are filled with rage and the high priests and rich men are troubled and dismayed, the people hear them gladly. The press turned loose denunciation and ridicule, but that only served to extend the membership and to advertise the meetings which came to be held regularly every Sunday evening in the Academy. McGlynn to Rome and giving him forty days from receipt of the letter in which to do so, under pain of excommunication, "to be incurred by the act itself and also by name," if he should fail. McGlynn contented himself with his former reply that grave reasons would prevent his making the journey then. The conspicuous signs in the Anti-Poverty movement were that for his personal character, his doctrines on the land question and his consequent attitude towards his ecclesiastical superiors, Dr. McGlynn had a large and strong following indeed, that a large part of his former parishioners had joined the movement and hung on every word that dropped from his lips. If these signs failed there could be no mistaking the size and character of a parade and demonstration held in his honour and in protest against the impending excommunication. It was composed mainly of Catholic working men. A not-friendly newspaper the "New York Herald" estimated that seventy-five thousand persons took part. On it is this inscription: And days will come when happy little children, such as now die like flies in tenement houses, shall be held up by their mothers to lay garlands upon it. The Archbishop did not attempt to make any ceremony of it. He merely wrote two letters, one to Dr. McGlynn and one to a Catholic newspaper addressing the clergy and laity of the diocese, saying that the Doctor having failed to comply with the order from Rome within the time set, had thereby incurred excommunication. McGlynn had already been stripped of his church and the right to perform his priestly offices, so that excommunication so far as the outside world could see went for little. And the loving regard of the Catholic poor of St.

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### Chapter 6 : Talk:Edward McGlynn - Wikipedia

*edition of part of Burtzell's diary, The Diary of Richard www.nxgvision.comll, Priest of New York:The Earyl Years, (New York,).The fact that Burtzell attended the College of www.nxgvision.coms Xavier instead of the more prestigious (and costly) St. John's College at Ford-*

Untitled[ edit ] "Archbishop Corrigan was zealous in his enforcement of canon law, but was not personally bitter toward McGlynn, acting against him with extreme reluctance. He expressed his joy when McGlynn was restored to the priesthood and presided over his Requiem mass. If you can source that better I think that paragraph should be removed. The meddling of some in Rome has been wider and more persevering than they thought possible. Corrigan should say nothing to Henry George and should send everything to Rome. He should give the facts about the Public school vs. It is for the best interests of the people to replace McGlynn. If he is not removed from the city, any other discipline is of little use. McQuaid did not write to Rome on the "German question". He has received a letter from Bishop Richard Gilmour asking what is to be done. McQuaid answered that this underhand work should be put a stop to, if possible. Dispatches tell that Cardinal Franzelin is dead. McGlynn has a more numerous following among the younger priests than Corrigan has knowledge of. If Corrigan wins a definitive victory, afterwards he will have little trouble of this kind. Father Edward McGlynn was leading many young priests astray by his ability to fascinate them. If he will not yield to Rome then he steps out of the Church. He is the best one for that post. McGlynn has made friends for himself. He has appealed to American prejudice on the public school and tries to make the working classes believe he is their special friend, but has driven off the more intelligent of his American sympathizers. Corrigan should hold no discussions with him or his friends. McQuaid had a letter from Msgr. McQuaid is undecided whether to hold the Synod in January or wait until Easter week. He cannot bring the Father James S. Here the case comes to a standstill. Corrigan that he has drawn up a strong paper to be mailed to Rome and hopes it will be in time to be of use. The Father Edward McGlynn breeze seems at a lull. The Catholic Herald is a dangerous sheet is it has any circulation. McQuaid is afraid that the Germans are getting everything into their own power. A letter from Ella B. No one will regret this more than Cardinal James Gibbons of Baltimore, but it is altogether his fault. He will be a sick man by the time this is over. McQuaid wrote also to Ella B. Edes on the same German question. Donatus Sbarretti would know all about the "Memorial" in re University, but it seems he did not. The idea McQuaid threw out was that the American hierarchy be consulted before any definite action by Rome. Keane have sent McQuaid nothing. McQuaid asks Corrigan for the paper. Father Charles McCready would have been the right man had he been loyal. Corrigan should not be uneasy about appointing a successor. What the parish needs is a good efficient pastor and in three months will almost have forgotten the Doctor. McQuaid has not communicated with Bishop Richard Gilmour. He did write strongly to Edes about Poughkeepsie and made her understand that Corrigan acted according to his own choice. Donnelly temporary administrator at once. What is needed at St. Colton is the honest and true priest they believe him to be. Corrigan should act promptly. McQuaid returns the printed documents. Many look upon McQuaid as of strong German proclivities. He has made no secret of his disgust with the choice of Washington and will write again to Rome about the Catholic University. His advice to Rome is to send a circular to the American Bishops to learn their opinions. Bishop Louis DeGoesbriand was very indignant at the idea of a general collection. The Germans as a body have lost all interest in the work. Corrigan will be surprised at the part the pious women will play. The leader of the choir is making herself conspicuous and ridiculous. McQuaid does not know Colton, but if Corrigan is satisfied, he should appoint him as administrator, letting him understand that the rectorship will follow as soon as he proves his capacity. Also let him know that Father Edward McGlynn will not return to the post. Corrigan should remove the assistants who do not cooperate with the new rector. McQuaid fears that the finances are in worse condition than surmised. He will write today in relation to the Catholic University. He is growing more opposed. There is a great deal

of misrepresentation that ought to be stopped. Pious women will be the worst mischiefmakers. Corrigan should stick to his decision firmly and coolly. Had Corrigan appointed Father Charles H. The tormentors of St. Donnelly knows just what to do, but he must be given a body of loyal and effective assistants. The newspapers will make all the capital they can out of the sensation, but Corrigan should pay no attention to them. The "Herald" evidently had possession of the original. His Eminence put his foot in it badly. McQuaid cannot understand why the Herald champions his Eminence and is adverse to Corrigan. McQuaid realizes the necessity of New York priests to clear themselves from the imputation of disloyalty. McQuaid wrote yesterday to Ella B. It was time for Maurice Francis Egan to say something. He is weak and vacillating. McQuaid encloses a telegram just received from Bishop Richard Gilmour. The sooner Gibbons understands that he is not to run the U. McQuaid is getting more disgusted every day with the carryings-on in Rome last winter. McQuaid does not intend to go to Europe until a year from now. Father Edward Hanna is at home, and will be kept at work here. McQuaid needs his services here and proposes to keep him. McQuaid has remained at the lake all summer. He may go to Boston to see the Seminary. Now that McGlynn has dispelled hope of repentance, duty requires them to oppose him. McQuaid regards the dinner scandal as worst of all. The presence of Bishop John Moore added to the offense. Their conduct was defiant to the Pope and the ordinary of the diocese. Everyone believes that all present uphold McGlynn, especially as Moore is seeking to reopen the case in Rome. Father John Edwards has asked McQuaid to preach at the dedication of his church. McQuaid dislikes accepting, and yet a strong sermon on Catholic education in Catholic schools may do good. The talk about the head of the American church annoys McQuaid. The good little man is making himself ridiculous. Now that Corrigan has started to build his own Seminary, he can resign from the Catholic University of America board on the plea that he has this work to attend to. Reilly and others conveyed the impression that Corrigan had done the wrong. McQuaid may not be able to go to New York before Dec. McGlynn holds out expectation of restoration. McQuaid has heard nothing from Father Terence J. Early in relation to his affair. They are anxious to get Early before an ecclesiastical tribunal.

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## Chapter 7 : Callahan, Nelson J. | [www.nxgvision.com](http://www.nxgvision.com)

*The diary of Richard L. Burtzell, priest of New York: The early years, (The American Catholic tradition) by Richard Lalor Burtzell The Era of Good Intentions (The American Catholic tradition) by James Addison White.*

Notre Dame, Indiana English. Administrative Information Source Donated by Rev. Preferred Citation Nelson J. Background Born the 20th of August , Nelson J. Callahan grew up in St. An athlete, Callahan played several sports at the high school level and even pitched for a local ball club, Wenham Trucking. He graduated from two seminaries, Sacred Heart in Detroit and, in , St. Father Callahan served in several local Cleveland parishes, including St. Patrick in West Park, St. Paul on Euclid Ave, St. Agatha in Glenville, and St. Peter on Superior Ave. In , he became the resident chaplain of St. John College, and from until retirement in he served as pastor of St. Raphael parish in Bay Village. Callahan is notable for his published works: A Case for Due Process in the Church: Burtzell, Priest of New York: Story of a People He was deeply interested in the local histories of parishes and their wider impact on the church as a whole. He died Tuesday, the 15th of January , in Lakewood Hospital at the age of Callahan of the Notre Dame class of

## Chapter 8 : Author Search Results

*Fr. Callahan is notable for his published works: A Case for Due Process in the Church: Father Eugene O'Callaghan, American Pioneer of Dissent (), The Diary of Richard L. Burtzell, Priest of New York: the Early Years, (), Irish Americans and Their Communities of Cleveland (), Years in Passing: St. Ignatius High School, an.*

## Chapter 9 : Staff View: The diary of Richard L. Burtzell, priest of New York :

*The intellectual priest wrote three books, edited a fourth, served as diocesan archivist, moderated the First Friday Club and taught at St. John College. who reached New York soon after the.*