

Guide to a Microfilm Edition of
The John Ireland Papers

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Foreword

John Ireland (1838-1918) was one of the most important figures in American Catholic history. Born in Ireland, raised in Minnesota, and educated for the priesthood in France, he was ordained for the Diocese of St. Paul in 1861. In 1862-1863 he served as chaplain to the Fifth Minnesota Volunteers. In 1869-1870 he represented his bishop, Thomas Grace, at the First Vatican Council. Named vicar apostolic of the Nebraska Territory in 1875, he was immediately renamed, at Bishop Grace's request, coadjutor of St. Paul. He succeeded to that see in 1884 and attended the Third Plenary Council of Baltimore. In 1888, he was named the first archbishop of St. Paul.

A dynamic speaker and lucid writer in both English and French, Ireland rapidly became the dominant figure in the liberal party that emerged in the American hierarchy after the Third Plenary Council. His influence over other members of that party is indicated by the extensive correspondence to him from Cardinal James Gibbons, archbishop of Baltimore; John J. Keane, successively bishop of Richmond, first rector of the Catholic University of America, titular archbishop of Damascus, and archbishop of Dubuque; and Denis J. O'Connell, rector of the American College in Rome and later rector of the Catholic University and bishop of Richmond.

Ireland took the lead in a program designed to accommodate the Catholic church to American culture. He praised public schools and arranged for the school boards of Faribault and Stillwater, Minnesota, to supervise and pay for the secular education given in the local parochial schools. He combated what he perceived as an attempt by German-Americans to preserve German language and culture through the appointment of bishops for ethnic groups. He defended organized labor as exemplified by the Knights of Labor. He was instrumental in having reconciled to the church Father Edward McGlynn, excommunicated for his social teachings and for disobedience against his archbishop, Michael A. Corrigan of New York. With Denis O'Connell, he engineered in 1893 the appointment of the first apostolic delegate, the pope's representative to the American hierarchy.

Ireland and his liberal associates also exported their program to Europe. After winning Vatican approval for his controversial school plan in 1892, he visited France to promote Pope Leo XIII's policy of Catholic ralliement to the Third Republic. But the positions he had taken on so many issues led to an alliance against him of both American and European conservatives, as the latter misconstrued the liberal program in terms of the European situation. Ireland's praise of public schools, for example, was seen as his voluntary surrender to the state of what the European church was trying desperately to preserve from the European liberal state--the right of the church to educate. The French translation of Ireland's speeches and of Walter Elliott's Life of Father Hecker, moreover, introduced the liberals' praise of the American separation of church and state to a Europe that had no experience with which to understand it. After Ireland failed in his Vatican-sponsored mission to President William McKinley to prevent the Spanish-American War, American military strength only added to European fears of American ideas. In 1899, Leo XIII issued Testem benevolentiae, condemning "Americanism," the liberal movement of which Ireland was a leader and which, among other things, tried to show the benefit to the Catholic church of American religious liberty. This notion lay dormant as official Catholic teaching until the Second Vatican Council (1962-1965).

Ireland's influence, however, extended beyond Catholic circles. He was intimate with leading business and political figures as well. In 1875, he collaborated with railroad magnate James J. Hill to establish a Catholic colonization effort in the Old Northwest. He also cultivated his friendship with leaders of the Republican party, among them McKinley and Theodore Roosevelt. He used his political connections, unsuccessfully, in an effort to have himself made a cardinal.

This microfilm edition contains the known extant correspondence to Ireland from leading churchmen and other figures both in the United States and Europe. It also includes his correspondence with other church leaders, deposited in the archives of the Diocese of Duluth, St. John's Abbey in Collegeville, Minnesota, and the College of St. Thomas in St. Paul. Aside from the documents reproduced here on microfilm, the researcher should be aware of the extensive Ireland correspondence in the archives of the Archdiocese of Baltimore (Gibbons Papers), the Diocese of Richmond (O'Connell Papers), the Congregation of Propaganda Fide in Rome, and the Vatican. Finally, there is considerable correspondence, not so much from Ireland as about him and the liberal movement, in the following archives: the Archdiocese of New York, the Archdiocese of San Francisco, the Abbey of St. Paul's Outside the Walls (Rome), the Catholic University of America, the Diocese of Rochester (New York), the Roman Curia of the Society of Jesus, the Sulpicians in Baltimore, and the Congregation of St. Paul the Apostle in New York.

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Introduction

This edition of the John Ireland Papers is unique in the series of Minnesota Historical Society microfilm editions sponsored by the National Historical Publications and Records Commission in that none of the material is owned by the Society. The papers, totaling fourteen and one-half linear feet, were brought together from several Minnesota repositories solely for the purpose of microfilming. The bulk of the material, nearly fourteen feet, comes from the Catholic Historical Society of St. Paul, housed in the John Ireland Memorial Library of the Saint Paul Seminary. These papers are supplemented by transcriptions and photocopies of letters that were once part of the Ireland Papers in the Catholic Historical Society but whose location is now unknown. The other components of the microfilm edition were loaned by the archives of the Archdiocese of St. Paul and Minneapolis, the archives of the Diocese of Duluth at the College of St. Scholastica in Duluth, the archives of St. John's Abbey in Collegeville, Minnesota, and the archives of the College of St. Thomas in St. Paul.

John Ireland (1838-1918) was the first archbishop of the Catholic Archdiocese of St. Paul (now the Archdiocese of St. Paul and Minneapolis), and by the late 1880s was widely recognized as the leader of the "liberal" wing of the American Catholic hierarchy. As such he led the liberals' struggle to reconcile the Catholic church with American society and to bring the growing number of Catholic immigrants into the mainstream of American life. In this effort his forceful and outspoken personality involved him in many of the religious controversies and conflicts of his time, the outcome of which would have an enduring impact on the religious life of America. Ireland's interests were not limited solely to the religious sphere, however, since he also took an active part in political and diplomatic issues of his day. In both his religious and his secular roles, Ireland's activity was stimulated by and had significant impact on contemporary currents in American culture.

The materials in the microfilm edition of the John Ireland Papers document the career of this dynamic priest and illuminate the way in which he moved

freely and comfortably, with power and influence, in his various worlds. Although the Ireland Papers cover the entire span of the archbishop's life, the researcher should bear in mind that they do not adequately reflect all of the major facets of that life. This is especially true of the early years of Ireland's career, where the papers provide only intermittent insight into his attitudes and activities as a seminary student in France; Civil War chaplain for the Fifth Minnesota Infantry; leader of the Catholic temperance movement in the Midwest; founder of the Catholic Colonization Bureau, which was organized in 1876 to encourage European immigrants in the eastern cities to migrate to small farming communities in the West; and participant in the Third Plenary Council of Baltimore in 1884.

While many aspects of his early career as a priest and his steady rise to bishop and then archbishop of St. Paul are only sketchily covered, materials are much more abundant for the last decade of the nineteenth and the first decade of the twentieth century, a period when Ireland was at the height of his power and influence. This later documentation portrays Ireland as co-founder of Catholic University of America in Washington, D.C.; staunch opponent of attempts to establish national parishes in the United States and to appoint bishops on an ethnic basis; supporter of organized labor in his successful efforts to prevent papal condemnation of the Knights of Labor; originator of the controversial Faribault School Plan, whereby parochial schools would be run by the state; the central figure in the "Americanist" controversy, in which certain aspects of the liberal Catholic efforts to reconcile the church with American society were alleged to be heretical; patriotic supporter of his country; and statesman and diplomat. In this last role Ireland is seen urging on behalf of the pope that French Catholics accept the French Republic, seeking to avert the Spanish-American War, and helping to conclude a satisfactory settlement between the United States and the Vatican regarding compensation for the Catholic church's property in the Philippine Islands after that war. The papers include considerable information on the American administration of the Philippines, as well as many letters to Ireland from friends and officials in the Vatican.

The materials from each source are filmed as separate units. Those from the Catholic Historical Society of St. Paul compose rolls 1-20 of the microfilm. They include the collection generally referred to by scholars as "the John Ireland Papers," consisting of six feet of correspondence and related papers and filmed on rolls 1-13. This collection contains numerous letters to and from Archbishop Ireland; drafts and printed copies of Ireland's speeches, sermons, and lectures; legal documents; pamphlets collected by Ireland; historical research materials accumulated by and for Ireland; newspaper clippings; telegrams; diplomas; certificates; and papal bulls and letters. In addition, there are 48 clippings scrapbooks plus a bound "index," filmed on rolls 14-20. The scrapbooks were created by or for Ireland and reflect the broad range of his interests and concerns, including a number of the major issues with which he became involved. The "index" volume is a meticulously kept list of articles in periodicals that Ireland kept for easy reference.

After the Ireland Papers arrived at the Minnesota Historical Society it was discovered that at least 50 letters from Denis J. O'Connell to Ireland were missing. Fortunately, Father Gerald P. Fogarty of the University of Virginia previously had made transcriptions and photocopies of the O'Connell letters; he loaned his copies of the missing letters for filming. They appear at the beginning of roll 21.

The material from the archives of the Archdiocese of St. Paul and Minneapolis, consisting of three inches of correspondence and related papers (1861-1925), is filmed as the remainder of roll 21.

The fourth group of papers filmed is four inches of documents from the archives of the Diocese of Duluth. They consist largely of sermons, lectures, and speeches by Ireland (undated and 1901-1916) and five Ireland letters (1918). The sermons, lectures, and speeches, most of which are dated, have been filmed as arranged by the diocesan archives. The fifth group is approximately one inch of letters from Ireland to the abbot and monks of St. John's Abbey, provided by the abbey archives. The last segment of Ireland Papers filmed consists of nine items from the College of St. Thomas archives: five letters from Ireland, two pamphlets, and memorabilia. The materials from the Diocese of Duluth, St. John's Abbey, and the College of St. Thomas are all on roll 22.

Roll 23 comprises two aids for researchers: first, a selected author index to the John Ireland Papers from the Catholic Historical Society; second, the notes taken by the editors during the preparation of this microfilm edition. The notes describe briefly the subjects documented in the records and list names of some significant authors not included in the author index.

The correspondence and related papers from the Catholic Historical Society are arranged and microfilmed in a single chronological sequence. Undated items are filmed at the beginning of the series. Partially dated and questionably dated items appear before those that are fully dated. A sermon bearing several dates is filmed under the earliest date. Drafts of sermons sometimes consist of bits and pieces of other sermons. They have been filmed together as found, on the assumption that Ireland himself may have arranged them this way.

Dates in brackets have been supplied or confirmed by the microfilm editors. Although an effort was made to date undated items and to check the dates of those questionably or provisionally dated, it was not possible to determine with certainty the dates of all such items. A date in brackets, therefore, should be treated with caution. Even more caution should be used with any unbracketed date written in a different hand on an otherwise undated document. Such dates appear to have been added by various researchers, and were already on the documents when they arrived at the Minnesota Historical Society for filming. Whenever one of these dates was confirmed by the editors the confirmed date was enclosed in brackets. Added dates that are unbracketed have not been confirmed. Likewise, there are often numbers penciled onto documents. These numbers were added by the Catholic Historical Society and have no significance in the context of the microfilm edition.

Some exceptions have been made to a strict chronological arrangement. Whenever possible, enclosures were filmed immediately after their covering letters rather than under their own dates. A photocopy of an enclosure was also filmed under its original date whenever the document contained significant information judged appropriate for citation under the earlier date. Where this technique was used, the photocopy is accompanied by a statement identifying it as such and indicating the date under which the original was filmed. In a few cases, only a photocopy of a document was present in the papers; these are identified as copies. On occasion certain groups of papers relating to a particular topic or event were filed together under a single date or date span. These groups of papers are identified by typewritten targets.

A variety of material had been added to the Ireland Papers, presumably by researchers and other interested persons. Most of this material was not filmed. Where such items, consisting of translations and transcriptions of original documents and occasional explanatory notes, have been filmed, they are accompanied by typewritten targets identifying them as such. Material so identified should be used with extreme caution, since its accuracy has not been investigated.

The 2-B (comic) film format has been used in microfilming the manuscripts; the index and editors' notes are filmed in the 1-B (comic) format. A running title beneath each film frame gives the title and publisher of the microfilm and the frame number. Due to malfunctioning frame numbering equipment, some frames on some rolls have duplicate numbers. Targets usually identify enclosures, incomplete or seriously defective documents, and items filmed at reduction ratios other than the standard 14-to-1.

While most of the materials in the collections are legible and in good physical condition, there are exceptions. Some documents are very worn and incomplete. On others the ink has bled through or pressure-sensitive tape had been applied, making them difficult to read. The newspaper clippings in the scrapbooks suffer from all of these defects, along with ink spots, documents stuck together, and glue bleed-through. Two techniques have been used to increase the legibility of certain items. Sometimes a manuscript or newspaper clipping was filmed more than once at different camera settings, with a target identifying the intentional duplicate exposure. Also, photocopies have been filmed in place of discolored or otherwise defective newspaper clippings when the photocopies produced superior film images.

The retakes for each microfilm roll have been spliced into the film at their proper location. When an item was incorrectly filmed out of sequence within a few frames, it was not refilmed. Other items found out of place and inserted into a film sequence are identified by a second set of numbers following the frame number (as 163-1).

ACKNOWLEDGMENTS

Many people have contributed to the production of this microfilm edition. Among them are several members of the Society's staff. Deborah K. Neubeck supervised all aspects of the project. William M. Bomash organized the

manuscripts and prepared them for filming. Scott Jessee edited the microfilm and wrote the guide. Christine A. Leitner and Gregory Kinney filmed the papers. Rosemary J. Palmer checked the film. Catherine A. Emkovik and Geraldine K. Nielsen assisted in other tasks. Lydia Lucas and Marion Matters edited the guide and supervised its publication. Jean Kirby and Gloria Haider typed the final copy of the guide, while Sherry L. Turnquist provided additional typing assistance. Richard A. Cameron handled the contract negotiations so necessary for a cooperative project of this nature. Russell W. Fridley, the Society's director, Sue E. Holbert, state archivist, and Lucile M. Kane, former state archivist, were instrumental in initiating the project.

Since this microfilm edition includes materials from several repositories, thanks are due to the individuals and institutions that helped make these collections available. The enthusiasm shown by Archbishop Leo Byrne and his successor, Archbishop John R. Roach, of the Archdiocese of St. Paul and Minneapolis, has been characteristic of the cooperation received from members of the Roman Catholic church. Father Clyde E. Eddy, librarian of the Saint Paul Seminary, and Monsignor John P. Sankovitz, treasurer of the Catholic Historical Society of St. Paul, conducted the initial negotiations with the Minnesota Historical Society. Father Leo J. Tibesar, Father Eddy's successor as seminary librarian, arranged for the loan of the Ireland Papers at the Catholic Historical Society. Monsignor Ambrose V. Hayden, vicar general of the archdiocese, and Father Robert J. Carlson, chancellor, provided materials from the chancery archives. Reverend John Whitney Evans, archivist of the Diocese of Duluth, loaned Ireland papers in the diocesan archives at the College of St. Scholastica, Duluth, while those in the St. John's Abbey archives in Collegeville, Minnesota, were made available by Father Vincent G. Tegeder, O.S.B., archivist, and Brother Ryan T. Perkins, O.S.B., associate archivist. John B. Davenport, archivist and special collections librarian at the College of St. Thomas in St. Paul, loaned material from that repository. Father Gerald P. Fogarty, S.J., was very generous in providing photocopies and transcriptions of a number of items. In addition, Professor Neil T. Storch of the University of Minnesota-Duluth gave much needed advice.

The significant contributions of the National Historical Publications and Records Commission staff are also gratefully acknowledged. The commission's interest dates back to 1954, when it included Ireland in a national list of 361 persons whose papers might warrant letterpress publication.¹ Fred Shelley, former deputy executive director, later suggested that a microfilm edition be prepared and encouraged the Society to submit a proposal. Frank G. Burke, executive director, and Larry J. Hackman and Edie Hedlin, respectively former director and acting director of the commission's records program, offered support and encouragement.

1. A National Program for the Publication of Historical Documents: A Report to the President by the National Historical Publications Commission (Washington, D.C., 1954), p. 83.

Origin of the Papers

The history of the John Ireland papers is both complex and frustrating.² Ireland himself never intended that his papers survive him, fearing that they might prove embarrassing to some of his associates. In fact, it seems clear that Ireland destroyed many of his personal papers himself, and left instructions to destroy the remainder after his death. There is some evidence of this intention within the surviving papers. In an undated manuscript of Ireland's biography of Bishop Joseph Cretin one page has penciled on the back, "Told to destroy." At least one letter bearing this instruction was torn up, then carefully taped back together. On several occasions Ireland urged his correspondents to burn all his letters.

There is also a story current that after his death Ireland's sister, Ellen, who as a nun took the name of Sister Seraphine, destroyed some of his papers. This is quite possible, since Sister Seraphine is known to have burned all of her own correspondence, including the many letters she had received from her brother, a few months before her death in 1930.

However many of Ireland's papers were deliberately destroyed, after his death a considerable body of surviving material came into the possession of his lifelong friend, Bishop Thomas O'Gorman of Sioux Falls, South Dakota. Intending to write a biography of his friend, Bishop O'Gorman ignored whatever instructions he may have received to destroy these papers. The biography was never written, however, and after O'Gorman's death in 1921 the papers were returned to the Archdiocese of St. Paul. In 1934 Archbishop John G. Murray gave the papers to Monsignor Humphrey Moynihan to use in writing a biography of Ireland. The monsignor died before completing the project, leaving the task and the papers to his brother, Monsignor James H. Moynihan. While in James Moynihan's possession, the papers were housed in the archives of Incarnation Parish in Minneapolis, where he was pastor. Moynihan's The Life of Archbishop John Ireland was published in 1953. It is not so much a biography as an extended commentary on Ireland's life as reflected in the Ireland Papers. A careful reading of this work reveals the extent of the Ireland Papers, collectively cited as AASP (Archives of the Archdiocese of St. Paul), as they existed in Moynihan's possession.

2. Information for this section was gleaned primarily from James H. Moynihan, The Life of Archbishop John Ireland (New York: Harper & Brothers, 1953); James M. Reardon, The Catholic Church in the Diocese of St. Paul (St. Paul: North Central Publishing Co., 1952); James P. Shannon, Catholic Colonization on the Western Frontier (New Haven: Yale University Press, 1957); the introduction by Richard A. Gordon and Rufus A. North to "A Collection of the Archbishop John Ireland Correspondence" (master's thesis, Saint Paul Seminary, 1964); and Patricia Condon Johnston, "Reflected Glory: The Story of Ellen Ireland," Minnesota History 48(Spring 1982):13-23.

Once his book was completed, Moynihan apparently gave the papers to the Catholic Historical Society at the Saint Paul Seminary. At this time a group of letters of a supposedly "sensitive" nature was removed and deposited in the chancery archives of the Archdiocese of St. Paul.

In 1964, under the direction of Father Patrick Ahern, a professor of history at the seminary, two students, Richard A. Gordon and Rufus A. North, prepared an index to about three-quarters of the Ireland correspondence. A copy of this index, entitled "A Collection of the Archbishop John Ireland Correspondence," is included as part of the microfilm edition, augmented with additional entries by the microfilm editors (roll 23).

Some of the miscellaneous documents that are now part of the Ireland Papers at the Catholic Historical Society were added to the collection by its various custodians, and some of the unindexed letters may have been received from other sources after 1964. It seems unlikely, for example, that Gordon and North would have failed to index the nearly one hundred additional letters from Ireland that now appear in the papers.

Some of the added material was of such an extraneous nature that it was not microfilmed. This unfiled material includes: issues of the New Cathedral Bulletin, duplicate copies of filmed documents, articles and journals postdating Ireland's death, and letters of inquiry to the Catholic Historical Society regarding the Ireland Papers. In addition, one or both of the Moynihan brothers (and perhaps other researchers) left a great many notes, pieces of a rough draft of their biography, typed transcripts of handwritten letters, and translations of letters in languages other than English. None of this material was filmed except for the researchers' translations or transcriptions, notes about originals that are no longer in the collection, or notes that seemed especially important to the understanding of a document.

Portions of the original collection also have been lost over the years. One can only guess at how much, if any, attrition occurred during its migration from Ireland to O'Gorman to the Moynihans to the seminary. It is known that two documents cited by James Reardon in The Catholic Church in the Diocese of St. Paul (1952) had disappeared from the collection by 1971.³

Of even more importance are at least 50 letters from Denis O'Connell to Ireland that were not in the collection when it was delivered to the Minnesota Historical Society. O'Connell acted as Ireland's Vatican "agent" and carried on an extensive correspondence with the archbishop. When the Ireland Papers were indexed in 1964 the O'Connell letters were not included in the index; apparently they were not placed in the Catholic Historical Society until after that date. They were there in 1967, when Gerald P. Fogarty used them to

3. Reardon, pp. 217-218; Thomas Wangler, "John Ireland and the Origins of Liberal Catholicism in the United States," Catholic Historical Review 56(January 1971):619-620.

write his doctoral dissertation, "Denis J. O'Connell: Americanist Agent to the Vatican."⁴ Shortly thereafter, they were examined by Thomas Wangler. When the collection was loaned to the Minnesota Historical Society in 1980 for filming it was discovered that while some 53 indexed letters from O'Connell were still present, at least 50 other letters specifically cited by Fogarty were missing. A subsequent search among the Catholic Historical Society collections failed to locate them. Fortunately, Father Fogarty had made typed transcriptions or photocopies of most of the missing letters and kindly made them available for inclusion in the microfilm edition. A desire to ensure the papers' preservation, as well as to make them more accessible to researchers, induced Father Clyde E. Eddy, librarian of the Saint Paul Seminary and administrator of the Catholic Historical Society collections at the library, to seek assistance in having the Ireland Papers microfilmed. In the fall of 1974, staff members of the Minnesota Historical Society met with Father Eddy and Monsignor John P. Sankovitz, treasurer of the Catholic Historical Society, regarding the possibility of preparing a microfilm edition of the Ireland Papers under the auspices of the National Historical Publications and Records Commission. This idea reached fruition in 1980, when negotiations were completed, funding approved, and the papers transferred to the Minnesota Historical Society.

Once arrangements were made to film the Ireland Papers in the Catholic Historical Society, it was decided to include other collections of Ireland material in Minnesota. Papers from the archives of the Archdiocese of St. Paul and Minneapolis were made available by Monsignor Ambrose V. Hayden, vicar general, and Father Robert J. Carlson, chancellor. Reverend John Whitney Evans, the archivist of the Diocese of Duluth, cooperated in securing the Ireland material in the diocesan archives at the College of St. Scholastica, which had been collected by Bishop Thomas A. Welch of Duluth, Ireland's secretary from 1909 to 1918. The Ireland letters from the St. John's Abbey archives in Collegeville were loaned to the Society by Father Vincent G. Tegeder, O.S.B., archivist, and Brother Ryan T. Perkins, O.S.B., associate archivist. John B. Davenport, archivist and special collections librarian at the College of St. Thomas in St. Paul, helped make the Ireland material in the college library available for filming.

At the completion of the microfilm project, all borrowed materials were returned to their original repositories, with one exception. The material from the chancery archives of the Archdiocese of St. Paul and Minneapolis was deposited in the Catholic Historical Society at the Saint Paul Seminary. Also, the copies of O'Connell letters provided by Father Fogarty were donated to the Catholic Historical Society. Each institution that participated in the project received a complimentary set of the microfilm.

4. Later expanded and published as The Vatican and the Americanist Crisis: Denis J. O'Connell, American Agent in Rome, 1885-1903 (Rome: Università Gregoriana, 1974).

Biographical Sketch

John Ireland was born in Burnchurch, Ireland, in 1838, the first son of Richard and Judith Naughton Ireland. The two crucial events in Ireland's youth were his family's immigration to America and his education in France. In 1849, at the end of the great potato famine in Ireland, Richard Ireland went to America to seek a better life. He was joined late in 1850 by his wife and children, and the family went to Vermont. A year later they moved to Chicago, where John Ireland attended St. Mary's School. In 1852 Richard Ireland and his friend, John O'Gorman, moved their families to St. Paul. The two families lived together for a time, and the O'Gormans' son, Thomas, would be John Ireland's lifelong friend and companion.

These two immigrant boys so impressed Joseph Cretin, first Roman Catholic bishop of St. Paul, that in April of 1853 he selected them to study for the priesthood in France. In the fall of 1853 the fifteen-year-old Ireland and eleven-year-old O'Gorman were dispatched to the Petit Séminaire of Meximieux in the Diocese of Belley, France. In 1857 Ireland finished the course at Meximieux and was sent to study theology for four years at the Marist Scholasticate at Montbel in southern France.

The experience of being plucked from a small frontier town and deposited in a strictly regimented environment in a foreign culture left an indelible impression on the young Ireland. To the end of his life he would speak of the Petit Séminaire with respect and affection. These feelings do not seem to have extended to the Marist Scholasticate at Montbel, perhaps because, as he wrote to a friend, he would have preferred to do his theological study at Strasbourg.

Upon completing his studies in France, Ireland returned to St. Paul just as the Civil War broke out. He was ordained a priest on December 22, 1861, by Bishop Thomas L. Grace of St. Paul, and in March of the following year he was commissioned a chaplain of the Fifth Minnesota Infantry Regiment. Serving with troops in the field solidified his feeling of patriotism, which was to characterize him in the future. However, ill health forced him to resign his chaplaincy in the spring of 1863.

Upon his return to St. Paul his career properly began. Bishop Grace soon came to depend upon his assistance and in 1867 made him pastor of the Cathedral of St. Paul. As a further mark of his faith in Ireland, the bishop sent him in his place to the General Council of the Vatican in October, 1869. Early in 1875 the pope appointed Ireland titular bishop of Maronea and vicar apostolic of Nebraska. Fearful of losing his valued adjutant, Bishop Grace traveled to Rome personally to petition the pope to revoke the appointment as vicar apostolic. This request was honored, and before the end of the year Ireland was consecrated titular bishop of Maronea and coadjutor to Bishop Grace.

As coadjutor Ireland virtually ran the diocese for the ailing Bishop Grace, so that when Grace stepped down on July 31, 1884, Ireland immediately became bishop of St. Paul. Four years later St. Paul was raised to the rank of archdiocese with the incorporation of two new dioceses made out of the vicariate of North Dakota. On September 27, 1888, Ireland officially received the pallium as first archbishop of the new Province of St. Paul, a position he would hold until his death in 1918.

Even before he was raised to archbishop, Ireland's reputation and influence had spread beyond the bounds of the upper Midwest. Possessed of a brilliant mind and great skill as an orator, he was increasingly recognized as a major spokesman for the Roman Catholic hierarchy of America. His views not only were of import to American Catholics, but also began to carry weight with non-Catholic Americans, to the extent that his advice and support were solicited by a succession of Republican presidents, especially Theodore Roosevelt. As his national stature grew, so, too, did his influence in Europe, particularly within the Vatican, where for years there were rumors of a cardinalate for Ireland.

Unfortunately for Ireland, his temperament and beliefs constantly propelled him into the center of bitter and damaging controversies both within the church and without. He could never be lukewarm about any cause he believed in, nor was he slow to attack whatever he saw as standing in the way of such a cause. While this won him many devoted admirers, it also created many enemies. Eventually, the hard feelings engendered by these conflicts would spell the end of some of Ireland's most cherished hopes and ambitions.

The driving force behind Ireland's aggressiveness was his determination that the Roman Catholic church cease to be a barely tolerated minority religion perceived as "foreign" by a predominantly Protestant America. His first efforts to attain this goal were directed at removing the stigma of "foreignness" from Catholic immigrants, especially the Irish. Since Ireland viewed drunkenness as the chief obstacle to the Irish entering the mainstream of American life, he became an ardent champion of temperance, founding the Father Mathew Total Abstinence Society of St. Paul as early as 1869. In an effort to provide opportunities for Catholic immigrants to own their own farms and to build up their numbers, between 1876 and 1881 he organized what has been called "the largest and most successful Catholic colonization program ever undertaken in the United States."⁵

Thus far, Ireland's work was of a local and noncontroversial nature. Its character began to change, however, in 1884 at the Third Plenary Council of Baltimore where his address, "The Catholic Church and Civil Society," attracted nationwide attention. In it he expressed his belief that, far from being in conflict with the pluralistic and democratic society of America, "mutual love between Church and America brings benefit to Church and to America."⁶

5. James P. Shannon, Catholic Colonization on the Western Frontier (New Haven: Yale University Press, 1957), p. 264.

6. John Ireland, The Church and Modern Society, vol. 1 (New York: D. H. McBride & Co., 1903), p. 28.

Catholics could be at least as patriotic as Protestants, since America offered the best possible environment for Catholicism. In Ireland's opinion, the closer the harmony between the Catholic church and American political and social institutions the better. In the words of a later scholar, "the critical problem of the Catholic Church in the United States" at the end of the nineteenth century was "the extent of the adaptation of Catholic practices to the American milieu."⁷

This question divided the American Catholic hierarchy into two loosely defined factions. On the one hand were those who believed with Ireland that the church would benefit from accepting and accommodating American society, particularly its separation of church and state. They found their leadership in Ireland and in Cardinal James Gibbons, archbishop of Baltimore, and are often referred to in contemporary literature as the liberals. On the other hand were conservative prelates, most notably Archbishop Michael A. Corrigan of New York, who wanted a more traditional European relationship between church and state and who felt that the compromises necessary to adapt the church to American society bordered on the heretical.

The first issue to reflect this split occurred at the 1884 Baltimore council. Ireland and his supporters pushed through a plan for a Catholic University of America, to be located in Washington, D.C. Ireland soon found himself opposed by Archbishop Corrigan and by the Jesuits, who for various reasons preferred that the university be located in New York. Although the university was eventually established in Washington, its administration was to be a source of contention between the two factions throughout its early history.

In October, 1886, Ireland, along with Cardinal Gibbons and other liberal prelates, led the American episcopate to seek a reversal from the Holy See of its 1884 condemnation of the Knights of Labor. The American hierarchy feared that if the papal condemnation was applied to the United States, there would be a serious alienation of Catholic labor from the church. In December, 1886, Ireland and Bishop John J. Keane of Richmond, Virginia, traveled to Rome with a dual purpose: to push for establishment of the Catholic University of America and to petition for toleration of the Knights of Labor. They were successful in both efforts.

On the same trip to Rome, Ireland became embroiled in a controversy of a more serious nature, one that would leave deeper scars and create more enemies. In September Father P. M. Abbelen, vicar general of the Archdiocese of Milwaukee, had written a memorial to the Sacred Congregation of the Propaganda (usually called simply the Propaganda), which regulated ecclesiastical affairs in "missionary" countries, protesting the treatment of non-English-speaking parishes by the so-called "Irish," or anglophone, clergy in the United States. Apparently with the support of the bishops of many German-dominated dioceses, such as Milwaukee and St. Louis, Abbelen sought the creation of independent German parishes with German clergy to which German-speaking Catholics would be assigned. The Abbelen petition was contrary to Ireland's

7. Thomas T. McAvoy, The Great Crisis in American Catholic History, 1895-1900 (Chicago: Henry Regnery Co., 1957), p. x.

strong belief in the Americanization of Catholic immigrants and the need for a unified American Catholic church. Ireland learned of this petition while he and Keane were still in Rome, and he immediately took steps to counteract it. His efforts were successful and in June, 1887, the Propaganda firmly rejected Abbelen's petition. The suspicions of the German clergy toward the "Irish" clergy and toward Ireland in particular were deepened by this incident.

The same issue was revived in 1891, when Peter Paul Cahensly of the Imperial German Reichstag protested to the pope that the Americanization of immigrants was leading to mass defections of German Catholics from the American church. To combat these alleged losses, Cahensly petitioned the pope to create German dioceses staffed entirely by German-speaking priests and bishops. Once again Ireland was able successfully to oppose the request for national churches, and once again he earned the enmity of many of the German-speaking members of the American episcopate.

In the midst of the Cahensly episode, Ireland took a stand on parochial education that united his diverse opposition. Despite having been criticized by some Catholics for statements hailing the American public school system, Ireland presented a plan for parochial education to the Faribault, Minnesota, school board. Under this Faribault School Plan, as it was called, the parochial schools in the district would be turned over to the state of Minnesota for a rental of \$1.00 a year. Nuns would continue to teach, but the state would pay them and supervise the curriculum. Religion would be taught only after school hours. In this way, Ireland hoped to relieve smaller parishes of the financial burden of school support. In October the same plan was introduced in the town of Stillwater, Minnesota. At this point criticism of Ireland by the conservatives, who were opposed to cooperating with the state in educational matters, grew so severe that Ireland felt it necessary to travel to Rome personally to explain his position. In April, 1892, the Holy See ruled that the Faribault School Plan could be permitted. Although vindicated, Ireland returned home to find that the school plan had been rejected by the two local school boards for other reasons.

Other issues continually arose that pitted Ireland against his critics within the church hierarchy. One of these was the sending of Archbishop (later Cardinal) Francesco Satolli to the United States in 1892 as apostolic delegate. Almost alone among the American episcopate, Ireland supported the sending of a papal representative. As long as the delegate was sympathetic to Ireland, which at first he was, he could be used as a powerful support against the conservatives. Unfortunately for Ireland, Satolli's initial enthusiasm for the archbishop and his program cooled considerably, and he ultimately came to be identified with the conservative faction.

The appointment of an apostolic delegate reflected Vatican concern over the continuing division within the American episcopate. This concern led Pope Leo XIII to adopt a policy of not appearing to favor either side to the detriment of the other, fearing that to do so would divide the church even further. For this reason the pope appointed neither Archbishop Ireland nor Archbishop Corrigan as a cardinal, although their respective supporters confidently expected such an appointment.

Despite papal efforts to contain discord, the American liberals' solutions to the central dilemma of how the church should react to a modern secular and democratic society began to inflame church politics in Europe. After Ireland went to France in 1892 as an unofficial representative of the pope to urge reconciliation between Catholics and the French Republic, the American archbishop was viewed by progressive French Catholics as an ideal model of the modern church leader. Some of the more conservative French clergy, however, were suspicious of anything American, and of Archbishop Ireland and his views in particular.

This antagonism toward American liberalism came to a head over the publication in France of a biography of Father Isaac Hecker, the American founder of the Paulists. The English edition of The Life of Father Hecker by Walter Elliott (1891) contained an introduction by Ireland in which he pictured Hecker as the embodiment of his own ideal of a Catholic church working harmoniously within American society. In 1897 a French translation of the biography appeared with an introduction by Abbé Félix Klein, a fervent admirer of Ireland and his views. Like Ireland, Klein presented Hecker as a model of the priest of the future and praised the liberal view of American Catholic life. By the end of the year, ideas presented in this translation, vaguely described as "Americanism," were drawing heavy criticism. The fiercest attacks came from Abbé Charles Maignen, who published a work on Americanism entitled Le Père Hecker - Est-il un Saint? (Father Hecker - Is He a Saint?) in 1898. In condemning Americanism, Maignen made it clear that Ireland was his main target.

The subsequent furor in the French Catholic press became so intense that Pope Leo XIII felt compelled to intervene. In February, 1899, a papal letter, Testem benevolentiae, was issued, condemning the doctrines called "Americanism" but not naming any group or individual as advocating these doctrines. Ireland, having arrived in Rome too late to prevent the condemnation, submitted immediately, but denied that he held any of the condemned doctrines. In fact, although the papal letter silenced discussion of the issue, it did not give a clear-cut victory to either side. While conservative bishops in the United States could proclaim that the pope had saved the American church from heresy, Ireland and the liberals could claim that no one actually held the reprobated doctrines and that the heresy of "Americanism" was a figment of European imagination. Still, the liberal movement within the American Catholic church had been dealt a severe blow.

Ireland was unable to devote his full attention to the Americanist controversy, however, because he was busy with other matters in America. In February, 1898, the battleship Maine was blown up and sunk in Havana Harbor, and America was moving rapidly toward war with Spain. At the request of Pope Leo XIII, Ireland went to Washington, D.C., to exert what influence he had to try to prevent a war. Throughout the month of April, Ireland tried to work out a compromise whereby Spain could find a face-saving way to accede to American demands for restitution. Unfortunately, the American public's demand for war was too strong and time too short. On April 25, the United States declared war on Spain.

By the end of the year the war was over, and America found itself in possession of the Philippine Islands, a predominantly Catholic country, where the church had been inextricably entangled with the civil government. Inevitably there were clashes over religious rights and prerogatives between the Catholic church in the Philippines and the civil government installed by the Americans, which fueled the hostility of the American Catholic press against the Republican administration. First President William McKinley and then President Theodore Roosevelt sought Ireland's aid and advice to counteract this opposition. With his support the administration was able to smooth out some of the conflicts in the Philippines and to defuse much of the criticism from the Catholic press at home. Perhaps Ireland's most important role in this controversy was in assisting Roosevelt with the mission to Rome, headed by William H. Taft, to negotiate directly with the Vatican regarding a settlement for the expropriation of the friars' lands in the Philippines by the new civil government. Since it was the first direct diplomatic contact between the United States and the Vatican, it was an extremely ticklish situation.

Ireland had been a friend and supporter of Roosevelt even before the Spanish-American War, and Roosevelt often expressed the wish as a private citizen that Ireland be made a cardinal. In fact, Roosevelt's alleged attempts as president to influence the Vatican in this matter eventually resulted in an embarrassingly public break between Roosevelt and two staunch friends of Ireland, Bellamy and Maria Storer. Hopes for a cardinalate were dashed, however, when Ireland was passed over in the Consistory of January, 1903. Since Archbishop Corrigan had died the previous June and the pope's fear of elevating one at the expense of the other was no longer a factor, it was obvious that Ireland was not being seriously considered for a cardinalate. When Pius X became pope after Leo XIII's death later in the same year, Ireland became virtually an exile from the Vatican.

Perhaps because he realized that his influence with the Vatican was at an end, Ireland's last fifteen years were occupied more with construction projects and scholarship than with controversies and polemics. He could still rouse himself, as he did in 1908 to defend the papacy vigorously against attacks by the Methodist Mission in Rome, but the days of his fierce disputations within the church were over. In 1904 he conceived the ambitious plan to build not only a new cathedral for St. Paul but also an almost equally imposing church for Minneapolis. The project was not completed until 1915, when the present Cathedral of St. Paul and the Pro-Cathedral of Minneapolis (now the Basilica of St. Mary) were consecrated. In his later years Ireland attempted several works of scholarship. Of these he managed to complete only the first three chapters of a biography of his mentor, Bishop Cretin. The press of business and increasingly poor health prevented more. After a long illness Ireland died on September 25, 1918, in his St. Paul home across the street from his new cathedral.

CHRONOLOGY

Selected events in the life of John Ireland.

- 1838 September 11. John Ireland baptized in Burnchurch, Ireland, the first son of Richard and Judith Naughton Ireland .⁸
- 1849 Richard Ireland emigrates to the U.S.; takes up residence in Burlington, Vermont.
- 1850 Remainder of Ireland family join Richard.
- 1851 Family moves to Chicago.
- 1852 May. Family moves to St. Paul, accompanied by O'Gorman family.
- 1853 Ireland selected by Bishop Joseph Cretin of St. Paul, along with Thomas O'Gorman, to attend Petit Séminaire of Meximieux in Diocese of Belley, France.
- 1857 Finishes study at Meximieux and enters Marist Scholasticate at Montbel, France, for theological studies.
- 1861 Returns to St. Paul.
- December 22. Ordained a priest by Bishop Thomas Grace of St. Paul.
- 1862 March. Commissioned chaplain of Fifth Minnesota Infantry.
- October. Present at Battle of Corinth.
- 1863 March-April. Resigns chaplaincy; returns to St. Paul.
- 1864 May. Founds Minnesota Irish Emigration Society.
- 1867 July. Becomes pastor of Cathedral of St. Paul.
- 1869 January. Organizes Father Mathew Total Abstinence Society of the cathedral parish.
- October. Attends Vatican Council in place of Bishop Grace.
- 1872 January. Presides at first state convention of Father Mathew Total Abstinence societies in St. Paul.

8. Citation to parish records is given in James M. Reardon, The Catholic Church in the Diocese of St. Paul (St. Paul: North Central Publishing Co., 1952), p. 213.

- 1873 April. Organizes Temperance Crusaders of St. Paul in the cathedral parish.
- 1875 February. Appointed titular bishop of Maronea and vicar apostolic of Nebraska.
- April. Ireland and Bishop Grace petition Pope Pius IX to revoke appointment as vicar apostolic.
- December 21. Consecrated titular bishop of Maronea and coadjutor to Bishop Grace.
- 1876 Organizes Catholic Colonization Bureau of St. Paul. De Graff and Clontarf colonies founded in Swift County, Minnesota.
- 1879 Organizes Irish Catholic Colonization Association of America.
- 1880 Galway (Connemara) colonists arrive; settle near Graceville, Minnesota. Colony ultimately fails.
- 1884 July 31. Elevated to bishop of St. Paul when Bishop Grace resigns.
- November. Gives speech, "The Catholic Church and Civil Society," at Third Plenary Council of Baltimore.
- 1886 September. Rev. P. M. Abbelen prepares petition for German national parishes in the U.S.
- October. American archbishops decide to petition pope to withdraw condemnation of Knights of Labor.
- November. Abbelen petition presented to Sacred Congregation of the Propaganda in Rome.
- December. Ireland visits Rome regarding foundation of Catholic University of America. Writes counter-petition to Abbelen petition.
- 1887 March. Present at consistory in Rome where Archbishop James Gibbons is made cardinal.
- May. Returns to St. Paul.
- June. Abbelen's petition rejected by the Propaganda.
- September. Cardinal Gibbons visits St. Paul.

- 1888 May. St. Paul raised to status of archdiocese with Ireland as archbishop.
- August. Holy See decides Knights of Labor can be tolerated.
- September. Visits Washington, D.C.; granted privileges of the chamber of the U.S. House of Representatives.
- September 27. Formally receives archbishop's pallium.
- 1889 November. Formal opening of Catholic University of America in Washington, D.C.
- 1890 July. Addresses National Education Association; remarks hailing public schools touch off school controversy.
- 1891 April. Peter Paul Cahensly presents petition of the St. Raphael Verein asking Holy See to establish German national parishes in the U.S.
- August. Ireland's Faribault School Plan submitted to Faribault board of education. Similar plan submitted to Stillwater board in October.
- November. Present at Second Annual Conference of Archbishops of the U.S., which censures Cahensly's petition and upholds Ireland's stand on education.
- 1892 January. Leaves for Rome to defend his statements on education and to oppose Cahenslyism.
- April. Holy See rules Faribault School Plan can be permitted (tolerari potest).
- May. The Propaganda rejects Cahensly petition.
- June. As unofficial papal representative to France, urges Catholics to accept the French Republic.
- July. Returns to St. Paul. Learns that Faribault and Stillwater school plans have fallen through.
- October. Archbishop Satolli arrives in U.S. as apostolic delegate and visits St. Paul. Seen as a triumph for Ireland.

- 1893 May. Pope upholds apostolic delegate's decision to let Catholics attend public schools if their faith is not endangered.
- September. Parliament of Religions at World's Columbian Exposition in Chicago. Ireland and his supporters are criticized for their participation.
- August. Apostolic delegate visits St. Paul a second time.
- 1894 April. Publication of L'Eglise et le Siècle, French translation of Ireland's speeches by Abbé Félix Klein.
- 1895 Apostolic delegate begins to move away from total support of Ireland and the "liberals."
- 1896 April. Ireland preaches sermon at consecration of Thomas O'Gorman as bishop of Sioux Falls, South Dakota.
- September. Pope asks Bishop John Keane for his resignation as rector of Catholic University of America. Regarded as a defeat for Ireland and the "liberals."
- 1897 Publication of first French edition of Walter Elliott's Life of Father Hecker, adapted and with a preface by Abbé Félix Klein.
- August. Monsignor Denis O'Connell gives address on "Father Hecker's Americanism: What It Is and What It Is Not." Foreshadows debate in Europe on "Americanism."
- 1898 February 15. Battleship Maine sunk in Havana Harbor. Ireland begins diplomatic efforts to prevent war.
- March. Abbé Charles Maignen begins attacks on "Americanism," later published as Le Père Hecker - Est-il un Saint?
- April. U.S. declares war on Spain.
- August. Hostilities between Spain and U.S. cease.
- December. Peace treaty between U.S. and Spain signed in Paris.
- 1899 January 22. Papal letter, Testem benevolentiae, condemning "Americanism" written.
- January 27. Ireland begins three-month stay in Rome to defend "Americanism."
- February 21. Testem benevolentiae published.

- 1899
(continued)
- May. Delivers Jeanne d'Arc speech at Orléans, France.
- June. Visits England.
- July. Tour ends in Ireland.
- 1900
- July. Delivers speech at dedication of Lafayette statue in Paris.
- September. Maria and Bellamy Storer visit Rome, urging in the name of Vice President Theodore Roosevelt that Ireland be made a cardinal.
- 1901
- July. Solemn commemoration of Golden Jubilee of the Diocese of St. Paul.
- September. President William McKinley assassinated.
- 1902
- Taft mission is in Rome to settle church claims in the Philippines. Ireland provides advice and support to Roosevelt administration.
- 1903
- January. Denis O'Connell becomes rector of Catholic University of America.
- July. Pope Leo XIII dies. With elevation of Pope Pius X, Ireland's influence in Rome disappears.
- October. President Roosevelt tells Ireland he has commissioned Bellamy Storer to petition the Vatican to make Ireland a cardinal.
- 1904
- March. Decision made to build new cathedral in St. Paul.
- 1905
- April. Ireland organizes Catholic Historical Society of St. Paul.
- December. Roosevelt tells Maria Storer that if she does not stop efforts to have Ireland made a cardinal he will dismiss her husband as ambassador to Vienna.
- 1906
- January. Ireland approves final design for cathedral.
- March. When the Storers ignore Roosevelt's orders, Bellamy Storer is dismissed. Resulting controversy in the press is a great embarrassment for Ireland.
- 1907
- June. Cornerstone of cathedral laid.
- August. Ground broken for pro-cathedral in Minneapolis.

- 1910 February. Former vice president Charles W. Fairbanks refused audience with pope after he supports Methodist mission in Rome. Ireland publicly defends papacy's position.
- April. Former president Roosevelt's audience with pope canceled because of Methodist controversy. Once more Ireland defends papacy to American public.
- May. Presides over consecration of six bishops at one ceremony.
- 1915 April. Formal dedication of new Cathedral of St. Paul.
- August. Formal dedication of pro-cathedral of Minneapolis (Basilica of St. Mary).
- 1918 September 25. Ireland dies in St. Paul.

Description of the Papers—Roll Notes

CORRESPONDENCE AND RELATED PAPERS, undated and 1825-1948 (Rolls 1-13)

The Correspondence and Related Papers (undated and 1825-1948) from the Catholic Historical Society of St. Paul are filmed on rolls 1-13. The Author Index to the correspondence is filmed on roll 23.

For descriptive purposes these papers are divided into four sections. Because Ireland's life, as documented in his papers, does not fit neatly into segments, the divisions are somewhat arbitrary.

Undated and 1825-1879. Rolls 1 - 3 (part).

1880-1897. Rolls 3 (part) - 6 (part).

1898-1903. Rolls 6 (part) - 9 (part).

1904-1948. Rolls 9 (part) - 13.

Each section is introduced by a brief narrative that describes the materials, notes the predominant record types, and briefly summarizes Ireland's major concerns during that period. The introductory narratives are followed by roll notes that list in alphabetical order the major subjects referred to in the materials filmed on each roll. Descriptive phrases or subheadings indented beneath the main subject headings are often used to highlight subtopics of particular interest or to suggest the scope of the main headings; they should not be interpreted as either restrictive or all-inclusive.

Typescript, manuscript, and printed copies, other than newspaper clippings, of the major speeches, sermons, and lectures by Ireland that appear in the papers are listed in chronological order following the subject headings for each roll. Unless otherwise noted, the speeches and sermons are listed (and filmed) under the dates they were delivered. When an address constitutes the only significant documentation of a topic, that topic is not reflected in the preceding subject headings. Therefore, researchers should scan the lists of speeches and sermons, as well as the subject headings, for citations to topics in which they are interested.

Except for Ireland himself, personal names rarely appear as subject headings in the roll notes. Researchers wishing to locate information about individuals should look for related subject headings and consult the Selected List of Authors on pages 45-47. For more detailed information about individuals or particular subjects, the reader is encouraged to consult the Author Index or the Editors' Notes (both on roll 23). Because the description of the records, the author list, and the author index are all necessarily selective, it is possible that a topic may be documented in the records and mentioned in the Editors' Notes even though it is not referred to either directly or indirectly in this guide.

Undated and 1825-1879
Rolls 1-3 (part)

The undated material, which is filmed at the beginning of roll 1, is interesting but could have come from any period in Ireland's life. It includes telegrams, many of them in code and possibly dating from the Spanish-American War and its aftermath, a few newspaper versions of sermons by Ireland, and some correspondence. Perhaps the most important of the undated material is a series of notes and drafts for sermons and lectures in Ireland's own hand, including his opinions on how a priest should behave. There are also extensive fragments of a typed manuscript on Bishop Cretin of St. Paul, annotated with comments in the archbishop's hand. Except for one page, this is not a manuscript version of Ireland's life of Bishop Cretin that was published in Acta et Dicta (1916-1918).

The papers contain relatively little documentation on Ireland's formative years and early career. The material before 1854 does not deal with Ireland at all but consists, instead, of copies of documents concerning Bishop Cretin and the early French missionary efforts in the upper Midwest. These copies evidently were made for Ireland at some undetermined later date as part of his historical research.

The first items directly related to John Ireland are a number of letters written to him while he was at the Petit Séminaire at Meximieux (1854-1857) by fellow students, his professor, Perrier, and Bishop Cretin's sister and niece. They provide a fascinating glimpse of Ireland's early personality and of the pressure put upon him to conform to the French ideal of a churchman. His years at the Marist Scholasticate at Montbel (1857-1861) are documented only by Ireland's class notes on theology written in Latin, French, and English.

Ireland's return to America, his consecration as a priest, and his subsequent service as a chaplain with the Fifth Minnesota Infantry are very poorly documented. Aside from two letters, there are only a few handwritten sermons dating from his chaplaincy. (In later years, however, there appear several reminiscences by Ireland and others concerning his Civil War experiences; the researcher should consult the roll notes for their location.) Through the end of the 1870s sermons are virtually the only documents directly bearing upon Ireland's priesthood.

Ireland's great interest in Catholic colonization during this period is reflected only by two pamphlets, published by the Catholic Colonization Bureau "under the auspices of the Right Rev. John Ireland" (1877, and January, 1879).

ROLL 1. Undated and 1825-1852.

Historical Research.

Early French missionaries in the Midwest; Irish in the French army;
Abraham Lincoln's religion.

Indians.

Catholic missions to.

Ireland, John.

Concept of the ideal priest.

Papacy.

Relations with Confederate States of America.

Speeches and Sermons:

[Funeral of Major John Byrne]. Undated. Typescript.

"Our Catholic Sisterhoods - The Sisterhood of St. Joseph of Carondelet in the Northwest: Two Sermons by Most Reverend John Ireland, Archbishop of St. Paul." Printed. Sermons given August 20, 1902, and March 26, 1913; publication date unknown. Different version of 1902 sermon listed on page 33. See also page 38.

"God in Nature." Undated. Manuscript.

[St. Patrick]. Undated. Manuscript.

"The Spiritual Condition of Man Before Justification through the Merit of Christ." Undated. Manuscript.

"Panegyric of St. Patrick." Undated. Manuscript.

"De Ultimo Judicio." Undated. Manuscript.

"Cath[olicity] and Protest[antism] in Relation to Wealth and Social Happiness of Nations." Undated. Manuscript.

"Pentecost: The Holy Ghost, the Teacher of the Church." Undated. Manuscript.

"Rev. D. R. Breed's Defense of Protestantism." Undated. Manuscript.

"Catholicity and Protestantism in Relation to Intel[lectual] Culture." Undated. Manuscript.

"Saints in the Church." Undated. Manuscript.

"Christ, the Saviour of the World." Undated. Manuscript.

"I am the Way, and the Life, and the Truth." Undated. Manuscript.

"God Known through the Incarnation." Undated. Manuscript.

"Religion in General." Undated. Manuscript.

"The Divinity of Christ." Undated. Manuscript.

"Dedication of New Organ." Undated. Manuscript.

"The Catholic Church Proving in Her Teaching Her Rule of Faith." Undated. Manuscript.

"The Church." Undated. Manuscript.

"I am Come to Send Fire on the Earth and What Will I but that it should Burn." Undated. Manuscript.

"Christ, the Saviour of the World." Undated. Manuscript.

"Opening Lecture: The Church, A Historical Fact." Undated. Manuscript.

"Second Lecture: The Church and the Material Prosperity of Nations." Undated. Manuscript.

"Third Lecture: The Church and Enlightenment." Undated. Manuscript.

"Fourth Lecture, the Church and Morality." Undated. Manuscript.

"De Regula Fidei, Lecture 1." Undated. Manuscript.

[Closing Lecture in Series on the Rule of Faith]. Undated. Manuscript.

"Summary of Lectures on Rule of Faith." Undated. Manuscript.

"Second Course, Lectures 6 & 7: Infallibility of Pope; Basis of Union." Undated. Manuscript.

ROLL 2. 1854-1872.

Church Conferences and Meetings.

Catholic Provincial Conference in St. Louis (September 1858).

Colonization, Catholic.

Immigration.

Catholics to Minnesota.

Ireland, John.

Education in France; Civil War service.

Irish in the U.S.

Prejudice against Irish clergy; immigrants.

Speeches and Sermons:

"De Necessitate atque Modo Incrementum Gratiae et Glorïae Merendi."
Mendota, Minnesota, January, 1862; St. Paul, May, 1863; St. Peter,
Minnesota, 1865. Manuscript.

"St. Patrick's Day." [March 17], 1862. Manuscript.

"On the B[lessed] Trinity." St. Paul, 1863. Manuscript.

"De Rosario Beatae Virginis Mariae." St. Paul, 1863. Manuscript.

"De Peccato Originali, necnon de Immaculata B[eatae] M[ariae] Con-
ceptione." Gettysburg, July 1-3, 1863; St. Paul, December, 1863;
Winona, Minnesota, December, 1865; St. Paul, 1866. Manuscript.

"Extra Ecclesiam Nulla Salus." St. Paul, January, 1864. Manuscript.

"Homilia de Ira, Verbis Opprobriosis, et Reconciliatione cum Inimicis."
St. Paul, 1864. Manuscript.

"Use Catholics Make of the Scriptures." St. Paul, 1864. Manuscript.

"De Resurrectione." St. Paul, Easter [March 27], 1864. Manuscript.

"Beatific Vision." St. Paul, May 5, 1864. Manuscript.

"The Earnest Christian." St. Paul, 1864; Rochester, Minnesota, 1865;
St. Paul, November, 1866. Manuscript.

"De Imitatione Christi." St. Paul, January, 1865. Manuscript.

"Persecutions and Triumphs of [the] Church." St. Paul, 1865; St. Louis,
1866; Shakopee, Minnesota, 1867; St. Anthony, Minnesota, 1867; and
several other places. Manuscript.

"De Immutabilitate Ecclesiae." St. Paul, February, 1865. Manuscript.

"Virtues and Faults of the Irish at Home and Abroad." St. Paul,
[March 17], 1865. Manuscript.

"J[esus] C[hrist] Triumphs over Sin, Death, and Hell." St. Paul,
Easter [April 16], 1865. Manuscript.

"Prayer." May, 1865. Manuscript.

"Deificatio Hominis per Gratiam Sanctificantem." St. Paul, August,
1865. Manuscript.

"De Vita Supernaturali Filii et Heredes Dei - Imagines, Fratres,
Coheredes, Membra Christi." St. Paul, September, 1865; Watertown,
Minnesota, September, 1865; Mankato, Minnesota, 1865; St. Peter,
Minnesota, 1865; Belle Plaine, Minnesota, 1865; St. Vincent's
Church, St. Louis, 1866. Manuscript.

"De Cultu Interno et Externo." St. Paul, October, 1865. Manuscript.

"The Divinity of Christ." 1866; 1867; Christmas, 1871. Manuscript.
Filmed among materials for 1871.

"Sacred Heart." St. Paul, 1866. Manuscript.

- "De S[ancto] Nomine Jesu." St. Paul, January, 1866; 1871. Photocopy of manuscript.
- "Dogmas in Religion of Christ: It is not Sufficient to Profess Morality." St. Paul, February, 1866; November, 1870. Manuscript.
- "Union of Church with Christ, His Spouse, His Body." St. Paul, July, 1866; St. Paul, February, 1868. Manuscript.
- "Christmas." St. Paul, 1866; 1867. Manuscript.
- "Indestructibility of Pope's Spiritual and Temporal Power." St. Paul, 1867. Manuscript.
- "Value of the Soul." St. Paul, November, 1867. Manuscript.
- "Ecclesia Sancta." [St. Paul], 1868. Photocopy of manuscript.
- "De Fide Hibernorum." March 17, 1869. Manuscript.
- [My Native Land. March 17], 1871. Manuscript.
- "De Spiritu Sancto in Ecclesia." [St. Paul], 1872. Photocopy of manuscript.

ROLL 3 (part). 1873-1879.

Colonization, Catholic.

Education.

Ireland's preference for Catholic over public schools.

Germans in the U.S.

Domination of German-speaking clergy in Wisconsin.

Immigration.

Ireland, John.

Resignation as vicar apostolic of Nebraska; appointment as titular bishop of Maronea (1875).

Temperance.

Speeches and Sermons:

- "The Christian, or Our Duties to Jesus Christ." December 25, 1873. Manuscript.
- "Propagation of Christian Religion." Easter [April 5], 1874. Manuscript.
- "Christ and [the] 19th Century." December 25, 1874. Manuscript.
- "Easter: Our Hope." [April 26], 1876; 1880. Manuscript.
- "Bishop Ireland's Sermon, Seventh Annual Convention C[atholic] T[otal] A[bstinence] U[nion] of St. Paul." June 26, 1878. Typescript.

1880-1897

Rolls 3 (part) - 5

The documentation of Ireland's activities in the 1880s and 1890s becomes more abundant, reflecting the fact that Ireland was becoming not only a national but a world figure who increasingly played a role beyond the confines of the church. There are few sermons after 1879, and for the first time correspondence forms the bulk of the papers. There are also legal documents, petitions, invitations, articles, a typescript of a pamphlet on Methodist missionaries in Rome, pamphlets, pastoral letters from Ireland to his priests, and miscellaneous material.

As a sign of Ireland's new stature, St. Paul was raised to the dignity of an archdiocese and Ireland became the first archbishop of St. Paul in May of 1888. His interest in the temperance and Catholic colonization movements continued, although it seems to have waned somewhat as his energies began to be directed elsewhere. The new concerns are clearly reflected in the papers. They include the founding of the Catholic University of America, the Cahensly controversy over establishing German national churches in America, and Ireland's own controversial Faribault School Plan to combine Catholic with public education.

All of these issues involved bitter controversy, and the papers reflect the growing feud between Ireland and the conservative Archbishop Michael Corrigan of New York. As the controversies continued, Ireland found himself regarded as the leader of the liberal faction of the American Catholic hierarchy, and many members of that faction wrote to him. As his fame and influence increased, so did the numbers of his opponents. Increasingly, Ireland found it necessary to keep close contact with the Vatican, where there was growing opposition to him and to the liberal program in general. He was able to use the services of Monsignor Denis O'Connell, rector of the North American College in Rome, to advance his interests and to report on conditions within the Vatican. There is a great deal of correspondence with O'Connell and others in Rome that throws much light on Ireland's efforts to promote his causes there, sometimes in the face of bitter opposition. (See also roll 21.)

Ireland also was cultivating ties in the rest of Europe, and many letters, especially those from Abbé Félix Klein, discuss his reputation and impact in France. By 1895 Ireland was corresponding with important American Republican leaders, particularly Theodore Roosevelt. The first letters from Bellamy and Maria Storer, influential members of society and converts to Catholicism with whom Ireland conducted a long and detailed correspondence, appear during this period (1895).

While many of the major strands of Ireland's career during his rise to prominence seem to be documented, there is no way to determine what has been lost. The researcher must bear in mind that the surviving papers may not reflect all of the archbishop's interests and concerns during this or any other period.

ROLL 3 (part). 1880-1887.

Anti-Catholicism.

Attacks by Protestants.

Catholic University of America.

Proposed founding of.

Church Conferences and Meetings.

Proposed Catholic Congress.

Clontarf, Minnesota.

Administration of Father Anatole Oster, colony's pastor; industrial school; finances.

Colonization, Catholic.

Description of; Avoca colony (Murray County, Minnesota); land sales; De Graff colony (Swift County, Minnesota). See also Clontarf, Minnesota.

Germans in the U.S.

Abbelen petition for separate parishes (1886); decision of the Propaganda (1887).

Historical Research.

Veracity of Father Louis Hennepin; early French missionaries in Midwest; discovery of the Falls of St. Anthony.

Immigration.

Swiss Catholics; Italians; Irish.

Ireland, John.

Keegan estate litigation, with Ireland as executor; efforts to refute Abbelen petition.

Minnesota.

Description of.

Secret Societies.

Freemasons; Knights of Labor.

Temperance.**Vatican.**

Attitude toward the American church.

Speeches and Sermons:

"Intemperance: Our Duty in Regard to the Evil." Chicago, January 17, 1883. Printed; two separate editions.

"Intemperance and Law." Buffalo, March 10, 1884. Printed; two separate editions.

ROLL 4. 1888-1892.**Americanism.**

Biography of Father Hecker; French opposition.

Anti-Catholicism.

Ireland's concern over.

Apostolic Delegate to the U.S.

Arrival; church hierarchy's reaction to.

Archdiocese, St. Paul.

Creation of; Ireland's instructions to clergy of.

Cahenslyism.

Ireland's opposition to; reaction of German press.

Catholic University of America.

Opposition to; dedication; faculty selection.

Church Conferences and Meetings.

Catholic Congress; American archbishops' conference.

Civil War, U.S.

Ireland's service in.

Colonization, Catholic.

Clontarf; Graceville (Big Stone County, Minnesota).

Corrigan, Michael Augustine.

Dispute with Father McGlynn, liberal priest in archdiocese of New York; feud with Ireland; relations with Vatican.

Education, Catholic.

Public vs. parochial schools.

Faribault School Plan.

Based on Poughkeepsie Plan; proposal and adoption by school board; opposition to; Ireland's memorial to pope; papal approval; reaction to approval.

France.

Ireland's trip to (1887); Catholic affairs in.

Germans in the U.S.

Conventions of; national parishes. See also Cahenslyism.

Historical Research.

French churchmen in upper Midwest.

Indians.

Catholic education of.

Ireland, John.

Elevation to archbishop; relations with U.S. presidents; land purchases by; trip to Rome and France (1892).

Papacy.

Temporal power of.

Saint John's Abbey, Minnesota.

Resignation of abbot.

Saint Paul Seminary.

Possible support from James J. Hill for its establishment.

Secret Societies.

Freemasons; Knights of Labor.

Temperance.**Vatican.**

Internal politics and factions; attitudes toward Ireland.

World's Columbian Exposition, Chicago (1893).

Preparations for; Catholic exhibits; Parliament of Religions.

Speeches and Sermons:

Sermon for the Golden Jubilee of the Very Reverend Edward Sorin.

June 9, 1888. Printed.

"Ecoles d'Etat et Ecoles de Paroisse." French translation of speech to National Education Association, St. Paul, July 10, 1890. Printed.

"Address . . . at the First Annual Meeting of the Catholic Truth Society, at St. Paul." March 10, 1891. Printed.

Labor Day Sermon on the Teachings of the Papal Encyclical, "The Condition of Labor." St. Paul, September 7, 1891. Printed in The Irish World and American Industrial Liberator (New York), September 19, 1891 (filmed under the publication date).

"Inauguration of the Work of the Congress Auxiliary of the World's Columbian Exposition." Chicago, October 21, 1892. Printed.

ROLL 5. 1893-1896.**Anti-Catholicism.**

American Protective Association.

Apostolic Delegate to the U.S.

Criticism of Ireland.

Cahenslyism.

Reaction to in Germany; support for Ireland's position.

Catholic University of America.

Funding; recruitment of faculty; resignation of rector.

Church Conferences and Meetings.

American archbishops' annual meetings.

Corrigan, Michael Augustine.

Feud with Ireland; dispute with McGlynn; relations with apostolic delegate.

Faribault School Plan.

Historical Research.

Exploration of the Mississippi River.

Ireland, John.

French publication of his speeches; patriotism of.

Italy.

Methodist mission to.

O'Gorman, Thomas.

Appointment as bishop of Sioux Falls, South Dakota (1896).

Politics, U.S.

Catholics' participation in elections; Ireland's support of Republican candidates.

Saint Paul Seminary.

Funding; dedication.

Secret Societies.

Papal ban of Knights of Pythias, Odd Fellows, Sons of Temperance; American episcopate's reaction.

Temperance.

World's Columbian Exposition, Chicago (1893).

Education exhibit; Parliament of Religions.

Speeches and Sermons:

"Social Purity." World's Congress on Social Purity, Chicago, June 2, 1893. Printed; also, an edition in French.

"The Church and the Age." Baltimore, October 18, 1893. Printed; also, an edition in French.

"Patriotism: Its Duty and Value." New York Commandery of the Loyal Legion, April 4, 1894. Printed.

[5th Annual Encampment, Veterans of Medal of Honor, New York, October 21, 1894]. Typescript.

[26th Anniversary of the Founding of the Father Mathew Total Abstinence Society of St. Paul, January 10, 1895]. Typescript.

"American Citizenship." Union League Club, Chicago, February 22, 1895. Printed; typescript.

[Dedication of the St. Paul Seminary]. St. Paul, September 4, 1895. Typescript.

ROLL 6 (part). 1897.

Americanism.

Opposition to in Vatican.

Catholic University of America.

Historical Research.

French missionaries in Midwest.

Ireland, John.

Land purchases by.

Mexico.

Conditions in.

Politics, U.S.

Appointments in Washington, D.C.

Vatican.

Liberal vs. conservative conflict; intrigues concerning Ireland and Americanism.

1898-1903

Roll 6 (part) - 9 (part)

Between 1898 and 1903 Ireland was at the peak of his career in terms of his influence in both church and state politics in America and Europe. During this same period, however, he suffered several reverses in his relations with the Vatican and would never again wield as much influence there. The documentation during this period consists primarily of correspondence. There also are copies of government documents, most pertaining to the administration of the Philippine Islands, as well as miscellaneous articles, telegrams, and legal documents.

As reflected in his papers, one of the archbishop's major concerns throughout these years was the Spanish-American War and its aftermath. There is much material on Ireland's diplomatic efforts to avert war, his ambivalent feeling about the war once it began, the course of the war, and its immediate consequences. Most poignant are the letters from the Infanta Paz of Spain to the archbishop expressing her appreciation of his efforts to prevent war.

Once the war was over, the problems of governing the Philippine Islands produced more material than any other topic in the papers. As the United States extended its administration over a predominantly Catholic people in a country whose government had been inextricably linked to the Catholic church, the Republican administration found itself embroiled in controversies with the Vatican and with American Catholics over the status of the church in the Philippines. The most difficult problem concerned the Catholic friars, who had served practically as executive officers of the Spanish government in the Philippines. Because of the resulting resentment among Filipinos towards the friars, the American government decided to expel them from the islands. The expulsion of the friars and the confiscation of their property led American Catholics to bitterly denounce Republican policies.

Ireland served as a sort of referee to both sides in these controversies, at once a friend of the administration and a member of the American Catholic hierarchy. The papers are filled with reports from all sides describing conditions in the Philippines, the United States administration of the islands and its conflicts with the church, the Aglipay separatist movement within the Filipino Catholic church, efforts to find qualified Catholic teachers for the islands, and much more. An important concern was the Taft mission sent to Rome to negotiate directly with the Vatican for the purchase of all friars' lands in the Philippines. By the end of 1903 a settlement had been reached.

Of more immediate personal concern to the archbishop was the continuing debate in the Vatican over Americanism, which came to a head in February, 1899, after Pope Leo XIII published a condemnatory letter, Testem benevolentiae. There are many letters, some from Denis O'Connell, the liberals' agent in Rome, detailing the course of this controversy, the growing anti-"Americanism," and reaction to the papal letter. After 1899 little more is said on the subject.

Other concerns during this period were the appointment of O'Connell as head of the Catholic University of America; the death of Pope Leo XIII and the elevation of his successor, Pius X; Ireland's speech dedicating the statue of the M^{ar}quis de Lafayette in Paris; and his historical research. The many letters from the Storers discuss their contacts with the Vatican on Ireland's behalf and their life in Vienna, where Bellamy was United States ambassador.

ROLL 6 (part). 1898 - April 1899.

Americanism.

Attacks on; Vatican's attitude toward; papal condemnation (Testem benevolentiae); reaction of American hierarchy.

Anti-Catholicism.

American Protective Association.

Catholic University of America.

Church Conferences and Meetings.

American archbishops' annual meetings.

Civil War, U.S.

Historical Research.

Life of Bishop Cretin; French missionaries in the Midwest.

Indians.

Aid for; Catholic education of.

Ireland, John.

Role in negotiations with Spain; possible cardinalate for; invitation for Jeanne d'Arc speech.

Philippine Islands.

Spanish surrender; conditions in; governed by Philippine Commission.

Saint Paul Seminary.

Spanish-American War.

Negotiations to avoid; criticism of Ireland's role; peace treaty; attitudes in Europe; aftermath; Spanish prisoners.

Vatican.

Internal politics during Americanism controversy.

Speeches and Sermons:

"War and Peace." Peace Jubilee, Chicago, October 18, 1898. Printed.

ROLL 7. May 1899-1900.

Americanism.

Reaction to papal condemnation.

Apostolic Delegate to the U.S.

Belgium.

Ireland's trip to.
Catholic University of America.
Corrigan, Michael Augustine.

Rumors of cardinalate for.

England.

Ireland's trip to; political conditions in.

France.

Dreyfus affair; Ireland's trip to; Catholic relations with government.

Historical Research.

Henhepin expedition.

Ireland, John.

Trip to Europe; Jeanne d'Arc speech and reaction; Lafayette statue dedication; lobbying for cardinalate.

Philippine Islands.

Insurrection and military operations; governed by Philippine Commission; Spanish prisoners; friars.

Politics, U.S.

Ireland's support for Republicans; presidential election.

Vatican.

Internal politics during Americanism controversy; lobbying efforts for Ireland's cardinalate.

Speeches and Sermons:

"A Message to the Irish Race." Cork, Ireland, July 20, 1899. Printed; filmed under publication date, August, 1899.

"America and France." Lafayette Statue Dedication, Paris, July 4, 1900. Typescripts in English and French. Printed copies in French, English, and Italian (the latter in La Rassegna Nazionale, August 16, 1900).

ROLL 8. 1901-1902.

Archdiocese, St. Paul.

Administration.

Catholic University of America.

Faculty.

Corrigan, Michael Augustine.

Death and replacement of.

Cuba.

Education, Catholic.

For women.

France.

Religious situation in.

Historical Research.

French churchmen in the Midwest; Irish in French army.

Ireland, John.

Lobbying for cardinalate; interest in Philippine Islands.

Philippine Islands.

Antagonism to friars; insurrection and military operations; governed by Philippine Commission; friars' land claims; Taft mission negotiations; Protestant proselytizing; education system; American priests in; Aglipay movement; apostolic delegate to.

President, U.S.

Assassination of McKinley; Maria Storer's assessment of Roosevelt.

Saint Paul Seminary.**Secret Societies.**

Knights of the Maccabees.

Spain.

Maria Storer's description of conditions in Madrid.

Vatican.

Internal politics; election of cardinals; O'Connell dismissed as rector of North American College; negotiations with U.S. over Philippines.

Speeches and Sermons:

"Rochambeau [?]." May 29, 1902. Typescript.

"Devotion to Truth: The Chief Virtue of a Teacher." National Education Association, Minneapolis, July 9, 1902. Printed and typescript.

"On the Occasion of the Fiftieth Anniversary of the Sisters of St. Joseph in St. Paul, Minnesota." St. Paul, August 20, 1902.

Printed; different from the version given as part of "Our Catholic Sisterhoods" (see pages 23 and 38).

ROLL 9 (part). 1903.**Archdiocese, St. Paul.**

Administration.

Austria-Hungary.

Political and social conditions in Vienna.

Catholic University of America.

O'Connell appointed rector.

Cuba.

Purchase of church property by U.S. administration.

Ireland, John.

Lobbying for cardinalate.

Philippine Islands.

Aglipay movement; antagonism to friars; recruitment of Catholic teachers; Protestant proselytizing; Taft mission negotiations; American administration charged with anti-Catholicism; purchase of friars' land; American priests in.

Vatican.

Death of Pope Leo XIII; election of Pope Pius X; negotiations with Taft mission.

The papers thin out somewhat for the final decade and a half of Ireland's life (1904-1918). This may reflect Ireland's relative inactivity, or perhaps more likely the precarious history of the collection. For the early part of this period Ireland was still occupied with the Philippine Islands, where Catholic criticism of the American government's policy remained intense. As American bishops were sent to the islands to replace Spanish churchmen, they began to write Ireland, often bitterly criticizing the American administration. In turn, administrative officials both in Washington and in the Philippines who were on good terms with Ireland would write to him justifying their actions and expressing their resentment of such criticism. This is especially true of James F. Smith, a Catholic who as secretary of public instruction in the Philippines became so outraged at Catholic criticism of his conduct that he sent the archbishop a stack of government documents refuting the charges point by point. Indeed, James Moynihan, Ireland's biographer, remarked that so much material about the Philippines was sent to Ireland that it was difficult to see how he found time to deal with it all.⁹ Ireland also was concerned more peripherally with religious conditions in Cuba, Puerto Rico, and the Panama Canal Zone.

During the first decade of this period, lobbying efforts at the Vatican for a cardinalate for Ireland continued. There are a number of letters describing such efforts, particularly from Thomas St. John Gaffney and Maria and Bellamy Storer. The Storers' efforts resulted in a serious dispute with President Roosevelt when they claimed they were acting in the name of the president. As a result, Bellamy Storer was relieved of his diplomatic post in Vienna and the Storers went to the press with their complaints about Roosevelt's actions. The public embarrassment caused by the dispute enveloped Ireland and led to a cooling of his friendship with the Storers. Very few letters from them appear among the papers after February, 1907.

Ireland was aware that for many reasons his hopes for a cardinalate had waned as his influence within the Vatican diminished. He began to turn his energies toward the construction of a new cathedral for St. Paul and a pro-cathedral for Minneapolis. From 1904 on, there is much material documenting the decision to build the cathedral, selection of the architect, Emmanuel Louis Masqueray, opposition from a priest within the archdiocese, the construction of both structures, and their dedications. Ireland evidently felt that these immense construction projects were his last great achievement and many people, including Pope Benedict XV, wrote to congratulate him upon their completion.

As reflected in the papers, Ireland's interests seem to have turned more and more toward the past. (Again, the researcher should be aware that this could be due to the selective nature of what has survived.) Many letters and other documents reflect his passion for historical research. He was particularly fascinated by the early French churchmen, such as Father Hennepin, who came to the upper Midwest, and especially by those he had known when he was a youth, including Joseph Cretin and Augustin Ravoux. During the last years of

9. Moynihan, p. 210.

his life he struggled unsuccessfully to complete a biography of Bishop Cretin. Much of the source material for this work is found among the undated items on roll 1. Perhaps it is indicative of the reflective nature of this period in Ireland's life that the collection contains numerous reminiscences about the past--some by Ireland himself, such as his memories about his Civil War service, and others by people who had known him in earlier years.

Ireland had by no means lost interest in his current surroundings, however. Many friends wrote to him with details on various contemporary issues: the Russo-Japanese War, atrocities in the Belgian Congo, affairs at the Vatican, religious conditions in France and Spain, the Mexican Revolution, and even diplomatic efforts to prevent a war between Turkey and Italy. Of particular interest are seven letters from Archbishop Francis Redwood of New Zealand describing in great detail his travels to Europe at the outbreak of World War I, his long sea voyage in the South Pacific, and the religious situation in Australia and New Zealand. During the world war many other correspondents, especially those in France, wrote of conditions in Europe, their attitudes toward the war and the Germans, and the Vatican's neutrality.

The papers contain letters and clippings relating to Ireland's last bit of combativeness. In 1910 former President Roosevelt went to Rome and was scheduled to have an audience with the pope. The audience was canceled after the Vatican cautioned Roosevelt not to meet with the Methodist missionaries in Rome and Roosevelt refused to submit to what he saw as an attempt to restrict his activities. When a storm of anti-papal criticism erupted in the United States, Ireland rushed to the pope's defense and strongly condemned the Methodist mission in Rome. Letters and articles, some by the archbishop himself, illuminate his role in this incident.

Much of the documentation from 1910 until Ireland's death eight years later is of a passive nature: correspondents reporting events to Ireland. It may be that the collection does not present a balanced picture of Ireland's activities during these final years, but it is clear that by the late summer of 1917 the archbishop was a sick man. Some letters come from St. Augustine, Florida, where he went in early 1918 to recuperate in a warmer climate (see also roll 22). His health continued to decline, however, and on September 25, 1918, Archbishop John Ireland died. Almost immediately the archdiocese was flooded with telegrams and letters of condolence and commemoration. Among the numerous examples that have survived are those from President Woodrow Wilson and other leading American political figures, from the Catholic hierarchy in the United States and in Europe, and from many distinguished foreign citizens. There also are many newspaper articles and several pamphlets about the archbishop's life, death, and funeral.

Thirteen letters solicited by the Moynihans from people who had known Ireland conclude this portion of the microfilm edition. Most are from Abbé Félix Klein, and two are from Maria Storer.

ROLL 9 (part). January - June, 1904.

Catholic University of America.

Ireland, John.

Lobbying for cardinalate.

Philippine Islands.

American bishops in; Aglipay movement; Protestant proselytizing; complaints against American administration; criticism of Ireland by American churchmen in the Philippines.

Russo-Japanese War.

Vatican.

Finances and donations; lobbying for cardinalate.

ROLL 10. July 1904 - 1906.

Cathedral of St. Paul.

Opposition to construction; competition and selection of architect; funding.

Catholic University of America.

Funding.

France.

Relations with the Vatican; religious conditions in.

Ireland, John.

Lobbying for cardinalate.

Irish in the U.S.

Panama Canal.

Construction of; American officials accused of anti-Catholicism.

Philippine Islands.

Payment for friars' lands; Aglipay movement; American bishops in; American administration accused of anti-Catholicism; political and religious conditions in; apostolic delegate; church claims; criticism and defense of James F. Smith, secretary of public instruction.

Pro-Cathedral, Minneapolis.

Funding.

Russo-Japanese War.

Storer-Roosevelt Controversy.

Bellamy Storer dismissed as ambassador to Vienna; Storer's accusations against Roosevelt.

Vatican.

Dispute with French Republic; Jesuit opposition to Ireland; scandal of cardinals dining with U.S. ambassador Henry White in violation of Vatican policy.

ROLL 11. 1907-1911.

Agriculture.

In Minnesota.

Australia.

Belgian Congo.

Cathedral of St. Paul.

Civil War, U.S.

Veterans' reminiscences.

France.

Religious conditions in.

Historical Research.

Father Hennepin; Lincoln's religion; Irish brigades in French army.

Immigration.

Study of immigrants returning to native lands.

Ireland, John.

Jubilee celebration; defense of papacy.

Italy.

Methodist mission in Rome.

Papacy.

Attacks on and defense of.

Philippine Islands.

Philippine Commission.

Politics, U.S.

Appointment of ambassador to Austria; Catholic support of William H. Taft; presidential election campaign.

Secret Societies.

Papal condemnation of Knights of Pythias and Odd Fellows.

Storer-Roosevelt Controversy.

Break between Maria Storer and Ireland; controversy re-opened.

Vatican.

Roosevelt's aborted audience with pope; criticism in U.S. of papacy; Ireland's criticism of Methodist mission.

Speeches and Sermons:

Dedication of Cathedral of St. Boniface, Manitoba, Canada, October 4, 1908. Typescript.

"The Catholic Layman." October 12, 1909. Printed.

ROLL 12. 1912-1915.

Apostolic Delegate to the U.S.

Archdiocese, St. Paul.

Administration; school board.

Cathedral of St. Paul.

Official opening; papal congratulations.

Catholicism.

Losses and gains in U.S.; in New England.

Civil War, U.S.

Ireland's reminiscences; Battle of Corinth.

Colombian Syndicate.

Diplomacy.

Turkish-Italian negotiations.

France.

Conditions in, during World War I.

Historical Research.

French missionaries in Midwest; reminiscences about St. Paul.

Ireland, John.

Failure to get cardinalate; renewed lobbying efforts.

Judaism.

"Ritual murder" charges against Jews in Russia.

Lead, South Dakota.

Dispute between bishop and mining company over miners working on Sunday.

Mexico.

Anti-clerical tendencies of revolution.

Politics, U.S.

1912 Republican convention; Taft presidential campaign; Woodrow Wilson's attitude toward Catholics.

Pro-Cathedral, Minneapolis.

Dedication of; description of.

Spain.**Vatican.**

Election of Pope Benedict XV; Cardinal Mariano Rampolla's death; condemnation of l'Histoire Ancienne de l'Eglise; lobbying for Ireland cardinalate.

World War I.

Spiritual needs of New Zealand troops; conditions in France; attitudes toward Germans; King Albert of Belgium; attitude of Catholic church; Henry Ford's "peace voyage."

Speeches and Sermons:

"Some Problems of Democracy." Galena, Illinois, [April 27, 1912]. Typescript.

"A Tribute to the Memory of General Lucius F. Hubbard." [February 8, 1913]. Typescript.

"Our Catholic Sisterhoods." [St. Paul, March 26, 1913]. Printed.

The same pamphlet is filmed on roll 1 among the undated material and listed on page 23. See also page 33.

"Catholicism and Americanism: Accord between Creed and Country." Milwaukee, August 11, 1913. Printed.

"Pro-Cathedral of St. Mary." October, 1913. Typescript.

"Why Churches and Church-going People?" Minneapolis, November 1, 1913. Printed and typescript.

"Farewell to the Old Cathedral." St. Paul, August 30, 1914. Photocopy of typescript.

Unveiling of Statue of General James Shields, St. Paul, October 20, 1914. Printed.

ROLL 13. 1916-1948.**Historical Research.**

Nestorian Christians in China; early French missionaries in America; Bishop Grace.

Indians.

Population of; missions to.

Ireland, John.

Trip to St. Augustine, Florida; death; funeral; commemorations of.

Mexico.

Anti-clerical tone of constitution.

Vatican.

World War I.

Anti-German feelings; Vatican reaction; peace efforts; conditions at Reims; American declaration of war; deportations in Belgium; peace plans.

SCRAPBOOKS AND INDEX BOOK (Rolls 14-20)

Forty-nine volumes found in the Ireland Papers at the Catholic Historical Society of St. Paul are filmed on rolls 14-20. With one exception, they consist of clippings scrapbooks prepared by or for John Ireland. Ireland, a voracious reader, would go through a series of newspapers, foreign and domestic, and clip out articles that aroused his interest. These were then pasted into scrapbooks, usually according to subject, to serve as source material for articles, sermons, or speeches as the need arose. Later in life, as demands on his time grew, Ireland appears to have made use of various clipping services for this task.

Most scrapbooks were assigned a topic and given a number, some as they were compiled and others apparently later. Gaps in the numbering sequence suggest that at least thirteen volumes are missing (volumes V, VI, XI, XIV, XXII, XXIV, XXVII, XXVIII, 34, 35, 38, 39, 46). Some of the volumes contain handwritten subject indexes. The clippings are largely undated, although most seem to cover the period from 1870 to 1904. In addition, there are five unnumbered scrapbooks, one of which (filmed as volume 44) contains clippings dated as early as 1850.

When the volumes were prepared for microfilming, sequential volume numbers were assigned for ease in citation. In the list that follows, each volume is also identified by the number and title, if any, written on the spine and/or the flyleaf; these are enclosed in quotation marks. Nonquoted information was supplied by the microfilm editor. The titles do not necessarily describe the volumes' contents accurately. The clippings collectively, however, do give an idea of the broad range of Ireland's interests throughout his career.

The one nonscrapbook volume, titled "Index Book," is an elaborate list of contents for a series of periodicals that Ireland evidently collected, dated 1863-1893. The journals, which are no longer in the collection, are the Edinburgh Review, the Westminster Review, the London Quarterly, the British Quarterly, and the Dublin Review. The entries are arranged by year, with the tables of contents of each issue for that year listed or pasted into the volume. The Dublin Review, however, occupies a separate section. At the beginning of the volume are some penciled citations to articles in the journals regarding the conflict between science and religion over the theory of evolution. The final pages of the volume are badly damaged due to an excess of glue used to paste in the tables of contents of the Dublin Review.

ROLL 14. Volumes 1 - 7.

- Volume 1. "Scrap Book I." Miscellaneous topics. Indexed.
- Volume 2. "Scrap Book II." Miscellaneous. Unindexed.
- Volume 3. "Scrap Book III." Topics on religions, especially relative merits of Protestantism and Catholicism. Indexed.

- Volume 4. "Scrap Book IV." Miscellaneous topics. Indexed.
- Volume 5. "Scrap Book VII." Miscellaneous topics. Indexed.
- Volume 6. "Scrap Book VIII." "Personal." Articles about John Ireland. Unindexed.
- Volume 7. "Scrap Book IX." History topics. Indexed.

ROLL 15. Volumes 8 - 14.

- Volume 8. "Scrap Book X." "Social Issues." Indexed.
- Volume 9. "Scrap Book XII." Miscellaneous topics. Unindexed.
- Volume 10. "Scrap Book XIII." In pencil on flyleaf: "1892 Corrigan. The School? Cahenslyism." Unindexed.
- Volume 11. "Scrap Book XV." "Catholicity." Unindexed.
- Volume 12. "Scrap Book XVI." Historical topics. Unindexed.
- Volume 13. "Scrap Book XVII." Protestantism and Catholicism. Unindexed.
- Volume 14. "Scrap Book XVIII." "Education." Indexed.

ROLL 16. Volumes 15 - 19.

- Volume 15. "Scrap Book XIX." In pencil on flyleaf: "XXII. Finished (Aug '50)." Catholicism. Indexed.
- Volume 16. "Scrap Book XX." "Local History." Unindexed.
- Volume 17. "Scrap Book XXI." Temperance. Unindexed.
- Volume 18. "XXIII 1892 France." Unindexed.
- Volume 19. "Scrap Book XXV." "Miscellaneous and Education." Indexed.

ROLL 17. Volumes 20 - 25.

- Volume 20. "Scrap Book XXVI." Miscellaneous topics. Unindexed.
- Volume 21. "No. 29. Irish & Legal Questions." Indexed.
- Volume 22. "Miscellaneous - 30." Unindexed.
- Volume 23. "30 Satolli A ©." Unindexed.
- Volume 24. "Miscellaneous - 31." Unindexed.
- Volume 25. In pencil on flyleaf: "1892 Not important Miscellaneous 32." Unindexed.

ROLL 18. Volumes 26 - 33.

- Volume 26. "33 Local and General History." Unindexed.
- Volume 27. "36 1893 Good on the School Question." Unindexed.
- Volume 28. "37 School Question." Unindexed.
- Volume 29. "40 Finished, Social Question."
- Volume 30. "[41]." Untitled. Spanish-American War and Spain. Unindexed.
- Volume 31. "1894, 1899 Personal No. [42] ©." Articles about John Ireland. Unindexed.

- Volume 32. "1896 Personal No. [43] E." Articles about John Ireland. Unindexed.
- Volume 33. "1898 Personal No. [44]." Articles about John Ireland. Unindexed.

ROLL 19. Volumes 34 - 40.

- Volume 34. "Miscellaneous No. [45]." Unindexed.
- Volume 35. "The Philippine Question No. [47]." Unindexed.
- Volume 36. "1902-Taft & Philippines No. [48]." Unindexed.
- Volume 37. "The Taft Mission to Rome No. [49]." Unindexed.
- Volume 38. "1894 Americanism. No. [50]." Unindexed.
- Volume 39. "Pope Leo XIII No. [51]." 1903. Unindexed.
- Volume 40. "Pope Leo XIII. No. [52]." Unindexed.

ROLL 20. Volumes 41 - 49.

- Volume 41. "Social Question No. [53]." Unindexed.
- Volume 42. "Social and Economic Questions." "No. [54]." Indexed.
- Volume 43. "Miscellaneous [55]." Unindexed.
- Volume 44. Unnumbered [A]. Untitled. Miscellaneous topics. Indexed.
- Volume 45. Unnumbered [B]. Untitled. Religious topics. Indexed.
- Volume 46. Unnumbered [C]. "A" on flyleaf. Education. Indexed.
- Volume 47. Unnumbered [D]. "1893-95 Satolli[,] Corrigan[,] McGlynn[,] Martinilli's visit." Unindexed.
- Volume 48. Unnumbered [E]. "1900 Lafayette and Jeanne d'Arc." Unindexed.
- Volume 49. "Index Book."

SUPPLEMENTARY PAPERS (Rolls 21-22)

In addition to the material from the Catholic Historical Society of St. Paul, several smaller collections of manuscripts relating to John Ireland have been filmed on rolls 21 and 22.

Roll 21 contains materials that were once part of the Ireland Papers as cited by James Moynihan in his biography of the archbishop.

Roll 22 contains materials that are not known to have been part of Ireland's personal papers. They were loaned by three separate repositories.

The **Origin of the Papers** section of this guide (pages 6-8) contains information on the provenance of the Supplementary Papers.

ROLL 21 (part). Denis O'Connell Letters, June 24, 1887 - April, 1901.

Photocopies and transcriptions of letters originally in the Ireland Papers. During this period O'Connell was rector of the North American College in Rome and represented Ireland's interests to the Vatican. He kept Ireland informed about internal Vatican politics and attitudes and sought to promote the liberal viewpoint to the pope and influential cardinals.

Apostolic Delegate to the U.S.

Archdiocese, St. Paul.

Elevation to archdiocese.

Cahenslyism.

Catholic University of America.

Opposition to; permission to build.

Faribault School Plan.

Germans in the U.S.

Efforts to establish German national parishes; threat of American Kulturkampf.

Ireland, John.

Relations with Vatican; elevation to archbishop.

Saint John's Abbey, Collegeville, Minnesota.

Resignation of abbot.

Saint Paul Seminary.

Recruitment of faculty.

Secret Societies.

Knights of Labor.

Vatican.

Suspicious of American hierarchy; need for money; attitudes toward Ireland.

ROLL 21 (part). Manuscripts loaned by the Archives of the Archdiocese of St. Paul and Minneapolis, undated and 1861-1925.

There are three series:

1. Correspondence and Related Papers, undated and 1861-1925. Letters, newspaper articles, pastoral letters, and legal documents.
2. Vatican Correspondence, 1885-1919. Documents originating in the Vatican, including personal letters from cardinals, official correspondence, decrees, bulls, and instructions. Many are in Latin, French, or Italian. A few appear to have been taken from a letterbook. Many are requests to Ireland for information, and a large number are exchanges of New Year's greetings with Ireland.
3. Correspondence Relating to the Apostolic Delegate, 1903-1917. Mostly requests to Ireland for advice from Archbishop Diomedeo Falconio, apostolic delegate to the United States. Some are from Cardinal Rafael Merry del Val, Vatican secretary of state.

Archdiocese, St. Paul.

Contributions to Vatican.

Cathedral of St. Paul.

Appeal by dissident priest to Vatican concerning; congratulations on completion.

Catholic University of America.

Immigration.

Ireland, John.

Ordination; James H. Behan legacy to Bishop Grace for religious purposes; last will and testament; convalescence in Florida (1918); consecration of six bishops (1910).

Papacy.

Death of Pope Pius X; elevation of Pope Benedict XV.

Philippine Islands.

American Catholic attitudes toward; Taft mission; settlement of church claims.

St. John's Abbey, Collegeville, Minnesota.

Abbot Edelbrock's appeal to the Vatican over allegations of mismanagement of the abbey.

Storer-Roosevelt Controversy.

Vatican.

Relations with John Ireland; problems with French government; need for money; controversy over Roosevelt visit.

World War I.

ROLL 22 (part). Manuscripts loaned by the Archives of the Diocese of Duluth, undated and 1901-1916.

The majority of this material is speeches, sermons, and lectures by Ireland, most of which are undated, with the remainder dating from 1901 to 1916. Some of the speeches are only in the form of rough notes, giving some indication of how Ireland composed. In addition, there are five letters from Ireland to his chancellor, Father Thomas Welch (later bishop of Duluth), written when Ireland was convalescing in 1918 at St. Augustine, Florida. This material is filmed as arranged by the diocesan archives, preceded by a typed list provided by the archives.

ROLL 22 (part). Manuscripts loaned by the Archives of St. John's Abbey, Collegeville, Minnesota, October 14, 1875 - May 8, 1916.

This collection consists of 56 letters from Ireland to the abbots and brothers of St. John's. Most are short, little more than greetings, but some business is discussed, including Ireland's visits to the abbey, dissension over the Faribault School Plan, the role of the Benedictines within the Archdiocese of St. Paul, contributions for the new cathedral, and missions near Minneapolis.

ROLL 22 (part). Manuscripts loaned by the Archives of the College of St. Thomas, St. Paul.

Five letters from Ireland discussing minor details of college administration, and several miscellaneous items.

AUTHOR INDEX (Roll 23)

The basis of this Author Index is the looseleaf index to the majority of the John Ireland Papers at the Catholic Historical Society that was prepared in 1964 by Richard A. Gordon and Rufus A. North. The entries are arranged alphabetically, with separate pages for each author, and give dates, numerous cross references, and abstracts of the letters' contents. As the papers were prepared for filming, the microfilm editors added previously unindexed letters to the existing entries, listing authors and dates only, without abstracts. They also corrected as far as possible any mistakes on the original entries. The additions to the index for each author are in italic type following the main entry, introduced by the heading "MHS Additions to Index." Corrections are typed in bracketed italics next to the information being corrected.

Gordon and North also prepared two supplemental indexes. The first supplement, entitled "The Ireland Autographs," has been filmed following the entry for John Ireland in the original author index and before the "MHS Additions to Index" for Ireland. The second supplement, entitled "The Philippine Section," contains references to the Philippine Islands, also arranged alphabetically by author. It has been filmed following the main index. In addition, where an entry in this section contained citations not included in the original author index, a copy of it was interfiled and filmed following the original entry.

EDITORS' NOTES (Roll 23)

These are the notes taken by the editors in the preparation of this microfilm edition. They have not been edited. It is hoped that they will be of some aid to the researcher, as they contain considerably more information about the papers than could be included in this guide.

The Editors' Notes are arranged in the same order in which the papers have been filmed. The notes contain details on the content of the papers as well as lists of the significant authors who were not already in the original index prepared by Gordon and North.

Selected List of Authors

The following list of authors is more selective than the author index for the John Ireland Papers from the Catholic Historical Society, filmed on roll 23. While the author index was used as the source for this author list, names of correspondents who contributed only one or two items were dropped unless they were of some religious or political importance. In addition, this list includes authors in the papers from the Archdiocese of St. Paul and Minneapolis. Each name is accompanied by the microfilm roll number(s) on which items by that author occur.

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*Letters dated June 12, 1892, and Jan. 3, 1912, listed in filmed Author Index under V. Vanutelli.

Selected Bibliography

Included here are citations to archival and manuscript sources, books, articles, and theses that may be of interest to the researcher looking for additional information on John Ireland and the American Catholic church in the late nineteenth and early twentieth centuries.

ARCHIVAL AND MANUSCRIPT SOURCES IN MINNESOTA

Although an attempt has been made to include most of the collections of original Ireland material in Minnesota in this microfilm edition, other sources within the state might also be of value to the researcher.

The Minnesota Historical Society holds some 38 manuscript collections that contain documents concerning John Ireland. The majority of these collections include only scattered items of a relatively routine nature. Several, however, contain more significant material. By far the most important of these is "The John Ireland Collection," gathered from many sources by Sister Helen Angela Hurley while preparing a biography of Archbishop Ireland. It includes correspondence; newspaper clippings; copies and transcripts of books, magazine articles, and theses; genealogical material; and other data, including two manuscript versions of her unpublished biography, "John of St. Paul." The collection consists of nine boxes and eighteen microfilm rolls of documents. It was not included in this microfilm edition because it consists largely of copies of material in other repositories such as the Bibliothèque nationale in Paris and the Library of Congress in Washington, D.C.

Considerably less important but still of some interest are the archives of the Minnesota Historical Society itself. Ireland was an active member of the Society, and its correspondence files contain a number of letters from and to him. Most are short and of a routine nature, but a few throw some light on Ireland's historical interests.

Other papers housed at the Society include those of Episcopal Bishop Henry B. Whipple, which contain occasional letters from Ireland that reveal more of their relationship than is shown in this microfilm edition. The Samuel Hill Papers contain several letters relating to the visit of the apostolic delegate to St. Paul. Other papers at the Minnesota Historical Society, taken collectively, might indicate the extent of Ireland's dealings with local people.

Although most of the documents housed at the Catholic Historical Society of St. Paul (Saint Paul Seminary, 2260 Summit Avenue, St. Paul, Minnesota 55105) have been included in this microfilm edition, there still may be some material of interest scattered throughout its other collections. Such collections would include the Keller Papers, containing letters written by Father George Keller to Ireland; the James Moynihan Papers, which include notes and rough drafts for his biography of Ireland; and a number of artifacts and memorabilia from the Ireland era.

The James J. Hill Papers, housed in the James Jerome Hill Reference Library (4th and Market Streets, St. Paul, Minnesota 55102), provide another source for documentation on Ireland not included in the microfilm edition. More than 80 Ireland documents in this collection are indexed, most of them being letters from Ireland to Hill. In addition, there are an undetermined number of unindexed items, as well as numerous items in the Saint Paul Seminary Collection, a subgroup of the Hill Papers.

The Sisters of St. Joseph of Carondelet (CSJ) have collected considerable documentation on the Ireland family. This includes an oral history collection housed in the St. Joseph's Provincial House, 1880 Randolph Avenue, St. Paul, Minnesota 55105. Information in the oral history interviews related directly to the Ireland family has been extracted by Sister Ann Thomasine Sampson in a pamphlet entitled "The Ireland Connection." There are also several letters from John Ireland and Sister Seraphine Ireland in the CSJ Archives, St. Paul Province, at the provincial Administration Center, 1884 Randolph Avenue, St. Paul, and in the CSJ Archives at the College of St. Catherine Library, 2004 Randolph Avenue, St. Paul.

OTHER ARCHIVAL AND MANUSCRIPT SOURCES

Because the scope of Ireland's activities was so wide, a great deal of material exists in repositories outside Minnesota. The following is a brief list of some of them.

Archives of the University of Notre Dame, 607 Memorial Library, Notre Dame, Indiana 46556.

By far the most important repository for materials on Catholic church history in the United States, the university archives houses approximately 43 letters by Ireland (1864-1917) and 178 letters mentioning him in several calendared collections, as well as some Ireland documents in uncalendared collections. In addition, the archives holds microfilm copies of the following collections containing Ireland letters: Richmond diocesan archives, St. Louis diocesan archives, Propaganda Fide, the Society for the Propagation of the Faith (both Paris and Lyons branches), the Ludwig Mission Association, the Félix Klein Papers, and the William James Onahan Papers.

Archives of the Archdiocese of Baltimore, 320 Cathedral Street, Baltimore, Maryland 21201.

Contains the correspondence of Cardinal James Gibbons, archbishop of Baltimore (1877-1921), including some 66 letters from Ireland. Since Gibbons was regarded as the head of the American hierarchy, there is also correspondence from most of the participants in the liberal-conservative controversies of Ireland's time. A microfilm copy of this correspondence is also at the University of Notre Dame. Transcripts of the letters from Ireland are part of the John Ireland Collection at the Minnesota Historical Society.

Archives of the Archdiocese of New York, St. Joseph's Seminary, Dunwoodie, Yonkers, New York 10704.

Contains the correspondence of Michael A. Corrigan, archbishop of New York. As one of the leaders of the conservatives, Corrigan often found himself

in opposition to Ireland. His papers include many letters from conservative prelates, especially Bishop Bernard McQuaid of Rochester.

Archives of the Diocese of Richmond, 811 Cathedral Place, Richmond, Virginia 23220.

The papers of Denis O'Connell contain 154 items of Ireland correspondence, especially from the period of the Americanism controversy. The collection is indexed and available on microfilm at the Catholic University of America and the University of Notre Dame. Copies of at least some of the Ireland letters are in the John Ireland Collection at the Minnesota Historical Society.

Archives of the Catholic University of America, Washington, D.C. 20064.

Contains the official correspondence of Denis J. O'Connell while he was rector of the university (1903-1909), including letters from Ireland. Also houses the papers of Thomas O'Gorman and John J. Keane.

Library of Congress, Manuscript Division, Washington, D.C. 20540.

Contains the William H. Taft and Theodore Roosevelt papers, both of which include letters from Ireland. Copies of most of these letters are in the John Ireland Collection of the Minnesota Historical Society.

Bibliothèque Nationale, Paris, France.

Sister Helen Angela Hurley made copies from the Bibliothèque Nationale holdings of Ireland letters to Félix Klein and Ireland's school records from Meximieux. These copies are now part of the John Ireland Collection at the Minnesota Historical Society.

Paulist Fathers Archives, 415 West 59th Street, New York, New York 10019.

Contains the bulk of the Félix Klein papers on Americanism as viewed in Europe.

Indiana Province of the Congregation of Holy Cross, Province Archives Center, Douglas Road, P.O. Box 568, Notre Dame, Indiana 46556.

Holds seventeen letters from Ireland (1893-1917) in the John A. Zahm Papers and two letters (1916) in the Andrew J. Morrissey Papers.

Archives of the Sinsinawa Dominicans, Sinsinawa, Wisconsin 53824.

Eight letters from Ireland to the nuns at Sinsinawa regarding their work, their constitution, and the publication of the memoirs of Father Samuel Mazzuchelli.

Archives of the Archdiocese of Newark, Seton Hall University, South Orange Avenue, South Orange, New Jersey 07079.

Three letters from Ireland, and possibly some information on Ireland in the Winand Wigger Papers (1881-1900).

Archives of Assumption Abbey, Richardton, North Dakota 58652.

Two letters from Ireland (1909, 1912).

Archives of the Archdiocese of San Francisco, P.O. Box 1799, Colma, California 94014.

Contains the letterbooks of Archbishop Patrick William Riordan including eighteen letters from Riordan to Ireland (December 1910 - December 1914).

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