

BEGINNINGS

On 11 July 1790, a weary group of four Discalced Carmelite nuns arrived at Brent's Landing on the Potomac River in Charles County, Maryland, United States of America. These women were the spiritual descendants of the first hermits who lived on Mt. Carmel in Palestine during the twelfth and thirteenth centuries; they were also imbued with the spirit of St. Teresa of Avila, the great sixteenth century mystic and reformer of Carmel. And it is important to recall that three of the four women were daughters of a Maryland Catholic family who had struggled for freedom and independence during the American revolution.

Ann Matthews (Mother Bernardina Teresa of St. Joseph), Susanna Matthews (Sr. Mary Eleanora of St. Francis Xavier), and Ann Teresa Matthews (Sr. Mary Aloysia of the Blessed Trinity) had all left their homeland and entered the Carmel of Hoogstraeten, Belgium. Mother Bernardina was returning to her native Maryland as prioress of this first foundation accompanied by her two nieces. The fourth sister was Clare Joseph of the Sacred Heart (Frances Dickenson), an Englishwoman from the Carmel of Antwerp. Other companions on this journey were Jesuit Fathers Charles Neale and Robert Plunkett. Neale served as chaplain to the sisters and Plunkett was soon to become the first president of Georgetown University.¹

The arrival of Carmelite nuns on the southern Maryland shores was both culmination and fulfillment of long years given to hope and planning for the establishment of religious life in the thirteen original colonies, which then constituted the new nation of America. It was Charles Neale's cousin, Mother Mary Margaret of the Angels (Mary Brent), another Maryland woman, who had hoped to establish Carmel in the United States. She was elected prioress of Antwerp Carmel in 1778, and brought Neale there as confessor in 1780. Plans

for the foundation proceeded but Mother Mary Margaret died in 1784.² Mother Bernardina took her place as leader and Neale suggested that Sr. Clare Joseph join the Hoogstraeten sisters in their venture.

The end of the long journey to America was also a beginning. The Maryland colony had been founded in 1634, by English settlers, some of whom were Catholics seeking religious freedom. These few Catholic families, often at great cost and risk, preserved their faith through a century and a half of political and religious conflict in Maryland.³ During the last quarter of the eighteenth century, the American Declaration of Independence and Constitution finally stated religious freedom as part of the national ethos and, in principle, this right was assured. So it was that Fr. Ignatius Matthews, S.J., brother of Mother Bernardina, could summon the sisters from Belgium to come home: "Now is your time to found in this country for peace is declared and religion is free."⁴ The life of Carmel - a life of deep prayer, solitude, compassion, and solidarity with the poor and oppressed of the world - was taking root; it would be thoroughly watered and would flourish in service to the people of God and the Church in the United States.

The foundation and expansion of the Discalced Carmelite nuns in the United States is unique for several reasons. The original community at Port Tobacco, Maryland, was founded chiefly by American women, who returned from the English-speaking Carmel of Hoogstraeten.⁵ Secondly, this first foundation of Carmel was an event contemporary with the establishment of the first United States diocese, Baltimore, in 1789, and the election of the first bishop, John Carroll.⁶ Thirdly, the foundations of the Nuns grew as the United States grew. Geographic expansion and settlement of the continent gave rise to movement among the sisters, who at present are located in thirty-

three of the fifty states. And finally, the cultural pluralism characteristic of America is also true of Carmel's foundations and growth. Besides the American/English community (Port Tobacco, 1790), to which two-thirds of the contemporary houses trace their origins, there are fifteen communities who trace their roots to Mexico, four Carmels of French origin, and the Carmel of Hawaii founded from Hong Kong. Branching out to other Catholic Rites, a Byzantine foundation was begun at Sugarloaf, Pennsylvania, in 1977.

EARLY YEARS

The small group of sisters who settled at Port Tobacco in southern Maryland would be the only Carmel in America for three-quarters of a century. They dedicated the monastery to the Sacred Heart on 15 October 1790, and Teresa Carberry, the first novice to be professed, was received on 1 November 1790. Fr. Charles Neale helped the sisters manage a large farm which contributed to their support and new members quickly came to join in this life of prayer, work, and reflective study. But along with this precious growth came loss as well. Mother Bernardina died in 1800, and was succeeded by Mother Clare Joseph as prioress. Chaplain and friend, Charles Neale, died in 1823; and soon after this dependence on the farm for economic security became precarious.

With the death of Mother Clare Joseph in 1830, the community began to consider seriously moving north to Baltimore city. This transfer was accomplished in 1831. Archbishop James Whitfield found a house and grounds on Aisquith Street, Baltimore, which became home to the sisters for forty-two years. They arrived in the city on 14 September 1831, and, by an act of the Maryland General Assembly, were incorporated in 1832 with the title, "Carmelite Sisters of Baltimore."

Because of the community's need for a means of financial support and the lack of teachers in these early days of America, the sisters opened an academy for girls of all religious denominations on 1 October 1832. Bishop Carroll had obtained a rescript from the Cardinal Prefect of Propaganda for this work years before and Archbishop Whitfield asked for and received a "full confirmation of the dispensation for teaching" at this time.⁷ Five sisters staffed the school for twenty years.⁸ When it finally closed on 20 December 1851, the sisters, still poor, had to depend almost wholly on alms for their support. During this epoch the community had St. John N. Neumann as its confessor for a brief time (1 March 1851 - 26 September 1851).⁹

FIRST FOUNDATIONS

In 1863, Archbishop Peter R. Kenrick extended an invitation to the sisters of Baltimore asking them to found a Carmel in St. Louis, Missouri. Archbishop Kenrick was aware of the Carmelite community as his brother, Francis P. Kenrick was archbishop of Baltimore (1851-1863). At this time the United States was in the middle of its Civil War between northern and southern states over the issue of slavery. Despite the national turmoil, however, five sisters left Baltimore and traveled to St. Louis. The foundresses of the second Carmel in America were Mother Gabriel of the Immaculate Conception, Mother Alberta of St. Alexis, Sr. Bernard of St. Teresa, Sr. Agnes of the Immaculate Conception, and Sr. Mary Catherine, an out-sister. They arrived at their new home on 1 October 1863. Less than fifteen years later (1877), St. Louis sent four sisters to establish Carmel in New Orleans, Louisiana - the third foundation in the United States.¹⁰

The year 1890 was one of celebration: Carmelite nuns had been in Maryland for one hundred years (Baltimore Carmel had relocated again in 1873 to

Caroline and Biddle Streets), two other Carmels had been founded, and a fourth was beginning to take shape.

Eulalia Tuckerman (Sr. Augustine of the Mother of God) from Boston, Massachusetts, made her profession at Baltimore Carmel in 1888. Due to the desire for a Carmel in the New England area (northeastern United States), James Cardinal Gibbons, Archbishop of Baltimore, designated Sr. Augustine and four companions to establish a community in Boston. Mother Beatrix of the Holy Spirit (Camilla J. Majers) was prioress, Mother Angela of the Presentation (Josephine Dyer) sub-prioress; the other foundresses besides Sr. Augustine were Sr. Gertrude of the Heart of Jesus (McMaster), and a lay-sister, Sr. Alphonsus (Barbara Braun). In retrospect, some of the women who went on the Boston foundation became important in Carmel's history as they carried the seed of Carmelite life to other parts of America. Sr. Gertrude was a foundress of Philadelphia, Pennsylvania Carmel (1902), and Sr. Augustine a foundress of Santa Clara, California Carmel (1908). Mother Beatrix assisted the community in Philadelphia and was prioress in Wheeling Carmel from 1919-1921.¹¹ The Carmel in Boston - fourth monastery in America - was established 27 August 1890.¹²

Baltimore Carmel was to make five more of the earliest foundations in the United States: Brooklyn, New York (1907), Seattle, Washington (1908), Bettendorf, Iowa (1911), Wheeling, West Virginia (1913), and New York, New York (1920).¹³

LATER FOUNDATIONS

In 1920 - one hundred thirty years after the first foundation - there were fourteen Carmelite communities in the United States; and, during the following forty years (1920-1960), remarkable growth would occur as nearly

fifty monasteries came into existence. The convergence of a number of circumstances contributed to the development of Carmel in America during the early part of the twentieth century. The Catholic population had grown dramatically: "From 1880-1900, the Catholic population jumped from six million to twelve million as immigration reached close to its all-time high. New dioceses were founded almost every year and the expansion of the Church went ahead at a pace even more rapid than in previous decades."¹⁴ While a large portion of the "immigrant Church" was Irish and German, there were Catholics from Italy, Poland, and the rest of Eastern Europe. The American Church struggled with the problems as well as the opportunities of trying to assimilate such various peoples.¹⁵ And Carmelite monasteries founded in dioceses across the country were in touch with various ethnic groups that settled in large cities throughout the United States. The spiritual influence of St. Therese of the Child Jesus cannot be underestimated either. Therese was enormously popular in America; she had received the United States as her country to pray for in the year of her death (1897), and it seemed the grace of her life overflowed as Americans grew to know and love her. The spirituality of the "little way" - making the most of ordinary, every-day life - was to many persons an understandable way to God.

CARMELS OF MEXICAN ORIGIN

Constant political and religious turmoil early in the twentieth century caused several Carmelite communities to flee from Mexico and eventually settle in America. The foundation of Carmel in Mexico is a story rich with its own history and tradition¹⁶ and also with suffering and persecution.

The first group of Mexican sisters to take refuge and establish a monastery in the United States came from Queretaro. Their leader was Mother Mary

Elias of the Blessed Sacrament who had entered the Carmel of Mexico City and made her profession on 23 January 1908. The Queretaro sisters were exiled to Cuba in 1914, and sixteen of them went to New Orleans Carmel in May, 1915. When Mother Elias became aware that Bishop Henry Joseph Richter desired a Carmel in his diocese, she and eight sisters established Carmel at Grand Rapids, Michigan. Since that time Grand Rapids has made five foundations.

The sisters from Guadalajara re-established their community at San Francisco, California, in 1927; and in 1928, after great trials, dangers, and hardships, the sisters from Tulancingo re-located in the United States at Dallas, Texas.

The community at Durango was the last Mexican group to enter the United States. When persecution by the Mexican government began in 1926, Mother Mary of St. Joseph (Macrina Calderon Dias de Alvarado) moved the entire Durango community to Tucson, Arizona. After five years, however, they returned to Mexico City. Here the sisters lived for three years, and when persecution began anew they fled secretly across the border to Laredo, Texas. With the help of the Carmelite Friars, this community eventually settled at San Antonio, Texas, in 1934.¹⁷

CARMELS OF FRENCH ORIGIN

The two foundresses of Loretto Carmel in Pennsylvania, Mother Marie Joseph of the Divine Heart and Mother Marie Genevieve of the Holy Face, came from France in 1926. Loretto, a small town in the Allegheny mountain area, had been founded during the eighteenth century by Prince Demetrius Gallitzin. Gallitzin was part of the royal house of Russia and served as a missionary priest in the United States. The foundresses lived briefly with the Mercy Sisters in the town of Cresson and then in the city of Altoona before the

monastery was built. Carmel at Loretto flourished and in 1947, Mother Marie Genevieve and six sisters made a foundation at Columbus, Ohio. Columbus Carmel gradually evolved a style of community which it called a "fourth kind of Carmelite life." In 1975, this community established itself as "Carmel Community" - a contemplative institute comprised of both religious and associate members.¹⁸

Loretto made three more foundations: Little Rock, Arkansas (1950), Elysburg, Pennsylvania (1953), and Latrobe, Pennsylvania (1961). Carmel at Elysburg was part of the first merger of two Discalced Carmelite communities in the United States. After months of mutual preparation the sisters of Wheeling Carmel joined the sisters at Elysburg and the two groups "lived together for an experimental period of eighteen months, periodically evaluating their experience; and on 31 December 1976, both Chapters voted to finalize the merger. This finalization was realized canonically by a Decree issued by the Congregation for Religious and Secular Institutes dated 23 February 1977, and promulgated on 15 March 1977, by Most Rev. Joseph T. Daley, the Ordinary of Harrisburg."¹⁹

The Carmel of Sugarloaf, Pennsylvania - Byzantine Rite - was founded from Elysburg in 1977, shortly after the merger.

CONTEMPORARY HISTORY

Perhaps the strongest theme running through contemporary history for most of the American Carmelite nuns is that of unity. From the promulgation of "Sponsa Christi" by Pius XII (21 November 1950), until the present, collaboration and mutual support have been to many of the sisters overwhelmingly positive values. As early as 1954-55, when three regional meetings were held in the United States to discuss the implications of "Sponsa Christi," some

sisters urged that federation among monasteries be pursued.²⁰ Due to certain circumstances, however, federation was not achieved at this stage of history but a beginning towards corporate effort in mutual concerns had been effected.

In the early 1960's, the documents of Vatican Council II, particularly "Perfectae Caritatis" with its emphasis on renewal and adaptation of religious life, promoted fresh study of and reflection on the sources of Carmelite life - most prominently St. Teresa of Avila and St. John of the Cross. Again the desire for working together emerged among the American nuns, especially in the whole area of formation. So it was that the first national meeting of Carmelite nuns in the United States was held at St. Louis, Missouri, (3-9 June 1965) with the permission of Fr. General Anastasius of the Holy Rosary. Fr. Thomas Kilduff, OCD, - former Definitor General, 1955-1961 - convened the meeting and it was attended by prioresses and novice-mistresses from fifty-four Carmels. many of the papers on the various aspects of Carmelite life were given by the nuns themselves.²¹ The results of this meeting included a plan of formation and the beginning of Encounter, an inter-monastery journal. Encounter was published by the United States nuns for eleven years (1965-1976); the articles contained in this journal stand as testimony to the sisters' seriousness of purpose in their response to Vatican Council II. They shared deeply the study of Carmelite spirituality, historical notes, renewal of prayer life and liturgy, formation topics, revision of the nuns' legislation, general information and other concerns. The variety and differences of approach among monasteries also came to light through this shared communication.

Consequently when three regional meetings were held with Fr. General Michelangelo of St. Joseph in 1968, the main topics for discussion included: renewal and adaptation, whole question of experimentation, revision of the nuns' legislation, and formation. Discussion of federation and union sur-

faced again at these meetings with no concrete results.

In April, 1969, sixteen Carmels petitioned the Congregation for Religious through Lawrence Cardinal Shehan, requesting to meet and pursue collaboration through federation. Fr. Christopher Latimer, OCD, was authorized by Fr. General Michelangelo in October, 1969, to call this meeting; and, as a result of widespread interest, twenty-four Carmels sent representatives to Marriottsville, Maryland (29 January-2 February, 1970). A union of twenty-one Carmels was formed at this meeting and took the title Association of Carmelite Nuns. In 1972, the title of the association was changed to Carmelite Communities Associated (CCA); today there are fourteen member Carmels of CCA. These Carmels share a rich history with other associations and Carmels, both in the United States and other parts of the world. One of their main goals continues to be unity among the sisters and self-determination for the Second Order of Carmel.²²

Fr. General Finian Monahan held a national meeting with the United States nuns in October, 1974. From this gathering a unanimous petition was sent to SCRIS requesting a nation-wide union of Carmels. A year later this petition was answered; it stated that no approval could be given for a national union at this time.

During the interim, a group of Carmels met at Roswell, New Mexico, in March, 1975, to discuss a proposed union among themselves. Encouraged, they met again at Terre Haute, Indiana Carmel in August, 1975, "to formulate tentative statutes in view of the type of union desired by the monasteries - an association with a minimum of structure in keeping with Teresian contemplative life."²³ This Association of St. Teresa today includes eleven United States Carmels and the Carmel of Inaranjan, Guam. Its statutes were approved in 1975.

A third association, that of St. Joseph, was erected in December, 1976. This association currently has four member Carmels.

Mary, Queen of Carmel, the fourth association established, had its preliminary meeting in St. Louis (April, 1976). This was planned to coincide with the meetings being held between Archbishop Augustine Mayer and various contemplative groups. The purpose of these Carmels was "to form an association whose members would strive for deeper unity."²⁴ This group elected an interim coordinator and council which began work on its statutes. These statutes were approved on 2 February 1978, and the association today has thirteen member Carmels. During the last few years, Mary, Queen of Carmel Association has published a series of programs for use in formation work. Both this association and Carmelite Communities Associated regularly publish newsletters.

No summary of contemporary history of the United States nuns would be complete without mentioning briefly the continued work on revision of the nuns' Constitutions which has proceeded from 1966 until the present day. The sisters have been involved in several consultation processes and periods of experimentation. The draft of the Declarations (1977) by Fr. Finian Monahan held great promise for the sisters who desired a definitive text of Constitutions but, as is well known, this document is now in the hands of a commission for revision. The sisters have repeatedly expressed their desire to collaborate in the process of revision for their particular law but, after twenty years, renewed legislation for the Second Order of Carmel is still inconclusive.

One final note to round out the present day history: Baltimore Carmel (now located in Towson, Maryland) is currently preparing for the celebration of its two hundredth anniversary of foundation in 1990. And it is hoped that all the Carmels in the United States and around the world will somehow share in the festivities of this joyful occasion. Nearly two hundred years have

passed since those first Carmelite women began in the United States to live out the charism of prayer and communion with God renewed by St. Teresa. This bicentennial celebration is historic - recalling the many years the sisters in America have lived and shared the heritage of St. Teresa. It is also a marking of time with a view toward the future. There will be new generations of Carmelite women; they will achieve goals struggled for by this generation and will dream dreams unimagined by their forebears. They will carry forward the wisdom, goodness, and beauty of contemplative life lived daily in our small communities. And always, the archives of their memory will bring forth the tradition of prayer again and again, constantly renewing it for the Order, the Church, and the world in centuries to come. 25

NOTES

1. Mother Clare Joseph Dickenson kept a charming and informative diary of the trip from Hoogstraeten to Maryland. This diary is part of Baltimore Carmel's archival collection. It was originally transcribed by Sr. Constance FitzGerald and published in Encounter, 1, No. 1 (1965); 1, No. 3 (1966); 1, No. 4 (1966); 2, No. 1 (1967). See Appendix A for map of the journey and some excerpts from the diary.
2. Charles W. Currier, D.D., Carmel in America, (Baltimore: John Murphy, 1890), p. 34. See Srs. Colette Ackerman and Constance FitzGerald, "First U.S. Carmel (Early Years): Bicentennial Series-42" Catholic Standard, 15 July 1976, p.7.
3. The founder of Maryland, Cecilius Calvert, welcomed diverse religious groups into his colony; Catholics, therefore, came from England expecting to find religious toleration. During much of the 17th and 18th centuries, however, Catholics often found themselves subject to penal laws, which reflected the political life of Great Britain. So it was, when possible, Catholic families of Maryland sent their daughters and sons to the low countries to be educated in schools staffed by English-speaking religious communities. Catholics remained a tiny minority in the early days of the United States: only about 25,000 at the time Baltimore diocese was established.
4. Anne Hardman, SND, English Carmelites in Penal Times, (London: Burns, Oates, and Washbourne LTD, 1936), p. 107.
5. The original community founded at Port Tobacco is now the Carmel of Baltimore; this community has continued for almost 200 years. The site at Port Tobacco was refounded as a new Carmel on 1 October 1976. This new community is part of the Archdiocese of Washington, D.C. See Appendix B for the connections from St. Teresa and her followers to the foundation of English-speaking Carmels.
6. John Carroll was the cousin of Charles Carroll, a wealthy Maryland planter and the only Catholic signer of the Declaration of Independence. As first bishop of Baltimore, John Carroll maintained a close and supportive relationship with the Carmelite community.
7. For information regarding the academy see Currier, pp. 188, 194, 196, 247. See also Peter Thomas Rohrbach, Journey to Carith, (New York: Doubleday, 1966), p. 283, for reference to Carmelite Sisters teaching in Ireland during the 18th century.
8. Currier, p. 197, explains: "The course of instruction comprised: orthography, reading, writing, English grammar, composition, geography, arithmetic, history, book-keeping, the elements of natural philosophy and the use of globes. Moreover, the sisters taught plain and ornamental needle-work, bead-work, embroidery, tapestry, and shell-work... An extra charge of \$5. was made for painting on velvet in oil colors." An original copy of the "prospectus" for the school is in the archives of Baltimore Carmel.

9. Currier, pp. 243-244, 247-248, 261.
10. Currier, pp. 317-334.
11. See Sr. Mary Catharine Scanlan, The Making of a Carmel, (1982), p. 26. Further information gathered on Mother Beatrix in private conversation with Sr. Christine O'Brien, Elysburg Carmel.
12. Sr. Laurence Dean, Historical Account of the Carmelite Foundation to Boston, (unpublished manuscript), p. 10.
13. Two sisters from Baltimore Carmel, Sr. John of Jesus-Mary (Wise) and Sr. Aloysius of the Sacred Passion (Smith), were part of the founding group at Naga City, Philippine Islands, 10 October 1949. Also during the 1940's, Mother Mary Magdalen Brunck - five times prioress of Baltimore Carmel - explored with the Josephite Fathers and the Maryknoll Fathers possibility of founding a Carmel in the United States for black women. The outcome was not a separate Carmel but rather the declaration of some already established Carmels on their willingness to become interracial communities. Quite a significant step in those days! (Letter of Mo. Mary Magdalen to Most Rev. James E. Walsh, MM, 17 October 1945; interview tape of Mo. Mary Magdalen and Sr. Barbara Jean La Rochester, 17 October 1980; both sources in archives of Baltimore Carmel). There are in 1986, several professed black women in various U.S. Carmels.
14. Andrew M. Greeley, The Catholic Experience, (New York: Doubleday, 1967), p. 150.
15. John Tracy Ellis, The Life of James Cardinal Gibbons, (Milwaukee: Bruce, 1952), I, 331-388.
16. Silverio de Santa Teresa, Historia del carmen descalzo, (Burgos: Typografia "El Monte Carmelo," 1937), VIII, 291-296.
17. For the Mexican Carmels and their foundations see Appendix C.
18. A document from Mother Maria at the time of the establishment of 'Carmel Community' states: The Sacred Congregation for Religious and Secular Institutes issued a decree dated 8 September 1975 authorizing Bishop Edward J. Herrmann, ordinary of the Columbus diocese, to erect our new type of contemplative community into a Pious Union to be known as 'Carmel Community.' The official foundation ceremony establishing our Institute was held at St. Joseph Cathedral here in Columbus on Saturday, 22 November 1975.
19. Archives of Carmelite Communities Associated.

20. See Sr. Constance FitzGerald, "A History of Carmelite Communities Associated" Encounter, Vol. IX, No. 4, 1974, pp. 45-54. I am indebted to this article and to the Association of Mary, Queen of Carmel Formation Program, "History of the Carmelite Order and of the local community," series one, course six, for background material regarding recent Carmelite history in the United States. It might be added here that foundation of new monasteries has been more limited in recent years: nine foundations from 1960-present.
21. See "Program of the St. Louis Meeting" Encounter, Vol. I, No. 1, 1966, pp. 1-35.
22. For Carmelite Communities Associated rationale and goals see FitzGerald, pp. 53-54. Also Charter of Life, (CCA, 1979).
23. Mother Mary Joseph of Divine Providence, "Carmelite Association: First the seed and then the plant" Review for Religious, Vol. 35, No. 3, 1976, pp. 421-431. See also "Statutes for the Association of St. Teresa of the Monasteries of Nuns of the Order of Discalced Carmelites in the United States of North America."
24. History of Association of Mary, Queen of Carmel, p. 1. See also "Statutes of the Association, Mary, Queen of Carmel," particularly the preamble.
25. I am immensely grateful to Sr. Marian Steffens, Barrington, Rhode Island Carmel for providing me with much material concerning the Mexican and French roots of Carmel in America; I am also indebted to her for helpful editorial assistance. My thanks to Sr. Robin Stratton, Baltimore Carmel, for help with the French roots; and gratitude to Sr. Christine O'Brien, Elysburg Carmel, Srs. Constance FitzGerald and Patricia Scanlan, Baltimore Carmel, for reading the text and offering helpful suggestions.

APPENDIX A

Excerpts from the diary of Mother Clare Joseph

Monday, 19 April 1790

Set off from Hoogstraet to Breda where we remained one night, next morning we went in two carriages to Utrecht...

Wednesday, 21 April 1790

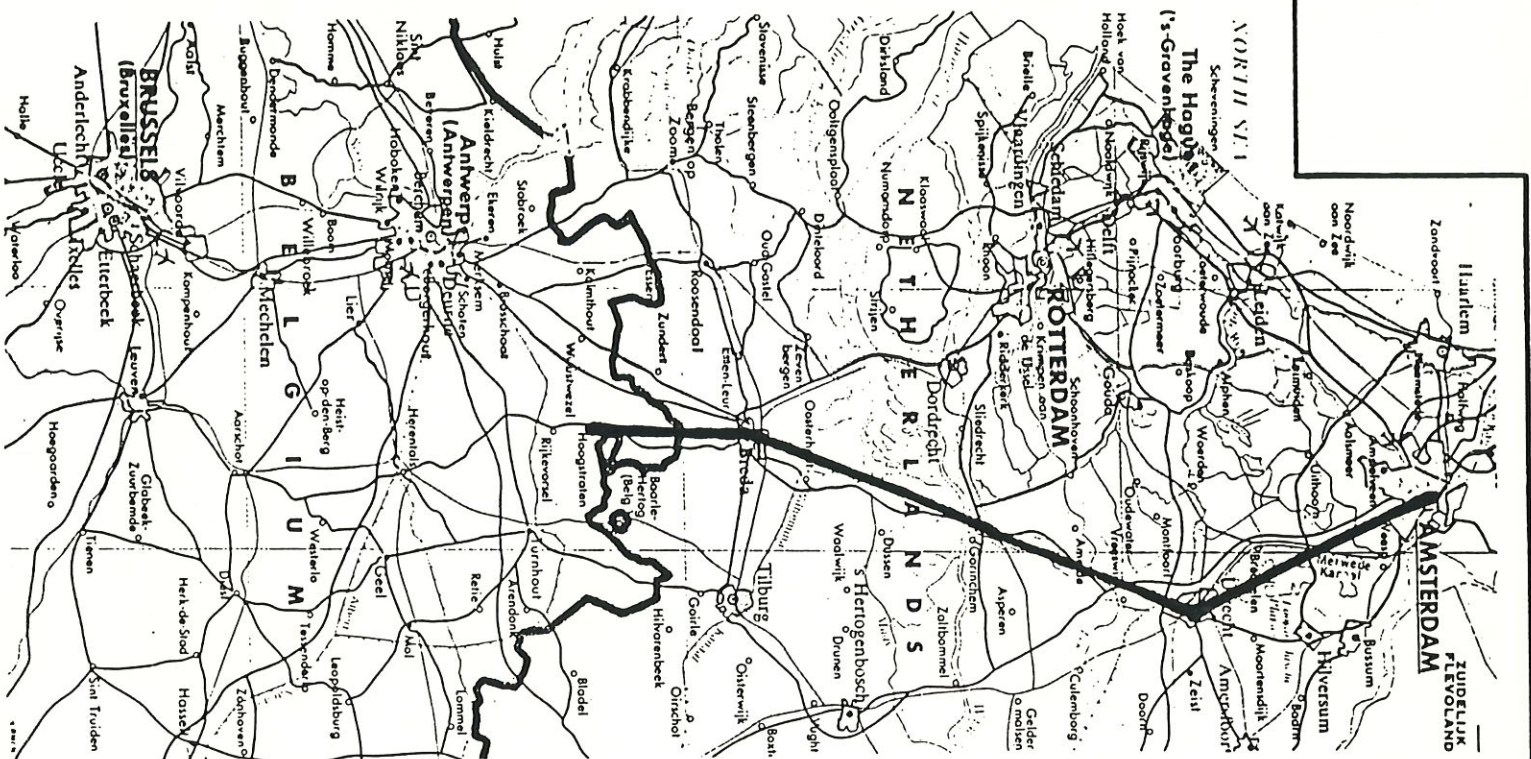
Arrived at Amsterdam... about 4 in the afternoon, we came from Utrecht by water. We lodged at the greatest Inn in town... for two days and a half...

Saturday, 24 April 1790

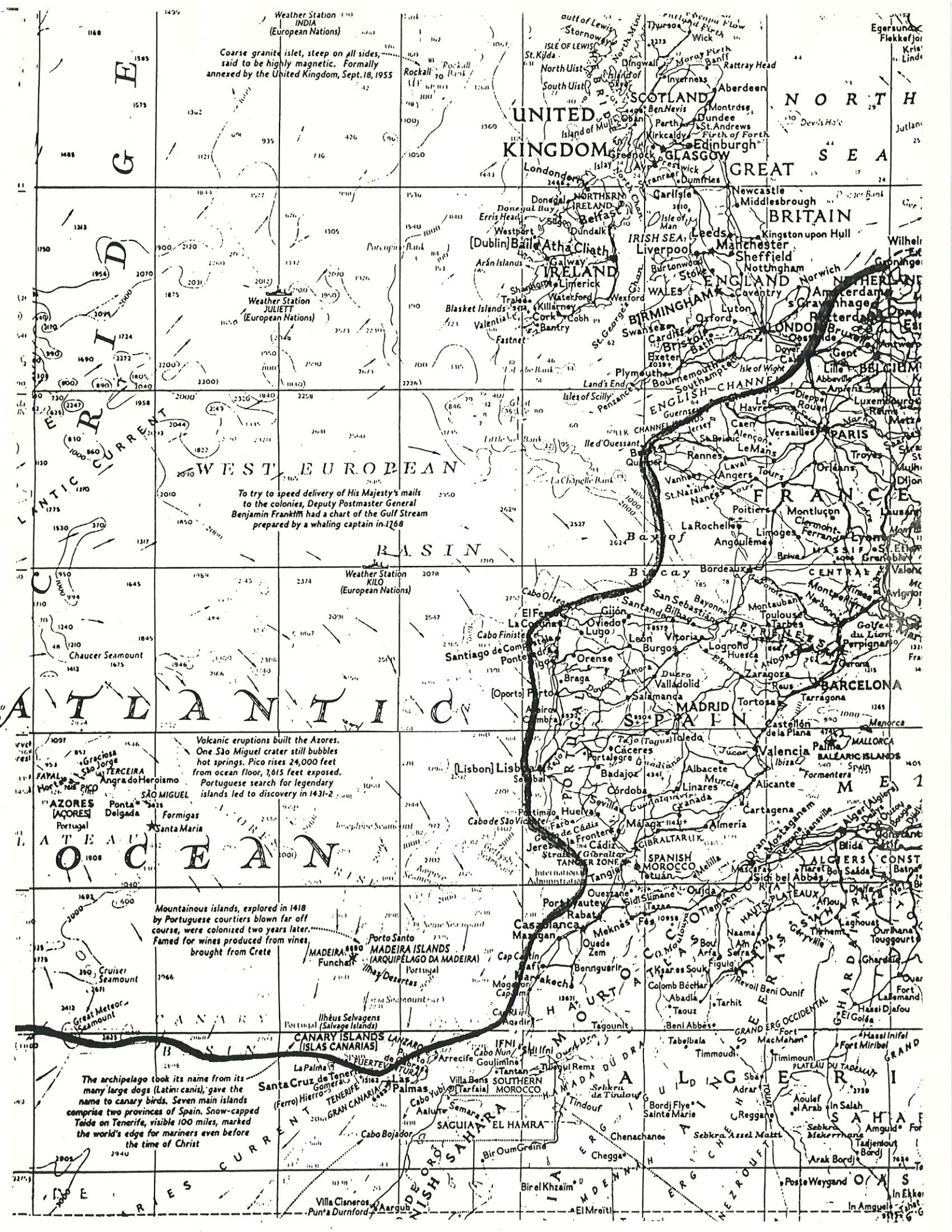
We took a yacht and sailed to the Texel where we arrived about 12 o'clock Sunday noon. We were all sick in the yacht excepting Mr. Neale. We came on board the ship called "The Brothers" commanded by Capt. Mack Douggle... he came on Wednesday...

Sunday, 1 May 1790

We set sail from the Texel about 12 o'clock noon, with a fair wind and good weather. Sailed about 8 mile an hour.



There were five other passengers aboard the frigate: a man, his wife and three small children. The trip was not particularly pleasant as the Captain proved to be "stingy" about provisions. There was also a long detour and stopover in the Canary Islands (see map next page). The ship arrived in the Canaries on 23 May, Pentecost Sunday. It did not sail until the night of 27 May. The party of Carmelites and Jesuits finally arrived in New York on 2 July 1790. The sisters and Fr. Neale sailed by sloop to Maryland; they arrived in Charles County on Sunday, 11 July.



Coarse granite islet, steep on all sides, said to be highly magnetic. Formally annexed by the United Kingdom, Sept. 18, 1955

Weather Station JULIETT (European Nations)

To try to speed delivery of His Majesty's mails to the colonies, Deputy Postmaster General Benjamin Franklin had a chart of the Gulf Stream prepared by a whaling captain in 1768

Weather Station KILLO (European Nations)

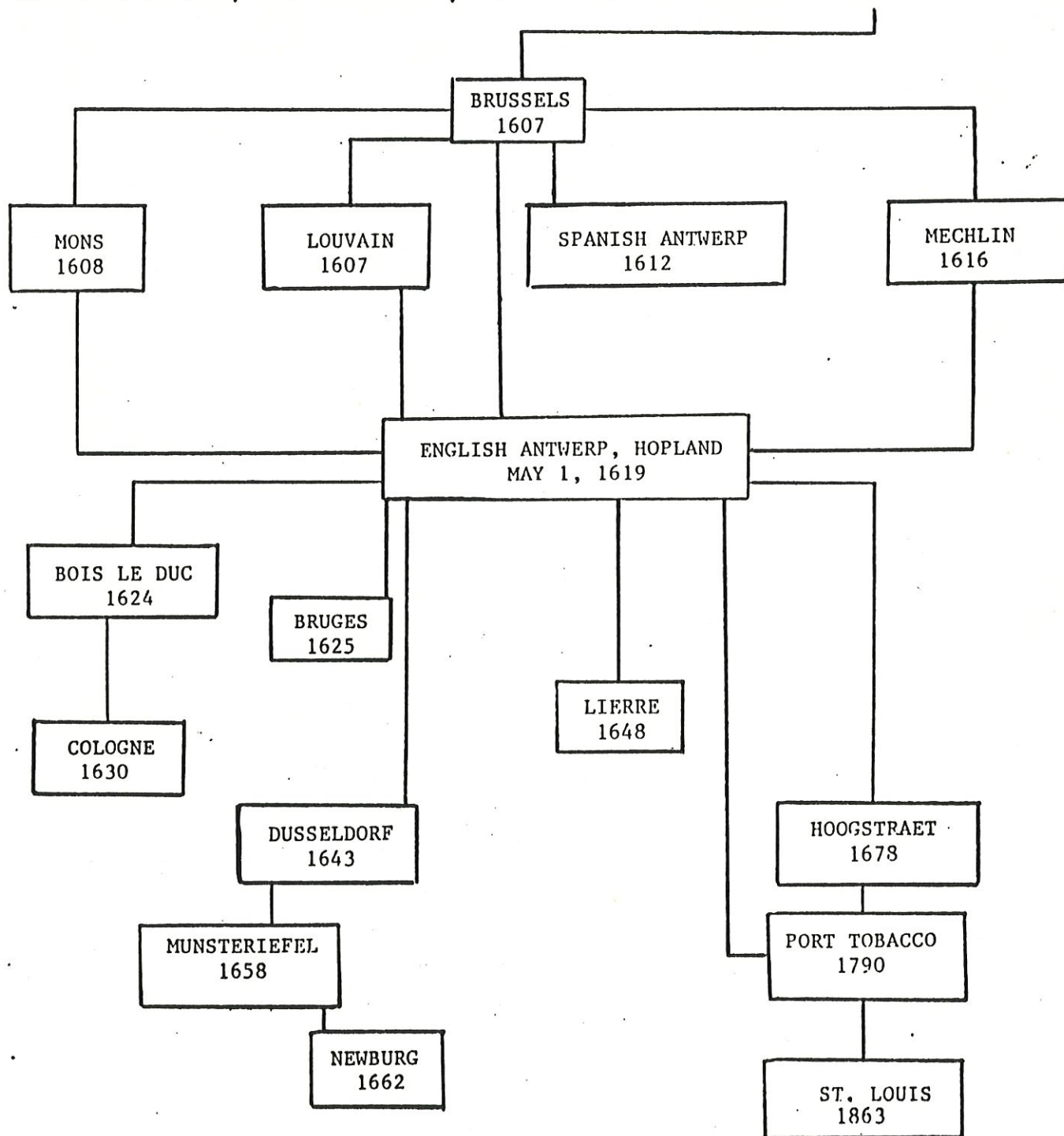
Volcanic eruptions built the Azores. One São Miguel crater still bubbles hot springs. Pico rises 24,000 feet from ocean floor, 7,615 feet exposed. Portuguese search for legendary islands led to discovery in 1431-2

Mountainous islands, explored in 1418 by Portuguese courtiers blown far off course, were colonized two years later. Famed for wines produced from vines brought from Crete

The archipelago took its name from its many large dogs (Latin: canis), gave the name to canary birds. Seven main islands comprise two provinces of Spain. Snow-capped Teide on Tenerife, visible 100 miles, marked the world's edge for mariners even before the time of Christ

APPENDIX B

Teresa of Jesus → Anne of Jesus → Paris: 1604; Pontoise: 1605; Dijon: 1605



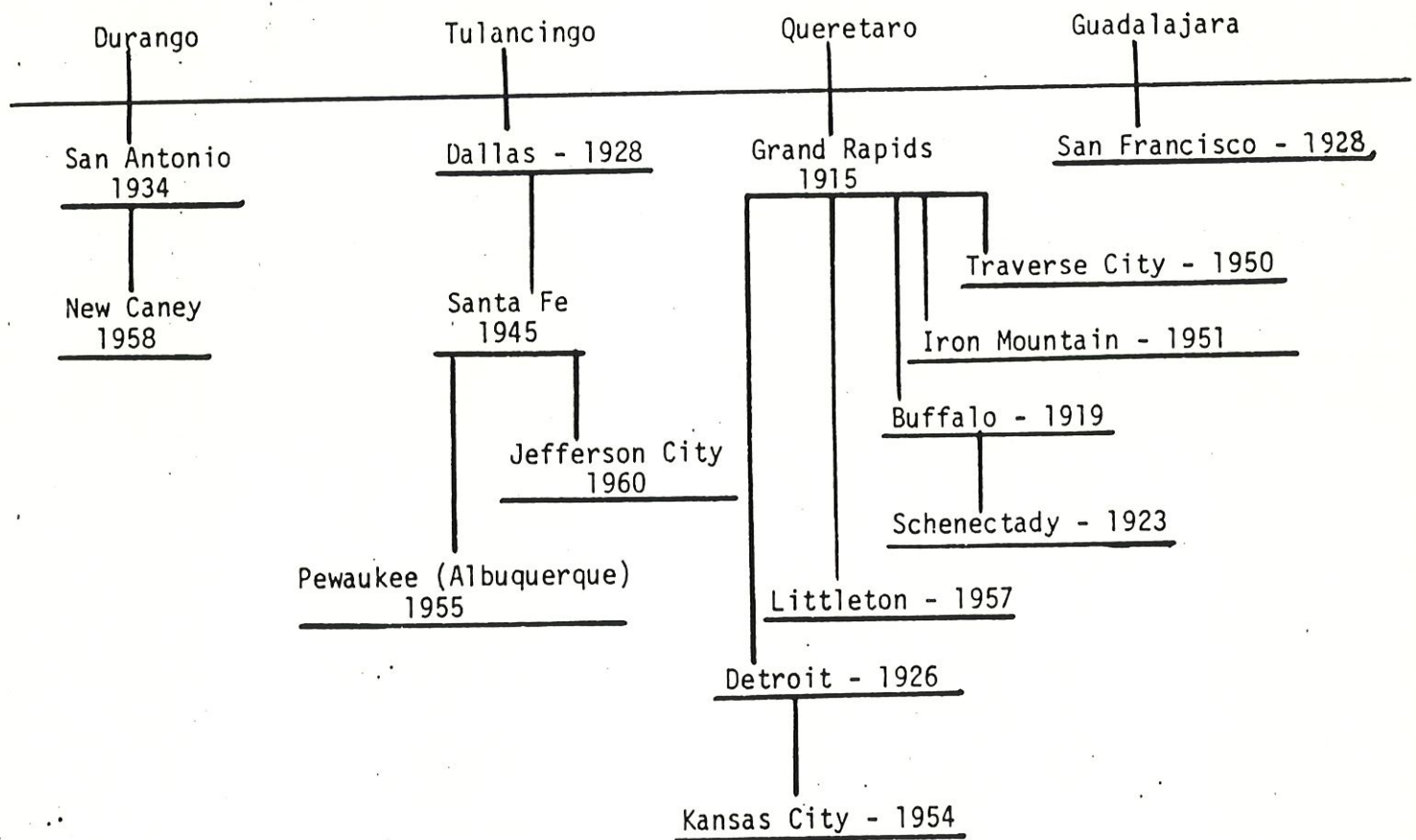
The first English-speaking Carmel was founded at the direction of Ven. Anne of Jesus in the rue Houblonniere, Hopland, Antwerp on May 1, 1619. The foundresses included: Mother Anne of the Ascension (Worsley), prioress, from Mechlin, Margaret of St. Francis (Baston) and Anne of Jesus (Dyynes) from Brussels, Teresa of Jesus (Ward) from Mons, and Clare of Jesus (Laithwaite) from Louvain. Thomas of Jesus confirmed these choices.

During the political and civil turmoil in the low countries following the French revolution, English Antwerp, Lierre, and Hoogstraet relocated in England at Lanherne, Darlington, and Chichester.

APPENDIX C

UNITED STATES CARMELS FOUNDED FROM:

MEXICO



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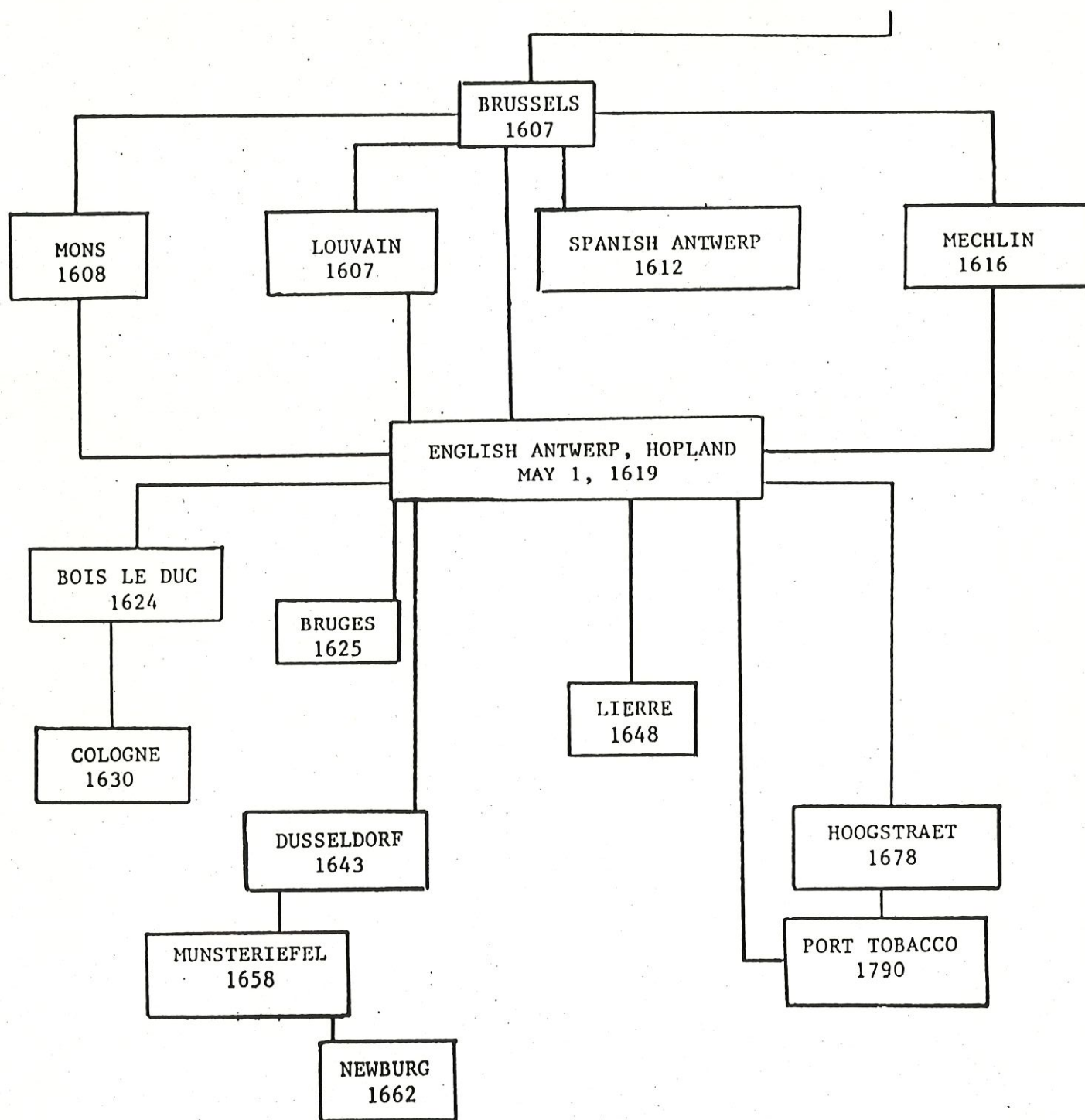
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TERESA OF JESUS ANNE OF JESUS PARIS--1604 PONTOISE--1605 DIJON--1605



The first English-speaking Carmel was founded at the direction of Ven. Anne of Jesus, a companion of St. Teresa, in the rue Houblonniere, Hopland, Antwerp on May 1, 1619. The Carmel of Port Tobacco, Maryland (first site of Baltimore Carmel) was founded in 1790 by three Maryland women who had entered the monastery of Hoogstraet: Mother Bernardina Matthews, Sister Mary Eleanora Matthews and Sister Mary Aloysia Matthews. The fourth foundress was Sister Clare Joseph Dickenson, an Englishwoman from the Carmel of Antwerp.