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Souvenir
of
Consecration

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St. Patrick's Church

South Bend, Indiana

May 7-8-9-10, 1920

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The Rt. Rev. H. G. Alerding D.D
BISHOP of FORT WAYNE

The Rt. Rev. Peter J. Muldoon D.D
BISHOP of ROCKFORD ILL.

The Rt. Rev. Michael J. Gallagher D.D.
BISHOP - DETROIT - MICH.

The Most Rev. John Bonzano D.D
APOSTOLIC DELEGATE to U.S.A.

The Rt. Rev. Jos. S. Glass D.D
BISHOP of SALT LAKE CITY

The Rev. James A. Burns C.S.C. Ph.D
PRES. - UNIVERSITY of NOTRE DAME

The Rev. John F. DeGroote C.S.C.
PASTOR ST. PATRICK'S CHURCH So. Bend

The Very Rev. Andrew Morrissey C.S.C. D.D.
PROVINCIAL of CONGREGATION of the HOLY CROSS

The Rev. Patrick J. Carroll C.S.C.
PASTOR St. Joseph Church - So. Bend

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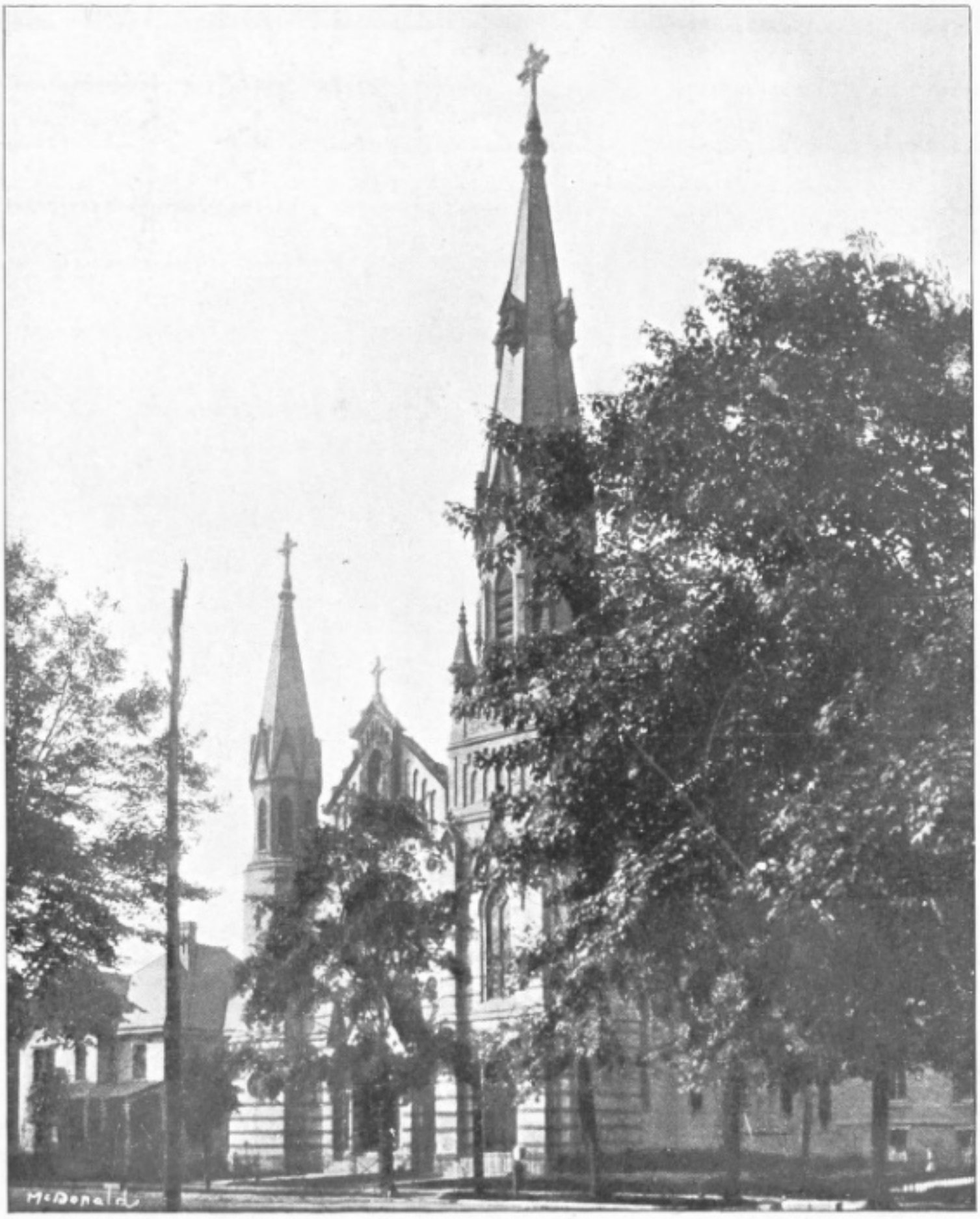

Exterior View of St. Patrick's Church

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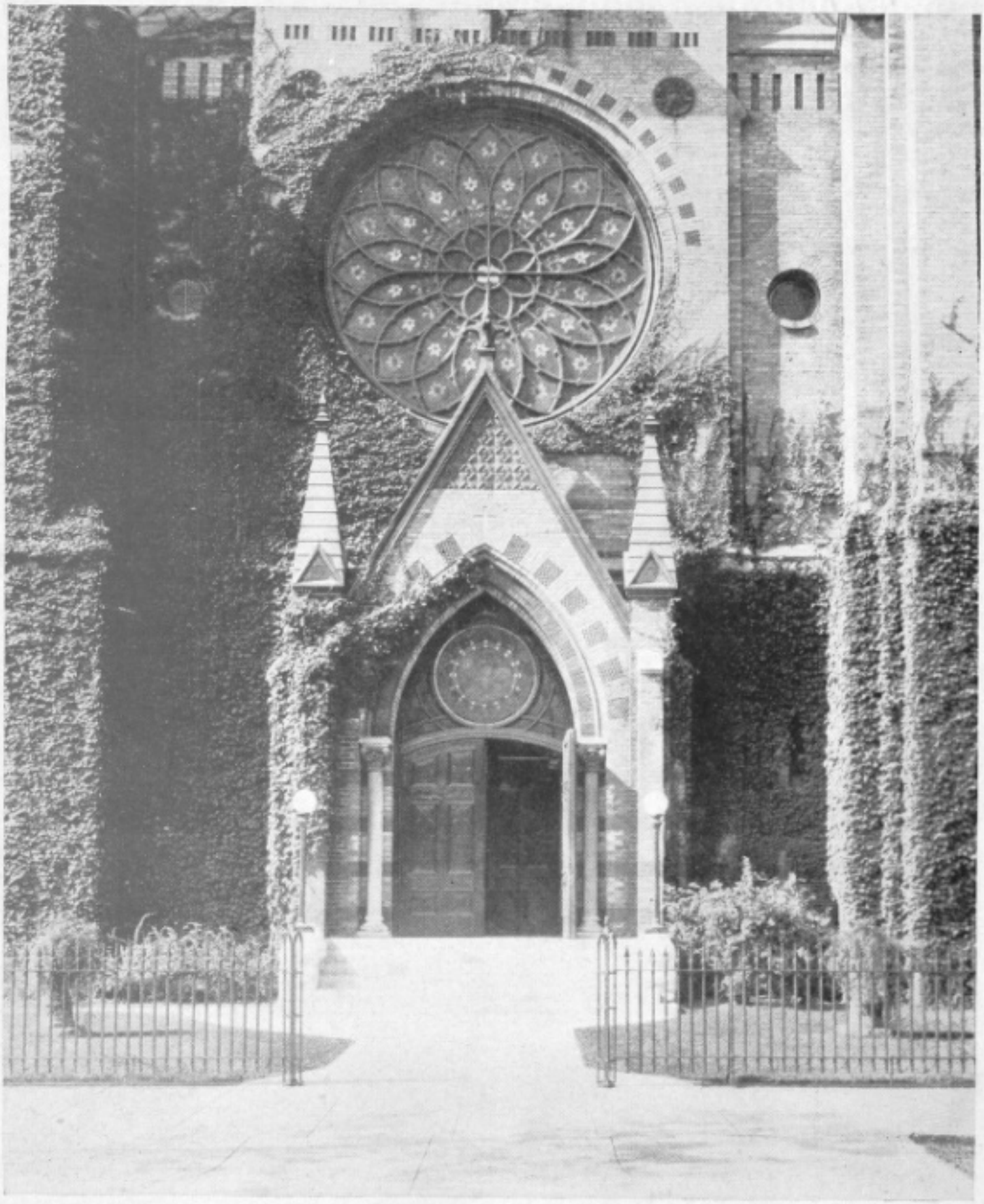

Main Entrance to St. Patrick's Church

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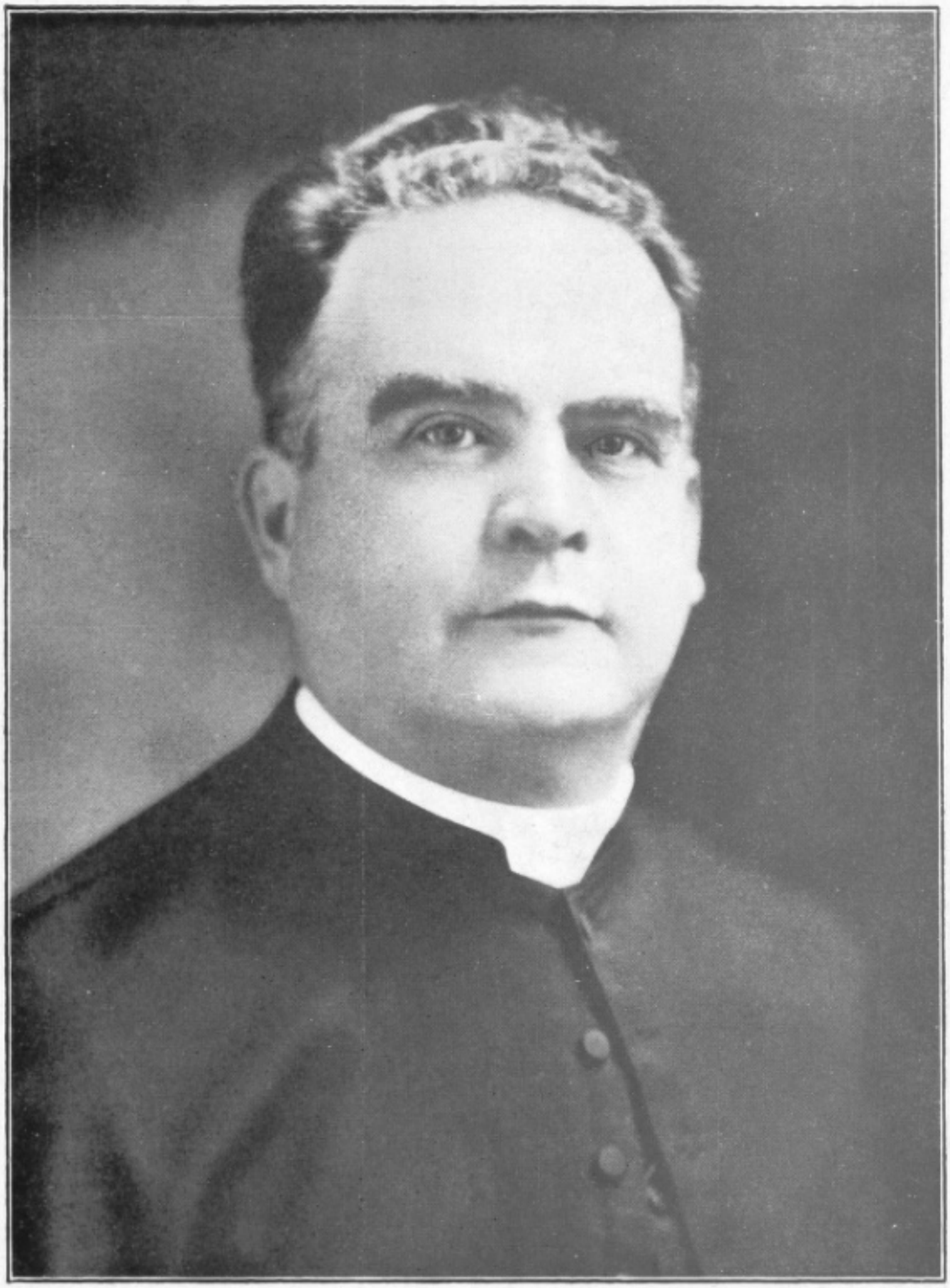

Rev. John F. DeGroote, C. S. C., Pastor

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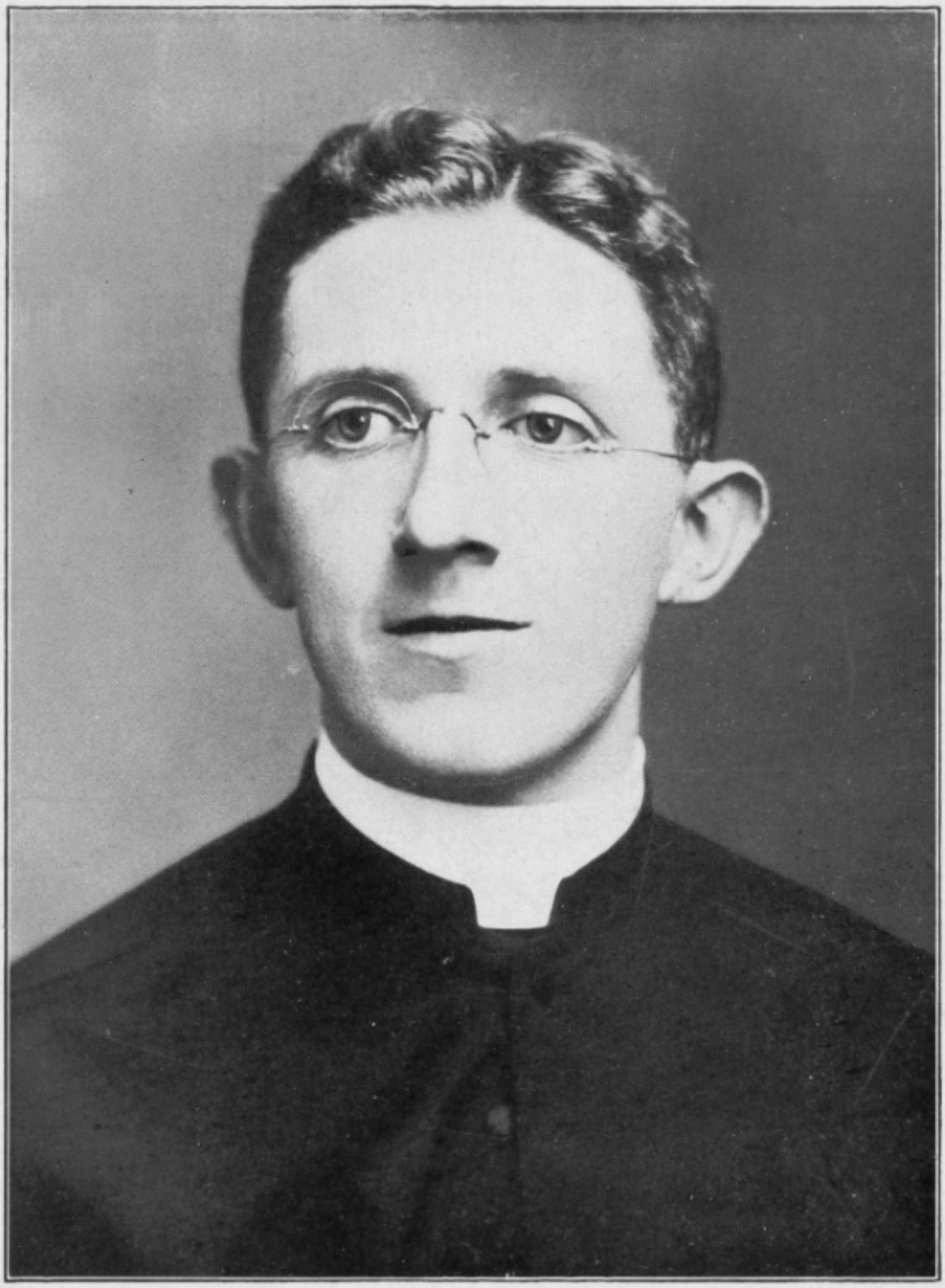

Rev. William F. Minnick, G. S. C., Assistant Pastor

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FOREWORD

The fruition of more than fifty years of sacrifice and labor on the part of the Fathers of Holy Cross was given visible expression on Sunday, May 8th, 1920, in St. Patrick's Church, when distinguished prelates, priests and parishioners gathered around the noble altars of the newly consecrated edifice to assist at the Solemn Pontifical Mass of Thanksgiving.

His Excellency, The Most Rev. John Bonzano, D. D., Apostolic Delegate to the United States, celebrated the Mass as a fitting climax to the ceremony of Consecration which took place on the preceding day.

By this consecration the church has been lifted into a higher order. It has been set apart in perpetuity for the worship of God, and belongs exclusively to Him. It may never be alienated, bartered or sold. It may never again be used for profane purposes.

The story of the work of the priests of Holy Cross goes back to 1854. In 1858 at the request of Rt. Rev. J. H. Luers, D. D., then Bishop of the Diocese of Vincennes, the Rev. Thomas Carroll, C. S. C., came as the first resident pastor to minister to the Catholics of South Bend, and gathered the nucleus of the great congregation of today. In the years that have intervened, St. Patrick's has been worthy of the apostolic spirit of the priests and the people who founded it. It has become the great center of Catholic devotion and has been the inspiration of thousands of holy lives. Its consecration sets the seal of annointing on their labors and gives an earnest of the fruitfulness that lies ahead.

J. F. D.

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Complete Program

FRIDAY EVENING, MAY 7

OFFICE OF MARTYRS

Rev. Wm. R. Connor, C. S. C., Presiding; Wm. F. Munnick, C. S. C.; Wm. J. Burke, C. S. C.; James J. O'Brien, C. S. C.; Leo Heiser, C. S. C.; Cornelius Hagerty, C. S. C.; Stanislaus Szamecki, C. S. C.

SATURDAY, MAY 8

7:00 A. M.

CONSECRATION OF ST. PATRICK'S CHURCH AND ALTARS

CHURCH AND MAIN ALTAR

Right Rev. Herman Joseph Alerding, D. D., Bishop of Fort Wayne

ALTAR OF THE BLESSED VIRGIN MARY

Right Rev. Peter J. Muldoon, D. D., Bishop of Rockford

ALTAR OF ST. JOSEPH

Right Rev. Joseph S. Glass, C. M., D. D., Bishop of Salt Lake

3:00 P. M.

PUBLIC RECEPTION

Guest of Honor: His Excellency Most Rev. John Bonzano, D. D.
Apostolic Delegate to the United States
Guests: Clergy and Catholics of South Bend, Indiana

SUNDAY, MAY 9

10:30 A. M.

Pontifical Mass

Celebrant, Most Rev. John Bonzano, D. D.

Sermon

The Very Rev. Andrew Morrissey, C. S. C., D. D.
Provincial of the Holy Cross Congregation

3:00 P. M.

A parade of the children of Parochial Schools was reviewed by His Excellency, the Apostolic Delegate, The Right Rev. Bishops and Clergy, from the balcony of the Oliver Hotel

7:30 P. M.

Pontifical Vespers

Celebrant, Right Rev. Joseph S. Glass, C. M., D. D.
Sermon, The Right Rev. Peter J. Muldoon, D. D.

MONDAY, MAY 10

9:00 A. M.

Pontifical Requiem Mass for the Deceased Pastors and Members of St. Patrick's Congregation

Celebrant, Right Rev. Michael J. Gallagher, D. D.
Sermon, Rev. James A. Burns, C. S. C., Ph. D.

7:30 P. M.

HOLY CROSS CELEBRATION

Solemn Vespers

Celebrant, Very Rev. Andrew Morrissey, C. S. C., D. D.
Sermon, Rev. Patrick J. Carroll, C. S. C.

Rev. William R. Connor, C. S. C., Master of Ceremonies
Rev. William Minnick, C. S. C., Assistant Master of Ceremonies

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Program of Music

SUNDAY MORNING

ST. PATRICK'S MIXED CHOIR *Presented*

Mass in A. Op. 126 by Rheinberger

John J. Becker, *Director*
Mrs. Farabaugh, *Organist*

PROGRAM

Ecce Sacerdos Magnus - - - - - - - Rehle

Male Choir

Vidi Aquam - - - - - - - - - Gregorian

Mixed Choir

Introit - - - - - - - - - - Tozer

Boy Choir

Kyrie - - - - - - - - - - Rheinberger
Gloria - - - - - - - - - Rheinberger

Mixed Choir

Gradual - - - - - - - - - - Tozer

Boy Choir

Credo - - - - - - - - - - Rheinberger

Mixed Choir

Offertory - - - - - - - - - - Loxhai

Boy Choir

Sanctus - - - - - - - - - Rheinberger
Benedictus - - - - - - - - Rheinberger
Agnus Dei - - - - - - - - Rheinberger

Mixed Choir

Communion - - - - - - - - - Tozer

Boy Choir

Postlude for Organ - - - - - - - Selected

Mrs. Farabaugh

SUNDAY EVENING

Prelude for Organ - - - - - - - - Labitsky
Jubilate Deo - - - - - - - - - Loxhai

Boy Choir

O Bone Jesu - - - - - - - - Palestrina
Panis Angelicus - - - - - - - - Franck
Ave Verum - - - - - - - - - Bach

Benediction

"Praise Ye the Father" - - - - - - Congregation

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MONDAY MORNING

The music for the Requiem High Mass and the Absolution were Gregorian, with the following exceptions:

Gradual and Tract - - - - - - - - R. M. Silby

Sequence, Dies Irae - - - - - - - Male Quartet

Offertory - - - - - - - - - Mendelssohn

Benedictus - - - - - - - - - R. M. Silby

Motet, Domine, Non sum dignus - - - - - J. Miterrer

MONDAY EVENING

The Second Vespers of the Invention of the Holy Cross

Deus in adjutorium - - - - - - - - R. M. Silby

Antiphons and Hymn, Gregorian according to the Solemn version

First Psalm—Mode 7 - - - - - - - R. M. Silby

Second Psalm—Mode 3 - - - - - - - Gregorian

Third Psalm—Mode 1 - - - - - - - - Gregorian

Fourth Psalm—Mode 7 - - - - - - L. P. Manzetti

Fifth Psalm—Mode 8 - - - - - - - Gregorian

Vexilla Regis - - - - - - - - - Gregorian

Magnificat—Mode 2 - - - - - - - - R. M. Silby

Regina Coeli - - - - - - - - - Lotti

Benediction of the Most Blessed Sacrament

O Salutaris - - - - - - - - - - G. Ett

Tantum Ergo - - - - - - - - - Gregorian

Christus Vincet - - - - - - - - L. P. Manzetti

Holy Cross Seminary Choir

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Historical

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Story of St. Patrick's Church

AS early as 1854 six German Catholic families moved from Ohio and located on farms in Greene Township. At that time about fifty Irish Catholic families had their homes on the west bank of the St. Joseph River, near South Bend. Once a month, on a week day, the Rev. Richard Meagher, C. S. C., visited these German families. This was in the year 1857 when Father Mager was pastor of St. Joseph's Church, Mishawaka. The Mass was then celebrated in the Metzger home, a log house which is still standing in Greene Township, better known as the Log Town Road. It was a great day for the little congregation, when on occasions Father Mager would bring the choir from Mishawaka and High Mass would be sung.

In those early days, when priests were few and the flock was scattered, it sometimes happened that even the monthly Mass had to be dispensed with. On such days the Catholic settlers would attend Mass at Notre Dame. It was a strong faith that possessed these early German and Irish families, and often they trudged nine long miles fasting, that they might hear Mass and receive Holy Communion. In fact, the families both in the country and in the town looked upon Notre Dame as their parish church. St. Alexis' Chapel, now known as St. Joseph's Church, was only occasionally attended. They were fortunate, too, in having as their spiritual guide the Very Rev. Father Sorin. He it was who consoled them in those days which knew so many trials. He loved to instruct the children, and traces of his saintly influence may still be found in the lives of those whom God has spared to form the golden link that binds the present to the hallowed past.

In 1858 the Rev. Thomas Carroll, C. S. C., was appointed to minister to the people and at once set about the organization of what now forms St. Patrick's parish. During the interval that elapsed between Father Carroll's appointment and the erection of a church, services were held in the home of Thomas Murphy who then lived on the southeast corner of Monroe and William Streets. Father Carroll had no residence of his own. He made his home with Thomas Murphy, residing a part of the time with Timothy Sullivan. It was in the latter's house that he gave instructions to those preparing for their first Holy Communion.

Father Carroll's great concern was to provide a church for the people. His labors and the help given him by his parishoners reveal the strong spirit of faith that animated the founders of this parish. The only employment open to the men at this time was in the construction of the Michigan Southern & Northern Indiana Railway, now known as the L. S. & M. S. Railway. Most of the

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Catholics in the town were engaged in this labor. They received but seventy-five cents a day and only held their positions during the summer months. Despite these trying conditions, a self-imposed tax was levied every pay day on all the men of the new parish. The number of hours in the work day was a very uncertain thing, and oftentimes night was falling before the laborers returned home. Welcome as would have been a rest after the busy day, the men tarried at home only long enough for the evening meal. Then from all sides could be seen men winding their ways to the site selected for their church. This was the common occurrence when they succeeded in returning from their work before eight o'clock. With picks and shovels they came to dig the foundation of the church. They worked on, long into the night, happy in their task of love. The children who were too young to engage in the work added their mite by carrying the lanterns for their fathers and brothers. And what further added to the real charm of the scene was the constant presence of their new pastor, Father Carroll, whom they had already learned to love. He was ever present at the gatherings, not as an overseer, but as one of the laborers. Thus would they gather night after night, and the hearty laugh that was heard at times above the thud of the grub-hoe showed how hearts may be light when the hand, though tired, is laboring for God.

When the excavation was completed, Father Carroll was determined that no time should be lost in pushing on the work. He at once walked to Log Town where lived five or six German Catholic families. It was six miles distant and the roads almost impassible. He arrived at the home of Maximilian Konzen, just as they were preparing for supper. He made known his mission,—that he had to have a load of stone that evening. On account of the lateness of the hour Mr. Konzen protested. But Father Carroll was insistent, saying that the masons had to begin their work in the morning. Mr. Konzen consented, and he and his boys, together with Father Carroll, loaded the wagon, hitched the oxen, and started for the church lot where they arrived at midnight. The timber for the new church was hauled over the same road, but for a greater distance, from the sawmill close to where North Liberty now stands. In this work Mr. Konzen was assisted by the Metzger, Goodman, Meyers and Stoltz families, also by Thomas and Samuel Byerley. The last named gentleman did much to help the infant parish by his interest and generosity. Many a time, before the days of St. Patrick's, did the Catholics, who lived on Sumption Prairie, journey to the Byerley home there to find a wagon waiting to bring them to Mass at Notre Dame.

There were living at this time on the Michigan road, south, a number of Irish families who took a notable part in the beginning

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of the parish. Mention should be made of William and Michael Donovan, Michael Gallagher, Patrick and Michael Cooney. The foundation of the church was laid by Michael Touhey and James Ledwick. We should also keep treasured in St. Patrick's early roll of honor, the names of Joseph Martin, John Fitzer, James Smith, Peter Fury, John Quinlan, Dennis Clifford, Dennis Guilfoyle, James McNamara, Jeremiah Drew, Patrick O'Brien, John Treanor, John Hagerty, and the Coquillard family.

The times immediately preceding the establishment of the parish were epoch making days in the history of the country, and here, as elsewhere, the community was affected. There was a number of young unmarried men who responded to the call from Pike's Peak, and later the louder call of battle drew many from these parts. Time has been unsparing in blotting from the memory names that should live in the hearts of the people of this parish. Thomas Byerley, Peter Fury, Michael Cooney, John Fritzer, Jeremiah Drew and Patrick O'Brien are the only ones left living to tell us of those strenuous days. The names mentioned are familiar ones indeed, and no doubt there are others who should be given credit for what they did. The ladies, especially, should not be overlooked. They were always enthusiastic in their support. We might mention the Coquillard girls, Mrs. John Hooper, Mrs. Frank Vallaire, Mrs. Catherine Cummings, Bridget O'Dea the first priest's housekeeper, Mary and Ellen O'Brien, who later took up the work of teaching catechism, also a Miss Julia Barnard, the first organist, and likewise her successor, Mrs. Patrick O'Brien, who is still living in the parish. This list would be incomplete without the name of Mrs. Henrietta Byerley, wife of Samuel Byerley, a woman of superior qualities of heart and mind. She was familiar with many of the European languages. Oftentimes she acted as an interpreter for those, who, not knowing English or French, wished to make their confessions, thinking nothing of accompanying them to and from Notre Dame. Her home was open to all. Kind, sympathetic, and charitable, her name shall ever be held in grateful benediction.

As was said, the work of organization took place in 1858. In the following year Father Carroll built the first church, a small brick structure 60 x 30 feet, with a seating capacity of 350 persons. Naturally enough the choosing of a name for the new church was a question of great moment. The congregation was a mixed one, and all had a right to be heard. The question seemed to be settled, almost providentially. The main entrance had been completed, and yet the church knew no name. It was not long so, for those passing the new structure a few days later noticed chiseled in a sand stone which was placed above the arch of the main entrance, the name "St. Patrick's Church." There was no

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one to question the wisdom of the selection, nor were inquiries carried too far as to who had placed the stone above the door. The furnishing of the church itself called forth a new show of generosity on the part of the parishioners. Note might be made of the gift of Mrs. Timothy Sullivan who contributed the first sanctuary carpet and candlesticks used in the church.

In order to pay for this church, which cost fourteen thousand dollars, Father Carroll collected money throughout the country, but principally in New Orleans. In a later year, during the pastorate of the Rev. Peter P. Cooney, C. S. C., thirty-six feet were added to the length of this building and a wing was built 50 x 32 feet, which served for some years as a school, and then as a place of worship for the Polish people, until they were able to provide a church for themselves. At this time all the Catholics on the west side of St. Joseph River, about 1,250 souls, worshipped in St. Patrick's Church.

The present property of St. Patrick's parish, which was purchased during the pastorates of the Rev. Fathers D. J. Hagerty, C. S. C., and John W. Clark, C. S. C., for seven thousand two hundred dollars, extends from Taylor street through to Scott Street, 400 feet. It has a frontage on Taylor Street of 140 feet and 100 feet on Scott Street.

The Present Church

The corner stone of the present church, which is the second of St. Patrick's Parish, was laid in 1886, and the structure was completed the following year, 1887, during the pastorate of the Rev. D. J. Hagerty, C. S. C. The church, which has a seating capacity of 800, is of Gothic architecture and is richly frescoed in cream and gold. The pews and confessionals are of oak; the three altars, the brass and marble communion railing, and the pulpit are all Gothic in style to harmonize with the architecture of the building. The church cost about thirty-seven thousand dollars, which money was raised by monthly collections. The furnishings are mostly donations, and are valued approximately at eight thousand dollars. Since the completion of this church many improvements have been made to beautify the grounds:—over a thousand feet of cement walks have been made, and an iron fence of 140 feet has been built on Taylor Street.

The School

The new St. Patrick's School which was built in 1898, by the Rev. J. W. Clark, C. S. C., has dimensions 54 x 83 feet, and has three large class rooms which can accommodate one hundred and fifty children. The building also contains a large auditorium, a large society room, and a well furnished gymnasium. The whole

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structure, which cost fourteen thousand dollars, is being paid for by subscriptions and monthly collections. This school is for the boys only, who are taught by the Sisters of Holy Cross. There are eight grades, at the completion of which the pupils are admitted to Notre Dame and South Bend public High School without further examination. Attached to St. Patrick's Parish is St. Joseph's Academy, conducted by the Sisters of the Holy Cross, which serves also as a parochial school for the girls. This property belongs to the Sisters, and was built at the request of Bishop Luers, in 1866, during the pastorate of the Rev. Peter P. Cooney, C. S. C. The Sisters of Holy Cross who teach in South Bend, all reside at St. Joseph's Academy.

The Parochial Residence.

The construction of the first Parochial Residence, which was situated on Division Street, next to the old church, was begun by Father Carroll, and completed in 1865 by the Rev. William Corby, C. S. C. This residence, which was considered a very fine house at that time, cost eight thousand dollars, which sum was collected by Father Corby. The present Parochial Residence was built in 1892, by the Rev. D. J. Spillard, C. S. C., at a cost of seven thousand five hundred dollars. It was situated on Taylor Street, adjoining St. Patrick's Church. The value of the entire church property is estimated at seventy-five thousand dollars. The present debt of the parish, which is on the school building only, amounts to six thousand dollars.

The Societies of St. Patrick's Church.

In 1866, the Rev. Peter P. Cooney, C. S. C., organized the Children of Mary and the Holy Rosary Societies, which latter was canonically established as the Living Rosary Society in 1892 by the Rev. D. J. Spillard, C. S. C. The present pastor, the Rev. John F. DeGroote, C. S. C., organized the St. Cecilians as a church society in 1901. It is composed of girls up to seventeen years of age, who have received their first holy communion, and from its members is formed the junior choir. At the age of seventeen the members of the St. Cecilians enter the Society of the Children of Mary. Father DeGroote also organized the Holy Name Society in 1904, and in 1905 the St. Vincent de Paul Conference. The object of the last Society is to provide for the poor wherever they are found. The number of souls in the parish is at present about twelve hundred and eighty-two. From St. Patrick's have come three priests—two are members of a religious community—and at present four of its members are students of theology. Five of the young ladies of the parish have donned the holy habit of religion. The parish has no missions or stations.

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Consecration Services

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Opening Vespers

The services of the consecration began Friday evening, May 7th, with the chanting of the Vespers of the Martyrs, within the sanctuary of the church.

The Rev. William R. Connor, C. S. C., who acted as Master of Ceremonies at all services, presided at the Vespers. Father Connor was assisted by Rev. Wm. Menneck, C. S. C.; Rev. Wm. Burke, C. S. C.; Rev. James J. O'Brien, C. S. C.; Rev. Leo. Heiser, C. S. C.; Rev. Cornelius Hagerty, C. S. C.; Rev. Staneslaus Szamecki, C. S. C.

Consecration of Church and Altars

Many local and visiting priests assisted at the beautiful ceremony of consecrating the Church and Altars, which began at seven o'clock, Saturday morning, continuing till nearly eleven, when Solemn High Mass was celebrated by Rev. George Finnegan, C. S. C., Rector of Holy Cross Seminary, Notre Dame. The Rev. James O'Brien, C. S. C., was archdeacon; Rev. William R. Connor, C. S. C., Master of ceremonies. Ten seminarians from Notre Dame assisted as chanters. The consecration ceremony proper was private, after which the church was open for attendance at the Solemn Mass.

Reception to the Apostolic Delegate

The Apostolic Delegate, Archbishop Bonzana, reached here from Plymouth at three-thirty, when he was met by a reception committee of citizens, parish priests, and Right Rev. Herman Joseph Alerding, bishop of Fort Wayne, Right Rev. Peter J. Muldoon, D. D., bishop of Rockford, and Right Rev. Joseph S. Glass, C. M. D. D., bishop of Salt Lake City.

South Bend's welcome to the Apostolic Delegate opened by the simultaneous blowing of all factory whistles and the ringing of church bells. It was also the signal for the mammoth parade to proceed on its line of march. Hundreds of business houses and homes were adorned with American flags and bunting in the papal colors. Thousands of citizens wore tiny flags and ribbon bows of the yellow and white. The coming of the representative of Pope Benedict XV was an occasion of intense interest and an immense concourse of people blocked the streets along the line of march.

Archbishop Bonzano rode in the carriage used by General Grant while he was President of the United States. The landau, which is now in possession of the Studebaker Corporation, was drawn by four black horses. Accompanying the distinguished

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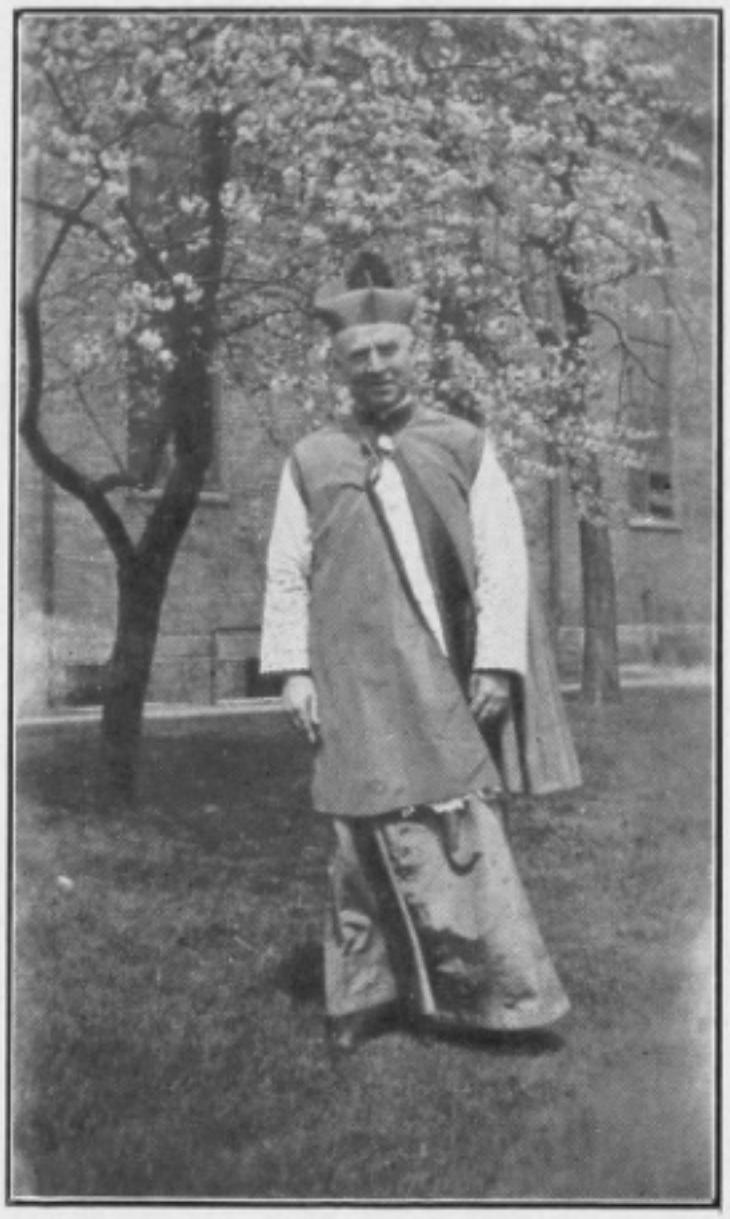
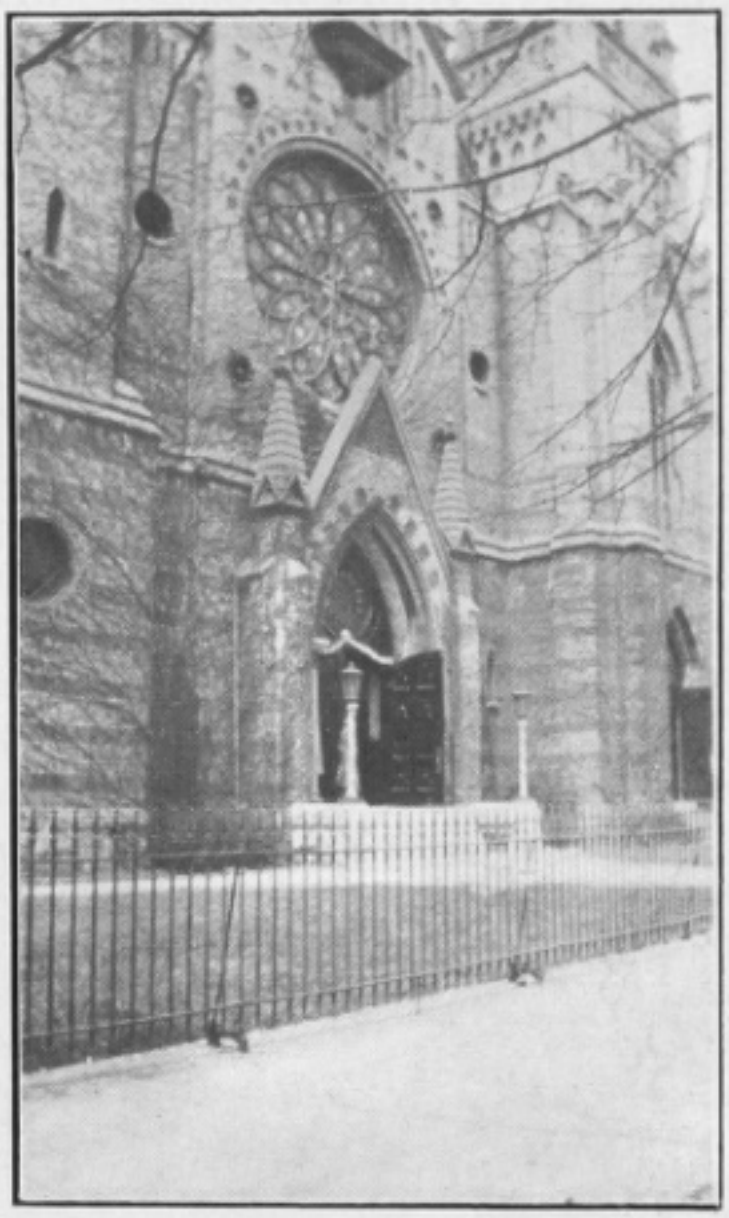
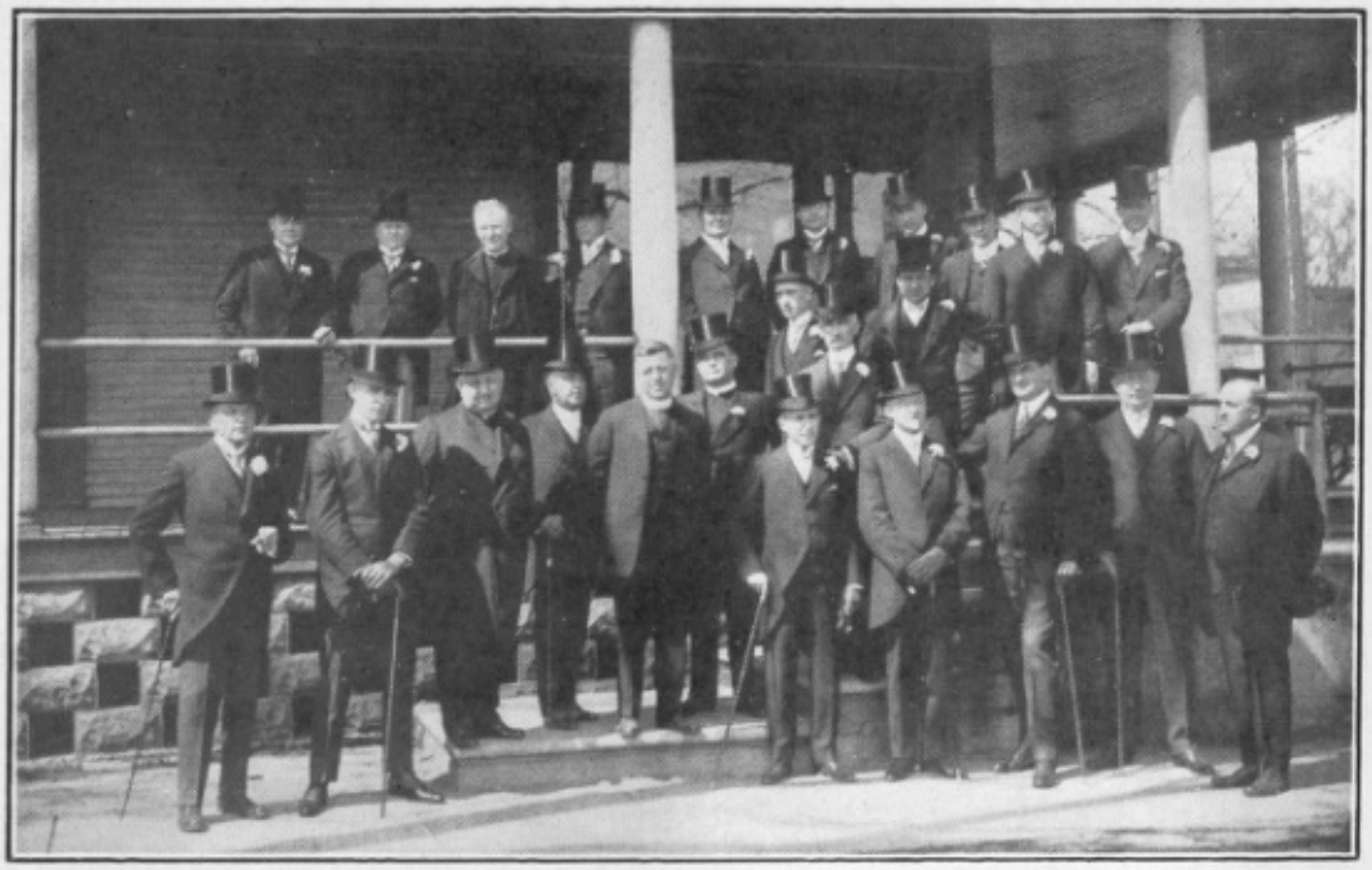


Bishop Glass



Exterior of Church



Reception Committee

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guest were Rt. Rev. Bishop Alerding, Rev. John F. DeGroote, C. S. C., pastor of St. Patrick's, and Mayor Carson.

Immediately following in autos were: Rt. Rev. Bishop Muldoon of Rockford, Ill.; Rt. Rev. Bishop Glass, of Salt Lake City; Very Rev. Andrew Morrissey, C. S. C., of Notre Dame, Provincial of the Congregation of Holy Cross. Very Rev. James Burns, C. S. C., president of Notre Dame, Rev. John Delaunay, C. S. C., who accompanied His Excellency from Washington, Rev. William R. Connor, C. S. C., of St. Mary's, Notre Dame, and others of the local and visiting clergy. These members of the parade escorted the Apostolic Delegate to the reviewing stand in front of St. Joseph Academy where the twenty-five hundred marchers were reviewed. The Parade was led by Grand Marshal John A. Grief and his aides, Michael Hosinski and John C. Hiss. Members of St. Stephen's Parish composed the first division in the parade. The second division was from St. Patrick's Parish and had the largest representation of all, there being four hundred six men from this congregation. The service flag of the parish was carried in the march. Next in line was St. Mary's, and in this division marched the Catholic Knights in uniform.

St. Stanislaus' Parish was well represented and there were three hundred marchers from St. Joseph's. The men of Sacred Heart Parish were led by the LaPorte City Band. St. Adalbert's Parish was led by a mounted guard followed by the Polish Falcon Band. Sprinkled in the parade were various uniforms and banners, symbols handed down to their bearers through many years of tradition. There were many veterans of the World War in American uniform. A few of the marchers revealed by their sky-blue uniform that they had served in the allied armies under the Polish colors. The rear of the long parade was brought up by two hundred and eighty youths in Boy Scout uniforms. After the parade, when the marchers from St. Patrick's had disbanded, hundreds hurried back toward the reviewing stand to witness the rest of the procession as there was no countermarching. When the last Parish division filed past, prelates and priests made their way from the reviewing stand to St. Patrick's rectory. His Excellency and others paused to speak a word of congratulation to the various groups of men.

Pontifical Mass.

The events of Sunday made the day a most memorable one. For the first time in the history of the Fort Wayne Diocese, an apostolic delegate pontificated at solemn High Mass when Monsignor Bonzano was celebrant at the morning service, and imparted the papal blessing. Promptly at ten-thirty o'clock the impressive procession, led by the surpliced boys' choir and com-

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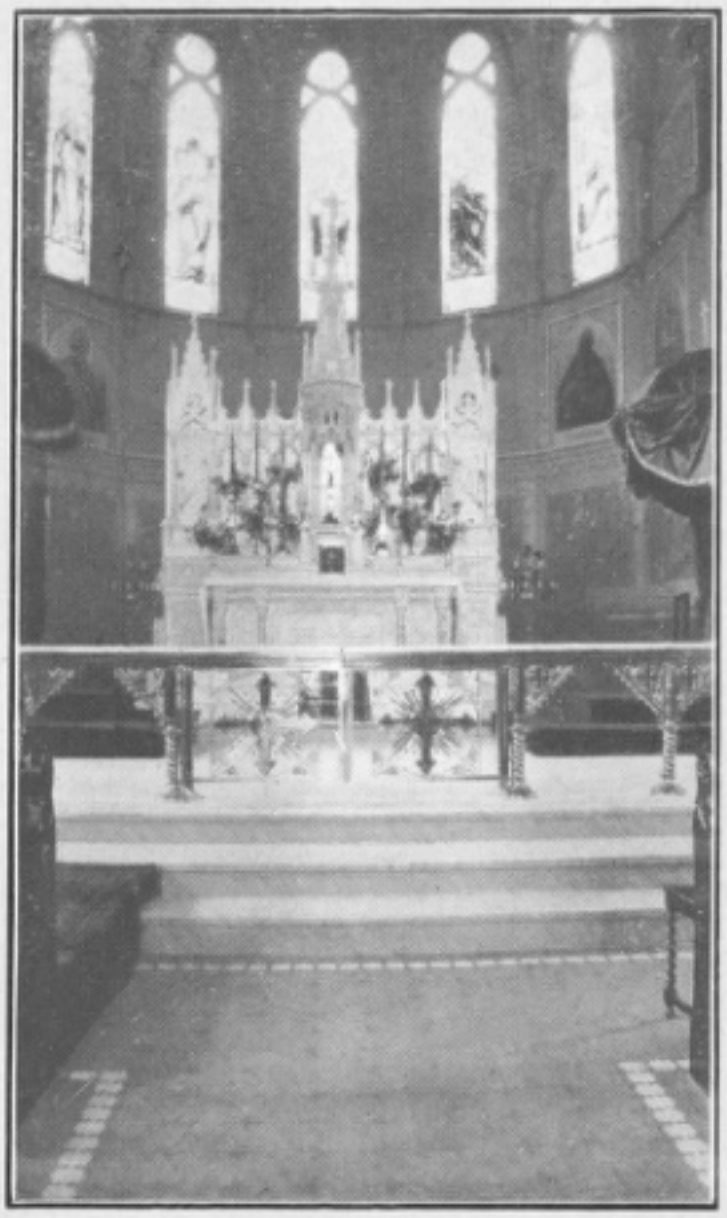
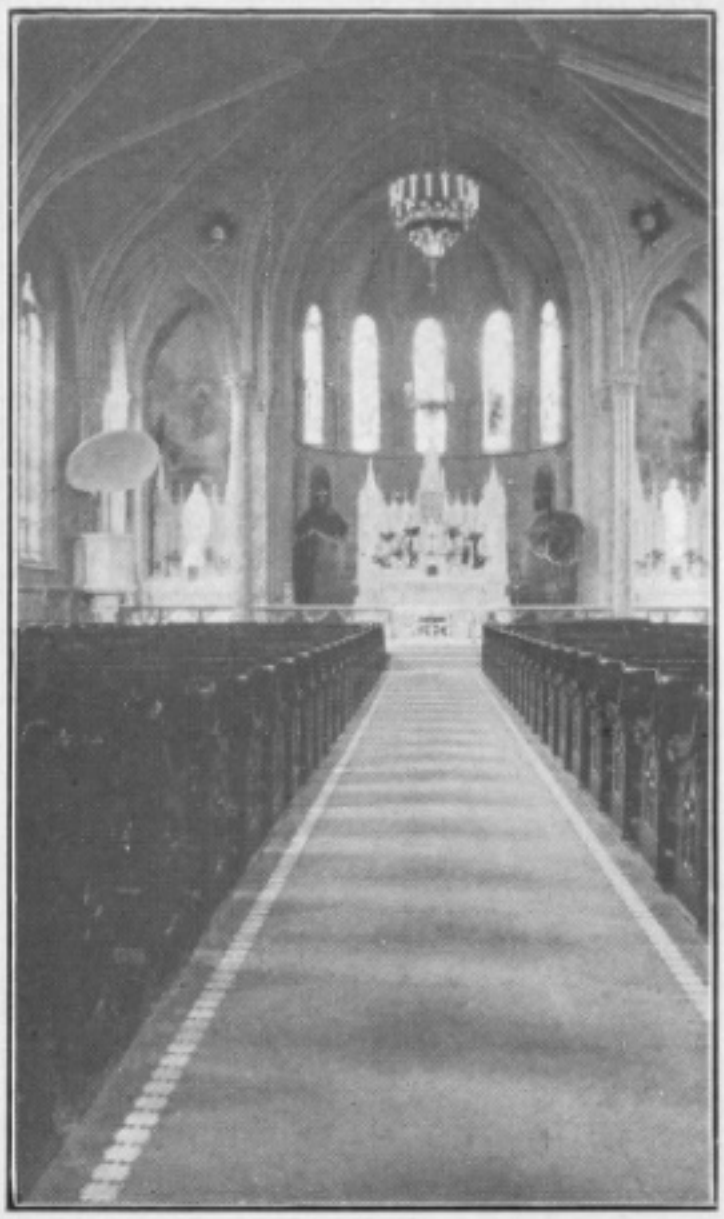


Main Altar



Interior of Church

His Excellency in Grant's Landau

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posed of the Delegate, the visiting bishops and priests, moved from St. Joseph's Academy and entered the church. Then followed the solemn and beautiful ceremonies of the pontifical high Mass. The sanctuary, marvelously beautiful with the main altar of marble and onyx garlanded with red roses, was completely filled by the visiting celebrities and priests. Boy choristers, ranged on a platform near the communion railing, were heard at the Introit, Gradual, Offertory and Communion. Archbishop Bonzano was seated on a throne to the left of the sanctuary and Right Rev. Bishop Alerding to the right. The officiating prelate was attended by Very Rev. James Burns, C. S. C., Archpriest; Rev. Anthony Zubowicz, C. S. C., and Rev. P. J. Carroll, C. S. C., South Bend Pastors, deacons of honor; Rev. Leo Heiser, C. S. C., and Rev. Cornelius Hagerty, C. S. C., of Notre Dame, deacon and sub-deacon of the Mass; Rev. William R. Connor, C. S. C., of St. Mary's, Notre Dame, Master of ceremonies; Rev. Louis A. Moench, rector of St. Joseph's, Mishawaka, and Rev. Joseph Scherer; C. S. C.; pastor of St. Mary's Church, South Bend, were deacons of honor to Bishop Alerding; Rev. Daniel Spillard, C. S. C.; and Rev. John Osadnik, deacons of honor to Bishop Glass; Rev. Roman Marciniak, C. S. C., and Rev. A. Schokaert, deacons of honor to Bishop Muldoon.

An elaborate musical program was rendered by St. Patrick's Mixed Choir, under the direction of Professor John J. Becker, Mrs. G. A. Farabaugh presiding at the organ. Rheinberger's Mass in A. Op. 126 was sung. The program is as follows:

"Ecce Sacerdos Magnus," Rehle, by the Mixed Choir; "Vidi Aquam," Gregorian, Mixed Choir; "Introit," Tozer, Boys' Choir; "Kyrie" and "Gloria," Rheinberger, Mixed Choir; "Gradual," Tozer, Boys' Choir; "Credo," Rheinberger, Mixed Choir; "Offertory," Loxhai, Boys' Choir; "Sanctus, Benedictus, and Agnus Dei," Rheinberger, Mixed Choir; "Communion," Tozer, Boys' Choir; Postlude for Organ, selected, Mrs. Farabaugh.

The sermon on this occasion was preached by Very Rev. Andrew Morrissey, C. S. C., of Notre Dame, Provincial of the Congregation of Holy Cross and one of the foremost educators in America. "Christ in His Church" was the theme of his scholarly discourse in which he spoke of the significance of the consecration and the power of the Church in the world. He outlined briefly the growth of the church since the day of Pentecost and pointed with pride to its achievements through its nineteen hundred years of labor in all corners of the earth. He praised the unflagging zeal of the Saints and Martyrs of the ages who fastened the foundations of the Faith in the face of terrific opposition and persecution. He spoke of the sacrifices of the members of St.

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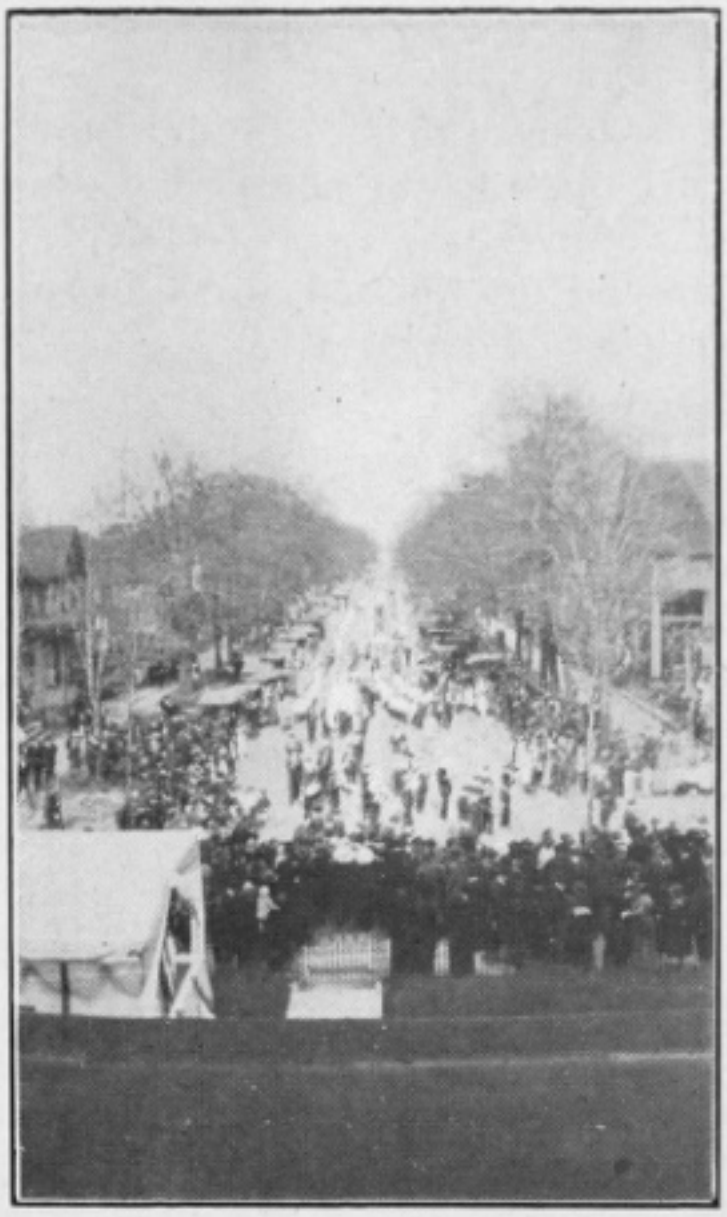

Children's Parade

Bishop Muldoon and Bishop Glass

Head of Parade (Wayne St.)

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Patrick's Parish, both living and dead, whose devotion to their faith made possible the consecration of such a beautiful temple of worship.

"The Church's one Foundation is Jesus Christ," Father Morrissey declared, "and her doctrines are open to the scrutiny of the world. Though centuries have come and gone its fundamental principles and ordinances have remained unchanged and its protecting arms have encircled the earth."

During the course of the announcements, Father DeGroote took the opportunity to thank the members of his parish for the generosity which had made the beautifying of the church a reality. Their support during his twenty-one years as priest of the parish had been all that any pastor could desire, he declared. He took occasion to express his gratitude to the Apostolic Delegate and the visiting bishops and distinguished clergymen for the honor of their presence at the consecration.

At the conclusion of his remarks, Father DeGroote read to his parishioners a letter of congratulation and commendation from His Holiness, Pope Benedict XV. The epistle, dated from the Vatican April 3, was a splendid tribute to Father DeGroote's arduous devotion to the work of St. Patrick's parish and the visible result of his leadership. The Pope also took occasion to commend the work of the Congregation of the Holy Cross, in the following words:

"This solemnity is not merely a local religious celebration. It is also a commemoration of the apostolic work to which with exemplary abnegation and indefatigable generosity, the Congregation of Holy Cross has for long years been devoting itself in the Middle West, where, to say nothing of the great University of Notre Dame it has founded and developed flourishing parishes among them the parish of St. Patrick's, the direction of which during the last twenty-one years has been confided to the wise, active and beneficient care of your pastoral zeal, Reverend Father DeGroote."

The Banquet.

At one o'clock a dinner at the Oliver Hotel was given in honor of His Excellency, the Most Reverend John Bonzano, and to the Right Reverend Bishops and clergy attending the solemn consecration. It was given under the auspices of the South Bend Council of the Knights of Columbus.

The principal speaker was Monsignor Bonzano. Owing to the fact that the school children had already formed in parade outside the hotel, his speech and all the others were necessarily brief. The Monsignor praised the splendid spirit and the public

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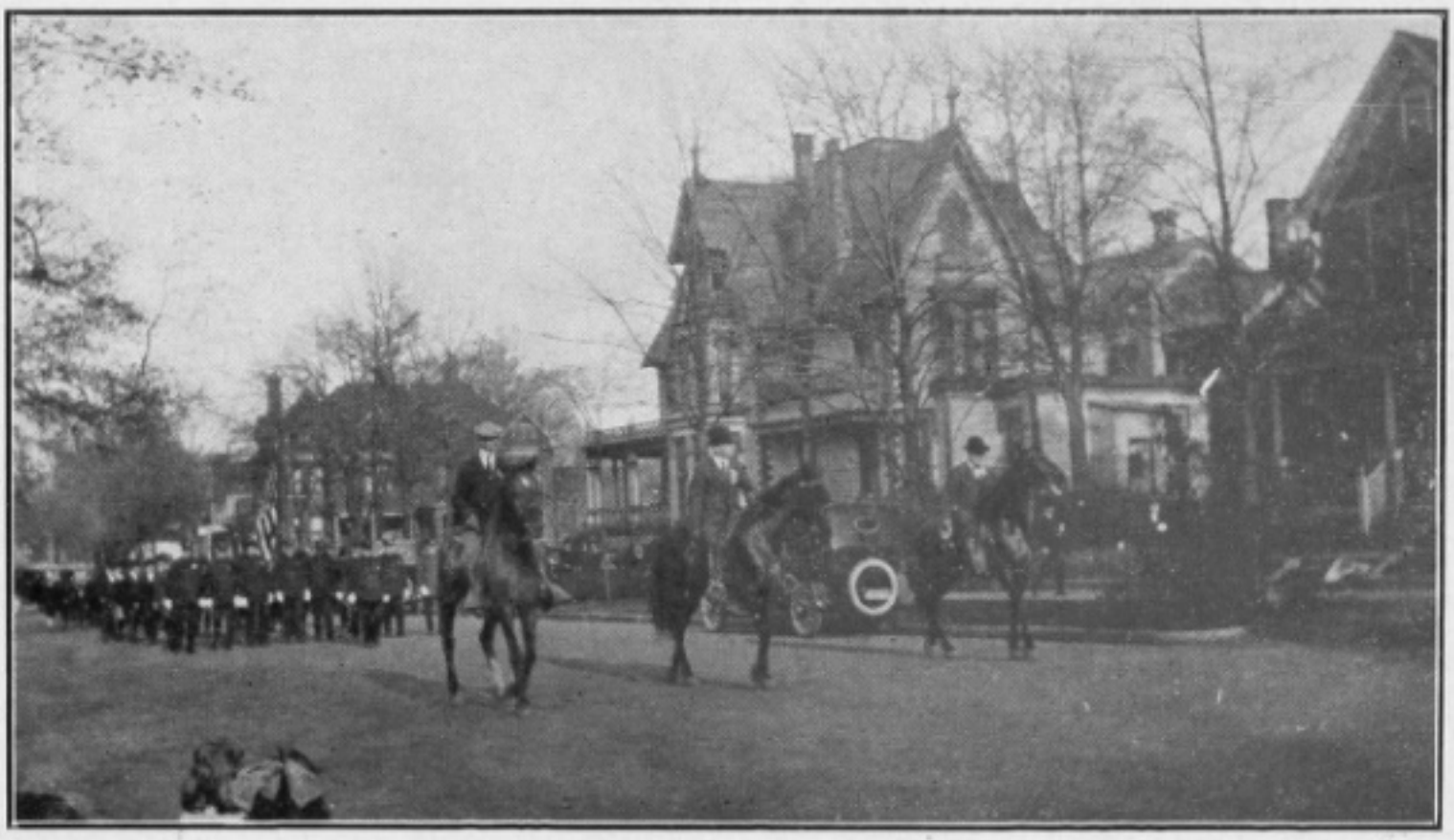
Bishop Glass Congratulating
Father DeGroote



Marshal of Parade and Aids

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display of faith shown by the men who paraded Saturday. His subject was "The Holy Father," and he told his auditors how day and night Pope Benedict was praying, working and planning for the relief and consolation of the devastated European countries, giving equal attention to the mighty and the humble.

Overcome with emotion, he declared he had forgotten the speech he had prepared for the occasion, then spoke intimately and encouragingly of the strong faith and devotion with which the community was imbued.

He drew a burst of spontaneous applause when he declared that after an eight year residence in America he was at heart an American. The Monsignor speaks with a decided Italian accent but has such perfect enunciation that his words were easily understood. Quiet, mild-mannered and dignified, he was greeted with applause which lasted for several minutes, by the guests who stood at their places.

The Right Rev. Joseph S. Glass, the first speaker on the program, condensed his speech on "America" to an impromptu toast lasting less than ten minutes. His opinion, he said, was that America was a providential nation, and that God intended it to be so. That it is and always should be the greatest nation on the face of the earth. As proof of the greatness of America, he pointed to the fact that the best people of all the other nations come to America to live.

He declared that the greatest gift a Catholic could give to the United States was to be true to his faith. "This," he said, "will do more to neutralize the social unrest than any other thing."

William A. McInerney in a few brief remarks paid tribute to the Priests of the Holy Cross, and in particular to the pastor of St. Patrick's, Rev. John F. DeGroote, whose labors as parish priest for a score of years were rewarded by the consecration of one of the most beautifully decorated churches in the middle west. He said that the celebration was due mainly to the efforts of Father DeGroote, whose genius for organization was acknowledged by all South Bend. Mr. McInerney declared that he would like to speak longer, but owing to the fact that four or five of his children were outside waiting in line, he thought it best to be brief.

Very Rev. Andrew Morrissey said that he knew of no other body of clergy and laymen whose loyalty was so pronounced as those over whom he had the honor to have some jurisdiction.

G. A. Farabaugh acted as toastmaster, and the Harry Geiss Orchestra played during the dinner.

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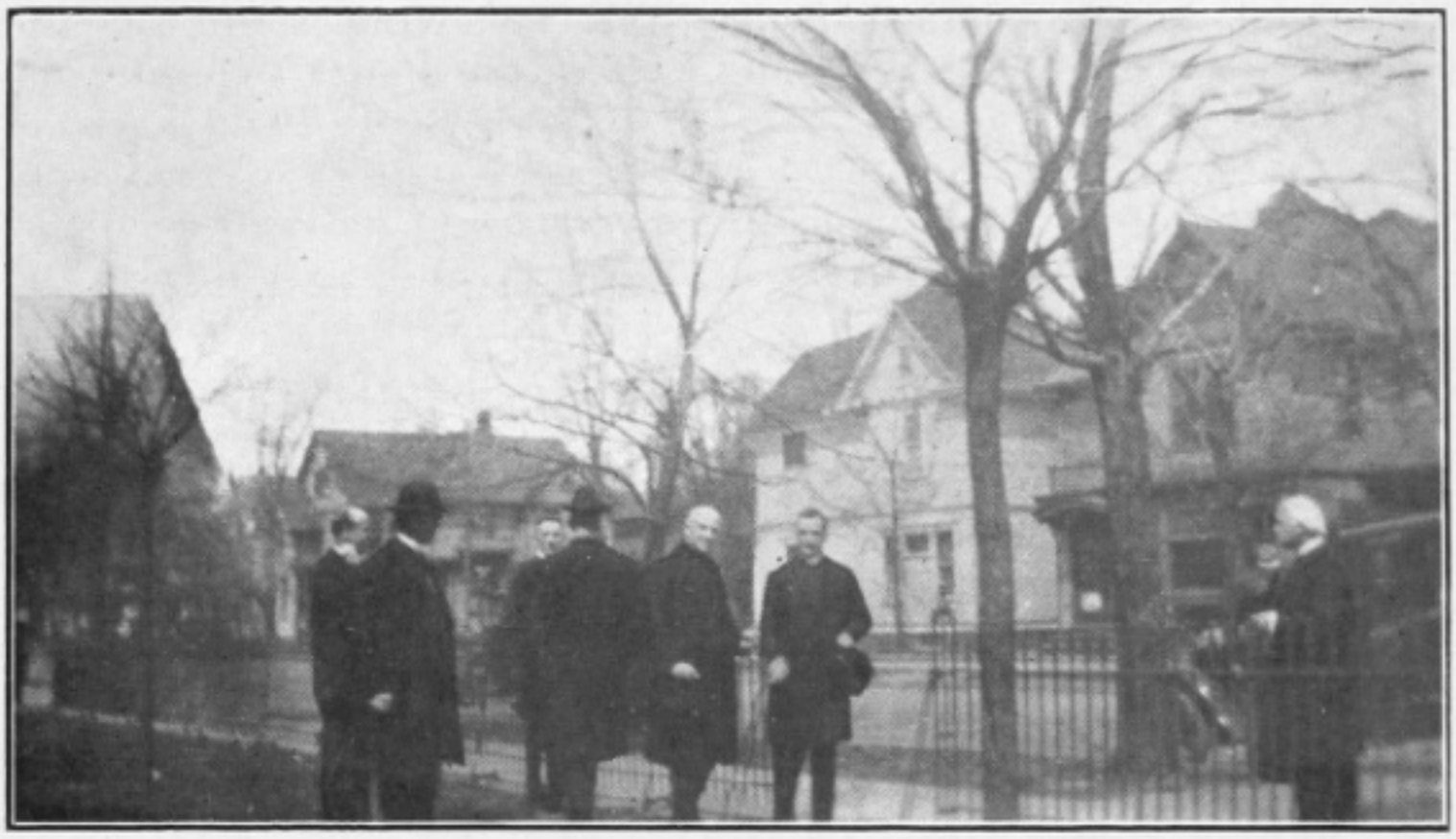

His Excellency Entering the Rectory

His Excellency Leaving for the Banquet and Father Minnick

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Children's Parade.

Immediately following the banquet the children from the parochial schools passed before the reviewing stand on the second floor of the Oliver Hotel, where the Papal Delegate, the Right Rev. Bishops and the priests of all the South Bend parishes were assembled. More than four thousand school children were in line, one of the most imposing spectacles of its kind ever witnessed in South Bend. Dressed uniformly and marching to the martial music of half a dozen bands, the children with their gold and white ribbons presented an interesting picture.

The children of St. Patrick's Parochial School headed the parade, followed by those of St. Joseph's Academy, St. Joseph's, St. Hedwige's, St. Mary's, St. Cassimer's, St. Stanislaus', Sacred Heart, St. Stephen's, and St. Adelbert's.

As they passed the reviewing stand the command, "Eyes right" was given and a sea of young faces looked up toward the stand where the priests doffed their hats in recognition of them. They then escorted His Excellency from the hotel to the residence of Father DeGroote. Thousands of spectators cheered the children during their short march. Service men and school teachers acted as marshals of the parade.

Solemn Vespers.

The finale of the day's celebration, Solemn Vespers, took place at seven forty-five. Bishop Glass was celebrant and Rev. William F. Minnick and Rev. William Burke were deacon and subdeacon respectively. Rev. James J. O'Brien and Rev. Joseph Sulzer were the deacons of honor. Right Rev. Herman Joseph Alerding assisted in the sanctuary. Rev. William Connor was master of ceremonies, being assisted in the sanctuary by the seminarians from Holy Cross Seminary.

This service was featured by an excellent musical program by the mixed choir and several selections by the Boys' Choir. At the close of the Benediction the congregation sang, "Praise ye the Father."

Following the vespers Rt. Rev. Bishop Muldoon delivered the sermon, taking as a general topic, "We have an altar," and explaining the significance of Catholic practice. He traced the history of sacrifice from the biblical times of the old testament down to the present time. He said that the preachers of the Catholic Church were and always have been, preaching the one message of "Jesus Christ and Him crucified."

Continuing, the Bishop showed the need of religion in this country since only sixty percent of the people of America are professing any religious belief.

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He showed how it is possible for every preacher of the Catholic Faith to stand up and say to the people, "You can't cast aside your wife and take another. If you do you are practising polygamy. If you leave your wife and take another you are committing a grave offense against God." To the wage earner: "Give a fair day's work to your employer." To the employer: "You must give more than a minimum wage, in the words of the encyllical of Pope Leo XIII, you must give a decent wage. You cannot throttle the preachers of justice, and the justice of men should be spoken of freely and without control."

The Bishop in concluding said, "What is to become of America with her luxury, theaters, magazines and dancing? The only remedy is the preaching of the gospel which teaches the glory and strength of Jesus Christ."

Pontifical Requiem Mass.

Celebration of Pontifical Requiem Mass by Rt. Rev. Michael Gallagher, Bishop of the Diocese of Detroit, an eloquent panegyric by Rev. James A. Burns, C. S. C., and the rendition of a Gregorian Chant Mass by the Holy Cross Seminary Choir from Notre Dame, opened the third day's program attendant on the consecration. The impressive service at nine o'clock was attended by a congregation that filled the sacred edifice. Reverend John F. DeGroote, C. S. C., the Rector, was assistant priest at the pontifical Mass; Rev. Charles Fischer and Rev. James O'Brien, C. S. C., deacons of honor; Rev. William Minnick, C. S. C., deacon of the Mass; Rev. Stanislaus Scamecki, sub-deacon; Rev. William R. Connor, C. S. C., master of ceremonies.

The music for the Requiem High Mass and absolution was Gregorian, with the exceptions: "Gradual and Tract," R. M. Silby; "Sequence, Dies Irae," Male Quartet; "Offertory," Mendelssohn; "Benedictus," R. M. Silby; Motet, "Non Sum Dignus," J. Miterrer.

The sermon on this occasion was preached by the Rev. James A. Burns, C. S. C., the distinguished President of Notre Dame University. Father Burns' eloquent sermon will be found elsewhere in this volume.

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Holy Cross Night

Holy Cross celebration followed by Solemn Vespers concluded the program of services attendant on the consecration of the church.

Rev. Patrick J. Carroll, C. S. C., Pastor of St. Joseph's Church, gave an outline of the work and accomplishments of the early missionaries and the establishment of the Congregation of the Holy Cross in this part of the country. Father Carroll's sermon will be found on page——.

The Very Rev. Andrew Morrissey was celebrant at Solemn Vespers and Benediction. Rev. William Lennartz, C. S. C., was deacon, and Rev. George Finnegan, C. S. C., sub-deacon. In the sanctuary was Rt. Rev. Bishop of this Diocese, attended by Rev. William Burke of St. Joseph's Church. Rev. Wm. R. Connor, C. S. C., acted as Master of Ceremonies, and Rev. William Minnick, C. S. C., was assistant Master of Ceremonies.

The choir of the Holy Cross Seminary which consists of eighty-four voices, under the direction of Rev. Charles J. Marshall, C. S. C., presented a program which included Sixteenth Century as well as modern church music. Twenty-four voices sang in the four-part male choir, and two unison choirs of thirty voices each, chanted the Psalms.

The program of music was as follows: "Deus in adjutorium," R. M. Silby; Antiphons and Hymn, Gregorian according to the Solemn Version, First Pslam, Mode Seven, R. M. Silby; Second Psalm, Mode Three, Gregorian; Third Psalm, Mode One, Gregorian; Fourth Psalm, Mode Seven, L. P. Manzetti; Fifth Psalm, Mode Eight, Gregorian; "Vexilla Regis," Gregorian; "Magnificat," Mode Two, R. M. Silby; "Regina Coeli," Lotti.

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Tributes and Appreciations

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SEGRETERIA DI STATO
DI SUA SANTITA

DAL VATICANO, 5 April 1920

N° B= 4735
DA CITARSI NELLA RISPOSTA

Dear Reverend Father,

The Holy Father has learned with lively satisfaction that on the eighth day of May next, in the presence of Monsignor, the Apostolic Delegate at Washington, the parish church of St. Patrick will be consecrated by your venerable Bishop, Mgr. Alerding.

This solemnity is not merely a local religious celebration It is also a commemoration of the apostolic work to which, with exemplary abnegation and indefatigable generosity, the Congregation of Holy Cross has for long years been devoting itself in the Middle West, where—to say nothing of the great University of Notre Dame—it has founded and developed flourishing parishes and among them the parish of St. Patrick, the direction of which during the past twenty-one years has been confided to the wise, active, and beneficient care of your pastoral zeal

His Holiness accordingly rejoices at this opportunity of cordially congratulating, not only your venerable Bishop and yourself, Reverend Father, but all those who have contributed to the erection and completion of St. Patrick's Church, and He is pleased to learn that the solemnity of the occasion will be enhanced by the presence thereat of several eminent prelates.

Ardently desirous of a brilliant future for St. Patrick's parish, as for the different works dependent thereon, the Holy Father sends from His inmost heart His special Apostolic Blessing to you, Reverend Father, to all your co-laborers, to all the members of your societies, to all the teachers and pupils of your school, and to all your parishioners, as a pledge of heavenly favors and the prosperity of all your pious activities.

In acquitting myself of the agreeable duty of making known to you the mind of His Holiness in this matter, I profit by the occasion to proffer my own warm congratulations, and to assure you of my deeply religious sentiments in your regard.

P. CARDINAL GASPARRI.

To

The Rev. Father De Groote, C.S.C.,
Pastor of St. Patrick's Parish,
South Bend, Indiana.

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New Raiment*

REV. P. J. CARROLL, C. S. C.

A bygone Celtic saint I love
  Made books in magicwise;
A brown-robed monk of Italy
  Brought angels from the skies.

And some men write their dreams in song,
  Some carve them into stone;
And some will clasp a string and wake
  The magic of a tone.

This dream: a temple touched by time,
  Where millions down the years
Sought comfort in their sorrowing
  And soothing in their tears.

'Tis clothed as with a raiment new,
  This cherished thing grown old:
The worn-out robes of yester year
  Are changed to robes of gold!

O some men set their dreams to song,
  Some work them into clay,
And some will make an ancient thing
  The glory of today!

*Written for the occasion of the Consecration of St. Patrick's Church.

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A Word of Thanks*

REV. JOHN F. DEGROOTE, C. S. C.

First, of all, all honor and glory to Almighty God, Who has enabled us to continue this work and bring it to a successful conclusion. "Unless the Lord builds the house, they labor in vain who build it."

Next, our gratitude is due to St. Patrick, under whose protection this congregation has been placed.

I thank your Excellency for honoring us today by your presence. Among the many duties of your exalted office you spare time to put your seal and your blessing on our work. Through you, the representative of Pope Benedict XV, I return profoundest gratitude to Our Holy Father for his personal message conveying his greetings to us and bestowing the Apostolic blessing.

I thank the Rt. Rev. Bishop of the Diocese for consecrating the church and the main altar and for his presence among us. Also Rt. Rev. Bishops Muldoon, Glass, and Gallagher, not only for having kindly conented to take part in the ceremonies of the three days, but also for the generous sentiments that prompted them to come from such great distances.

I thank Very Rev. Father Morrissey for his very able and impressive sermon, and the Rev. Fathers for coming here today from their many and important duties in their own churches, to honor us with their presence.

I thank our guests and friends from outside the parish, and in particular our non-catholic friends who have come here at great inconvenience to themselves to witness the successful crowning of our labors.

Above all I tender my grateful appreciation to the members of this congregation of St. Patrick's whose self-sacrifice and generosity made this event possible. I can assure the Rt. Rev. Bishop that nowhere in the diocese is there a more loyal parish than this of St. Patrick's.

"This is the day the Lord has made, let us exult and rejoice therein."

*Delivered on Sunday, May 8, just before the Sermon of the Consecration.

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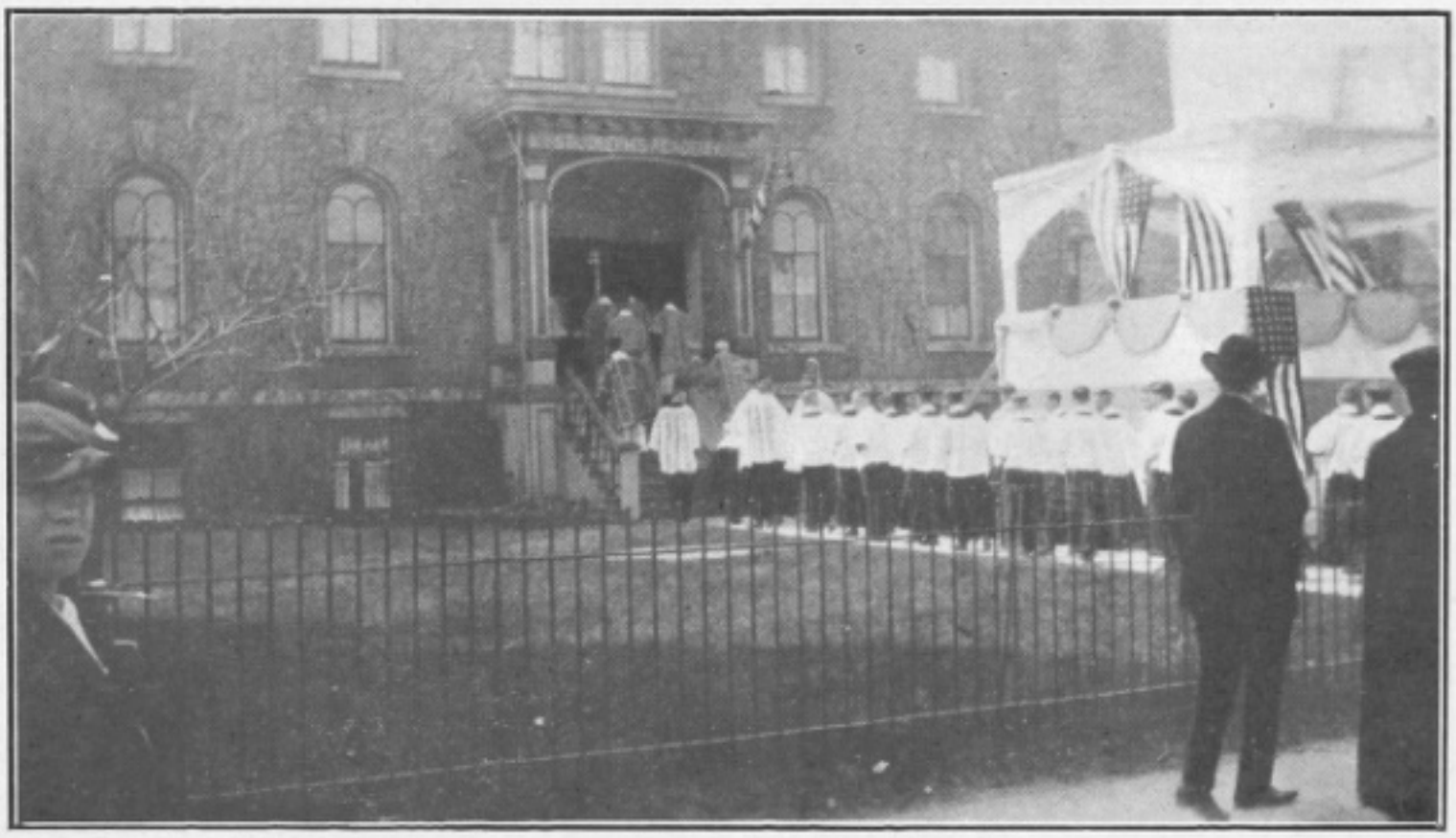
His Excellency Leaving Rectory



Sanctuary Choir

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The Catholic Pioneers of South Bend *

"Let us praise men of renown, and our fathers in their generation. These are men of mercy, whose godly deeds have not failed. Good things continue with their seed, their posterity are an holy inheritance, and their seed hath stood in the covenants. Their children for their sakes remain forever; their seed and their glory shall not be forsaken."—*Ecclus.*

This solemn requiem service reminds us of one of the most consoling teachings of our Holy Faith: the dead, although they be taken from our sight, are not separated from us forever nor altogether. They continue to belong to the one True Church, and through their union with that Church remain united to us, and thus we may aid them by our prayers. Every time the holy Sacrifice of the Mass is offered the Church recalls the memory of her departed ones; and so, in the midst of this celebration, it is fitting that our thoughts and our charity should go out more abundantly towards those members of this congregation who have "gone before us with the sign of Faith and rest in the sleep of peace."

But if the first purpose of this requiem service is to remind us of what we may do for the departed by our prayers another and not less important purpose is, to remind us of what those departed members, especially the early members of the parish, have done for us. Looking back sixty years we can see great changes. The parish has grown; in numbers and in influence it has multiplied itself over and over; from it have sprung, directly or indirectly, all the other Catholic parishes of the city. If we look at the matter rightly, however, we shall see that what the parish is today, in numbers, in material resources, in inner spiritual force, and all the work it is doing—religious, social, educational—is but the outgrowth and development of what was implanted here in the beginning. It is the story of the mustard seed over again—the tiny seed springing up in the earth and growing greater and greater until at length it becomes a mighty tree in whose branches the birds of the air build their nests.

The thought of the deceased members and benefactors of this congregation carries us back to the time when there were only a few log cabins huddled together in the great bend of the St. Joseph River, which has given the city its name, with a few farm clearings in the country round about. The first historic

*Delivered at the Memorial Mass, Monday, May 10, 1920, by the Rev. James A. Burns, C. S. C., President of the University of Notre Dame.

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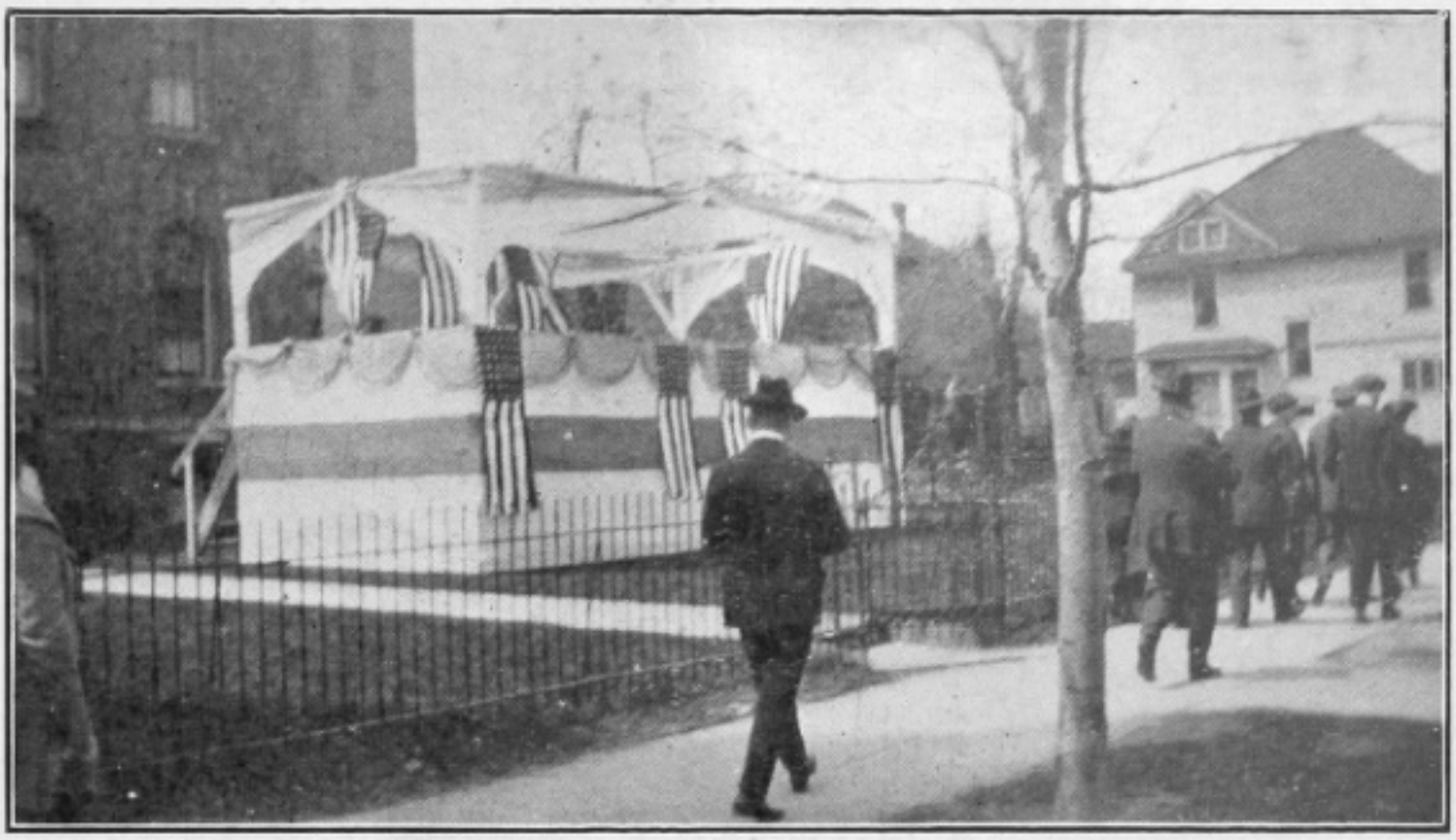

Reviewing Stand

Bishops Alerding, Muldoon and Glass Leaving Church After Pontifical Mass

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references we have to the ministry of souls here go back to the year 1835. Chicago was then a little struggling town; and there were only three priests in the diocese of Vincennes, comprising all Indiana and the eastern half of Illinois. The church in America was, however, quick to realize the possibilities of the future; and in the year 1834, Simon Gabriel Bruté had been appointed Bishop of Vincennes. This learned and saintly prelate, who had been driven from France many years before by the great Revolution, immediately set about visiting the scattered sheep of his immense pastoral charge, and thus we find him, after a horseback ride of hundreds of miles, reaching this place where he found, even at that early date, a few Catholic families. That was in 1835, and this is the first historic record we have of Catholic services or ministrations in South Bend. But we may believe that, even before Bishop Bruté, these few Catholic families were visited by Father Badin, the first priest ordained in the United States, who was stationed at Fort St. Joseph, near Notre Dame, between 1830 and 1834, and who from that ancient mission center travelled all through northern Indiana and southern Michigan, ministering to the widely scattered Catholics. It is morally certain that Father Badin came here again and again. We may then safely add the name of Father Badin to that of the great Bishop Bruté, and say that these two men were the pioneer shepherds of this flock, the men who implanted here the tiny mustard seed of faith, as they did in so many other places in the Middle West, the men whose names it is fitting for the people of the parish to recall on a day like this and to hand down in grateful remembrance to their children.

It is good to remember that there were Catholics here—both priest and bishop here—long before there was an organized parish, and that the Catholic Church was here before this town had a corporate existence. For many years, however, the members of the church must have been very few. It was not until about 1849 that the first real influx of Catholics came. The Michigan Central and the Lake Shore roads were being built at the time, and these two great arteries of commerce and travel, attracting the stream of immigration that naturally tended to stop and spread itself over the seaboard states, drew thousands of immigrants to the farms and little rising settlements of the West. These early Catholic settlers were practically all either Irish or Germans. They were poor and glad to get work of any kind, and the work that they engaged in was of the hardest and the roughest sort—out on the railroad tracks as section hands or day-laborers in the grimy shops and tiny industries of the growing towns. They had, as a rule, little social standing or influence in their community; but those men and women had that

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which was more precious than riches and more ennobling than any social standing: they had the spirit of the Faith, coming down to them through centuries of purest and strongest Catholic ancestry; and that spirit of faith, enwrapped in their poverty and obscurity, like seed in a rough but fertile soil, was destined, in God's Providence, to bloom forth into the mighty growth of the Church Catholic and Universal that we see today in this great Middle West.

The beginnings of organized parish life in South Bend really date from this period, although a permanent pastor was not appointed until some nine years later. South Bend was fortunate in its proximity to Notre Dame. From this time onward we find that the priests of Notre Dame came regularly to minister to the infant church, and among them Father Sorin, himself, the founder of Notre Dame, who is, therefore, rightly to be recorded as one of the pioneer priests of this parish. The first church of the parish dates from the year 1858, when Father Thomas Carroll was appointed as the first resident pastor. It was a small brick building and stood on Division Street. It was afterward enlarged during the pastorate of Father Cooney. The first church cost fourteen thousand dollars. This seems a mere trifle now, but what an appalling debt it must have appeared in those days! A subscription to the new church from men who were getting no more than a dollar a day, with their newly erected or newly-purchased homes to be paid for and their growing families to be supported, meant the most keenly felt personal sacrifices in behalf of religion, sacrifices the extent of which we today are little

His Excellency and Officiating Ministers

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able to realize. And tradition tells us that these noble pioneers of the Faith, not content with giving their five dollars or their one dollar, as the case might be, would go down to Division Street after their hard day's work of twelve hours, and labor by the light of lanterns far into the night at the laying of the foundations or the erecting of the walls of the new building. It was out of such dispositions on the part of both clergy and laity that the spiritual edifice of Catholicity in South Bend took its rise.

I have said that St. Patrick's parish, large and prosperous as it is today is only a development of that little parish of sixty years ago. Let me call your attention to a few broad facts which illustrate this, and which show that the blessing of God has rested with a peculiar fullness upon the life and work of the pioneer Catholics of this congregation.

A fact that is especially significant of the spirit of Faith which was so strong in the early days, is, that of the fifteen souls from this parish who have been consecrated to the service of God, the larger number have been related in some way to the pioneer families. Again, the two oldest societies in the parish, the Confraternity of the Holy Rosary and the Children of Mary, both estsablished in 1866, and both still strong and flourishing, have been, I might say, the parent societies of all the religious organizations in the parish. A glance at the membership of the numerous societies of today will show that the greater portion of those who have been most active and influential in them, are connected in some way with the devoted men and women who constituted the early membership of the two pioneer religious societies.

The life and work of the parish illustrates this same feature of continuity and development. From the time of the appointment of the first resident priest down to the present, St. Patrick's has had eleven pastors. Several of these were here but a few months, while awaiting the appointment of a permanent pastor. All of these eleven priests have belonged to the Congregation of the Holy Cross. Some of them were very remarkable men; all of them were fervent and zealous priests, devoted ministers of God to the people of this parish. First among them was Father Thomas Carroll, who built the pioneer church, a man of deepest faith and piety, who in his last years, as an everlasting memorial of his devotion to the Mother of God, enriched Notre Dame with her Grotto of Lourdes. Conspicuous among them I might mention Fathers Cooney and Corby, famous war chaplains, one of whom became, after leaving this parish, a celebrated missionary, and the other President of the University of Notre Dame and Provincial of the Congregation of the Holy Cross. I

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might mention also, Father Daniel Spillard, who has filled various important positions in the establishments of the Congregation; Father Dennis Hagerty, who labored here for ten years and more, and whose labors culminated so happily in the erection of this present beautiful and impressive church; Father John Clarke, a man as sweet and gentle on the human side as he was replete with spiritual power and unction in his sacred ministrations, a man, too, of the ripest scholarship, whose sermons are still remembered for their theological thoroughness and telling eloquence. Finally I must not forbear to mention—for it is only just that I should do so—the present pastor, who came here a young priest, full of zeal and energy, and whose many faithful years among you have led up to these hallowed days, so glorious for the parish, when this splendid temple, entirely free from debt, adorned and beautified by its marble altars and pulpit and many other artistic objects, is consecrated, solemnly and irrevocably, to the worship of God.

It is in the field of education, however, that we find the continuous development of parish life and spirit especially evident. St. Patrick's is justly proud of its system of schools, with the fine moderly equipped school buildings, offering opportunity for the education of both boys and girls, and entirely supported by the voluntary contributions of the people of the parish. I know that the present pastor has had very much to do with all this. It is but a slight recognition of the value of his work to say that no priest in the diocese has labored harder or more successfully than he for the advancement of parish education. But we must not forget, on an occasion like this, how much of the result here again flows to us out of the past, from the devoted educational efforts of the priests, the Sisters and the Brothers, and the laity of by-gone years.

Almost from the beginning, this parish has been blessed by the teaching of the Brothers and the Sisters of the Holy Cross. Their work began in the most humble way. Two frame cottages with their bare walls, and some rude benches—such was practically all the equipment there was to start with. But the teachers made up for whatever else was lacking. Gentle and refined by nature, their souls were aglow with love and zeal for the divine interests, while their minds were stored with wisdom and carefully trained in the art of inspiring others with the love of wisdom and knowledge. Such has been, in general, the character of the teachers who have molded the minds and hearts of the generations of this mother parish. It was only natural that, with such teachers, the school should be popular and should expand and enlarge until, in time, from those poor and bare beginnings there should be

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evolved the two splendid institutions of which the parish is today so justly proud.

The names of Sisters Ambrose, Claudine and DePazzi, of Brothers Benjamin, Theogene, Urban, Immanuel, as well as of many other Sisters and Brothers who were their co-laborers or the inheritors of their blessed tasks, are still gratefully recalled among the people. Many of these devoted teachers have gone to their eternal reward. But, "Their godly deeds have not failed." These hundreds of children who now tax the capacity of the classrooms and the schools to the full are the living evidences of the fruitfulness of their work. And if St. Patrick's Parish is able today to point confidently and proudly to its school system; if it can be said that the priests and the people of this parish are united today as never before in support and defense of the Catholic school, is it not because the generations of today have themselves been trained in Catholic schools? Is it not because the pioneer priests and people of the parish insisted upon the necessity of Catholic education for their children?—because they adopted as an educational motto the principle that there should be a Catholic training for every Catholic child and youth, through schools of every kind, up to and including the university?

History, my dear brethren, is full of lessons, and the truly wise are those who have learned to reverence its voice and read aright its lessons. The history of this parish has its lessons for us of this generation—lessons of supreme devotion to the Faith, taught us by great priests like Bruté and Badin, Sorin and Carroll, who labored so heroically to establish the Faith here; lessons of solid Christian virtue that shine out in the devoted men and women who gathered about these pioneer priests; lessons of unflinching self-sacrifice in the cause of Christian education, given us by those good Brothers and Sisters; lessons of a most practical character that impress themselves upon us, as we read over the annals of the parish, as to the mutual love and esteem that ought ever to animate pastor and people in their mutual relations.

It is good for us, at a time like this, to pause and listen to these lessons, to gather up the scattered traditions, to record the names and labors of those who have notably helped to make the parish what it is, for the information and instruction of after generations. Sixty years is a long time measured by the life of a man; but it is only as the briefest interval in the life of the Church of God. After its solemn consecration, St. Patrick's parish may

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well feel itself to be no longer young; and yet it is, doubtless, in only the earlier period of its history. In place of the few families that formed the parish of Father Carroll, there are now in the nine parishes of this city that are historically connected with this mother church, not less than five thousand families; and in place of the two original parish schools with one hundred children or so, there are now nine well-equipped parish schools besides St. Joseph's Academy, counting altogether about four thousand pupils and one hundred teachers. It has been a wonderful, a blessed growth. But it is altogether likely that the future will witness an even greater and more rapid growth than such figures indicate; for these broad fertile states of the Mississippi Valley seem destined to form, in the providence of God, the very heart of this vast republic, and to become the theater of its most important developments.

May the future of St. Patrick's Parish—this is the wish that I would frame for it—be worthy of that past which we today commemorate; may its priests be ministers of God who will be worthy to have their names recorded with the names of the great priests of its past history; may its people be worthy descendants, in spirit if not in flesh and blood, of the greater-hearted men and women who laid the foundations of the parish; and may the souls of all whom we commemorate this morning make intercession with God, in return for our prayers, that this parish may ever continue to be, as it has been in the past, a fruitful portion of the vineyard of the Great Master, "a holy inheritance," whose children may remain forever, and whose seed and glory may never be forsaken.

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Planting the Seed*

REV. P. J. CARROLL, C. S. C.

On this Holy Cross night I am asked to record for you the story of the early Catholic Missions of Northern Indiana and Southern Michigan. It is a long and very noble tale. There is nothing in all romance to more quickly awaken imagination, to more ardently fire the emotions than the story of the Catholic Missionaries who Christianized this country that lies all about us.

The record takes us back to Allouez. This brave priest crossed Lake Michigan from Green Bay in 1680, rowed up the St. Joseph River, and about a half mile south of Niles erected a little fort on the hill overlooking the gliding waters. Some distance away he built a log chapel and a cabin. After a service of ten years among the Indians he died in the summer of 1690. Today his bones rest above the river along which he journeyed so often, some short distance south of Niles.

Nearly two centuries later, in 1830, Father Badin came from Kentucky, and pitched his camp near St. Mary's Lake at Notre Dame. The noble speech of Chief Pokagan to Father Gabriel Richard, Vicar General of Cincinnati, which secured the services of Father Badin for the St. Joseph district is a touching appeal. "My Father," said he, "I come to implore you to send us a Black Robe to instruct us in the word of God. We still preserve the manner of prayer which was taught to our ancestors by the Black Robe who resided at St. Joseph." He then recited the Our Father and the Hail Mary, which his ancestors had been taught two centuries before. Thus had they kept green the memory of Allouez in the heart of Pokagan.

Father Badin labored along the St. Joseph for three years, after which he went to Cincinnati and later to Kentucky. He was followed by Father DeSeille, in 1832.

This gentle priest served the Indians for about three years. The unvarnished record of his death still catches the heart. He was alone except for his few Christian Indians. The wilderness lay about him—the wilderness of those by-gone forests and far-stretching fields. When he knew he was dying he dragged himself to the altar of the cabin chapel, administered to himself his last Holy Communion. He was dead just six days when the missionary nearest him arrived to administer the last Sacraments.

In the spring of 1838 the government expelled all Pottawattomie Indians of the St. Joseph district to the western line of the

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state of Missouri. It was such an exile as the Israelites experienced when they were driven to their Egyptian bondage. We have our own vision of these poor creatures sent from their native hunting grounds, from the fields over which the solemn forests sent long shadows—fields where the Black Robe assembled them morning and evening for prayer. They were carted over the prairies of Illinois, through Iowa, Missouri, on to the verge of Kansas, where their long journey ended. There were sighs and lamentings but one comfort remained, the Black Robe was with them in the person of Father Petit, the saintly DeSeille's successor.

Father Petit had been laboring with them in 1838 when the order of their banishment came. Like the true shepherd who does not flee from the flock when the wolf comes, this noble priest wrenched an unwilling consent from his bishop at Vincennes, and conducted, as the chronicler puts it, "his dear Indians" to the Osage River where he handed them into the keeping of Father Hoeken who was to be the Black Robe of the Pottawattomies in their new home.

Father Petit never saw the country around the St. Joseph River any more. Worn from the long journey and heartbroken for the loss of his Pottawattomies he died in St. Louis, February 10, 1839. "Greater love than this no man hath than that a man lay down his life for his sheep." Fittingly three of these brave men—Badin, DeSeille and Petit, sleep at Notre Dame; and Allouez, a figure seen through the mist of long years sleeps somewhere beside the swift current of the river which his presence blessed.

And now comes Edward Sorin and his kindred spirits of November 26, 1842. When he arrived the snow lay thick upon the land, the waters everywhere were in the grip of the ice. The guiding hand of the Queen of Heaven Herself, to whom he was so devoted, must have brought this enthusiastic young French priest to the fields in which Badin, DeSeille and Petit labored. The log chapel, on the altar of which DeSeille died, still remained. The little room in which he ministered to his meager physical wants, remained also. Father Sorin speaks of them with tenderness.

Let us see for a moment the prospect that greeted Sorin. There were about twenty Catholic families with some Indians that remained after the expulsion, scattered within a radius of eight or ten miles. In all, the population of South Bend numbered one thousand people. In addition Bertrand, Niles, Lowell and Mishawaka were all included in the missionary territory of Notre Dame Du Lac. One does not like to recall these things now, but one must record the gray as well as the gold in the

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picture. The six or eight Protestant pulpits that represented South Bend and Mishawaka in those days, gave no hospitable greeting to Sorin and his band. They declared he was to get one hundred thousand dollars from the Pope for the conquest of this section of Indiana and added it would be useless for him to attempt building a college as it would be burned to the ground before completed. "See how these Christians love one another."

The missions attended by Father Sorin and his priests in those early days are about as follows:

Notre Dame, (then commonly called St. Mary's of the Lake), Bertrand, Niles, Lowell, South Bend, Mishawaka, Goshen, Plymouth, Berrien, LaPorte, Michigan City, Kalamazoo, St. Joseph, St. John's and Constantine.

Notre Dame, as stated, numbered when Father Sorin came, about twenty Catholic families—Indians and whites. The first church, built of logs, by the Catholic men of the settlement, was finished March 19, 1843. The first church to be consecrated was on the first Sunday in November, 1849. Bishop Vande Weld of Chicago, and Bishop DeLaHailandiere of Vincennes, were present and took part in the ceremony. It is recorded, too, that Bishop De La Hailandiere gave Confirmation in Goshen to seven persons on the following Tuesday, and to twenty in Mishawaka on Wednesday.

Bertrand, when Father Sorin first came, had about six Catholic families. Tradition has it that the place was once a thriving town; but this must have been before the coming of Father Sorin, because in his memoirs he speaks of Niles and Mishawaka as the centers of promise. To this little settlement the Sisters of Holy Cross came in 1844, where they opened an academy which for many years was the headquarters of the entire sisterhood until the establishment of the present St. Mary's College. A substantial brick church was also erected in Bertrand. Some years ago, after it had been allowed to fall into ruins, this church was torn down and altogether dismantled. Of a summer day if one has the time and the mood, one may still see below the tall grasses the crosses in the old cemetery at Bertrand that mark where rest the ashes of the forgotten Catholic dead.

In 1850 a church was built in Niles. Father Sorin writes of Niles as a very promising town, with a Catholic population in 1850 of perhaps sixty souls. Like all the other surrounding towns it was at first attended by a non-resident priest from the Lake.

The town of Lowell was founded by Samuel Cottrell some time around 1835. There were about two hundred people in this mission in the year 1855—nearly all of them Catholics. Land was given by the founder of Lowell in 1849 for a church and school. In 1845 Father Sorin built the church which also served

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as a school. For many years a priest went down from the Lake every Sunday to Lowell, where he said Mass at nine o'clock.

South Bend was founded by Alexis Coquillard in 1836. When Father Sorin arrived here in 1842, on his great spiritual adventure, the town, as stated, had a population of about a thousand people. Like the other towns round about us South Bend was for many years a station attended from the Lake. Before the arrival of Father Sorin a priest from Chicago visited the place two or three times a year. South Bend was visited once a week from 1854 to 1857 by Father Maher, a Holy Cross priest who said Mass for the settlers west of the river wherever and whenever possible. In 1858 under the direction of Rev. Thomas Carroll, there was begun the organization of St. Patrick's parish. Until the erection of the first St. Patrick's Church in 1859, Mass was said in the homes of the members of the congregation. This present church was completed in 1887.

In 1848 Father Sorin bought church property for the Catholics of Mishawaka for six hundred dollars. Probably thirty families would be a reasonable estimate for the number of worshippers at this time. Seven years later, however,—in 1855—we note that a frame church and a parsonage were erected at the cost of thirteen hundred dollars. In this year, too, we learn that three Sisters of Holy Cross taught in their Academy forty girls from Mishawaka and nearby cities.

In the early days of the Notre Dame religious colony, Goshen, another of the Lake Missions, had a population of two hundred souls with probably twenty Catholics all told.

Plymouth had a total of some six Catholic families; Berrien, where a priest said Mass occasionally, had only three.

LaPorte was a station attended by the Priests of Holy Cross since 1842. In 1855, we are told, it took one hour to reach the place by train. In this year after many attempts and failures, a church was built and a Sisters' school opened with an attendance of eighty children, one-half of whom were Protestants.

Michigan City was provided with a Catholic Church as early as 1841, by Father De St. Palais, who later became bishop. In 1854 a priest's house was built. The Brothers of the Holy Cross went there in 1852, and opened a high school; but in 1854 they were replaced by the Holy Cross Sisters. In 1856 there were two hundred Catholics in Michigan City, and ninety children attending a Catholic school.

Kalamazoo, on the arrival of Father Sorin or shortly afterward, had a population of twelve hundred, one hundred of whom were Catholics. A priest went there from the Lake to attend to

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the spiritual wants of these people many of whom were Indians, with a dozen or so scattered whites. The way of travel was primitive—ox teams, horseback, sleigh or farm wagon.

St. Joseph is also mentioned as one of the missions of the Lake priests. Many a time these hardy spiritual pioneers were rowed down the St. Joseph River from Bertrand by Indians in their canoes to minister to the wants of the Catholics down there by Lake Michigan.

Constantine, a small mission of some twelve families, is recorded in the Memoirs, but there is no mention of just where this station lay.

St. John's was a prosperous German settlement eighty miles southwest of Notre Dame. A log church was erected there with two additions at the end of this church containing apartments for Priests, Brothers and Sisters who lived there. In 1852 a school was erected for small children. In all, some one hundred and eighty pupils were taught at St. Johns.

In the early days the Lake priests attended these missions from the central mission at St. Mary's of the Lake. The Memoirs speak of the ordination of Father Shortes and Father Schilling in 1850, by the Bishop of Detroit. Father Schilling was sent to the German parish at St. John's, and Father Shortes was a sort of general missionary attending a number of stations. Among the other priests who labored hereabout in those early days we find the names of Fathers Cointet, Gonesse, Boroux, Curley. Fathers Curley and Cointet were carried away in death by the disastrous and mysterious cholera of 1854.

As belonging to a somewhat later date we may add the names of Father Granger,—the apostle of the confessional—Letourneau, who labored at Assumption School for some years, Carroll, the first pastor of this church, Father Peter Lauth, and Father Maher; also Fathers Gillen, Cooney, Corby, James Dillon, Carrier, who besides their missionary labors, served as army chaplains during the Civil War. There are other names of a later day, but these pass beyond the scope of tonight's story.

And now, as the figures pass before us in review, out of the mists of a more than half-forgotten past, there comes to us of Catholic faith the quickenings of gratitude and happiness; gratitude for service in sowing the seed, happinees for the fruition of the harvest. Allouez and Badin, DeLeSeille and Petit, Sorin, Granger, Cointet, Boroux, Curley, and all the others: they are a noble company who have left their landmarks here upon the plains. They sowed the seed some of whose harvest we of today are reaping. Theirs is a brave tale, reading which we take fresh heart to bear up and carry on God's work for the little

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while yet it is given us to labor. Somewhere their spirits hover within this consecrated church, on this night set apart to speak gratefully of their memories. They will be happy with us here. The log cabin has been transmuted to marble and brass; the rough plans to graceful lines and subdued tones. We of the family of Holy Cross—Fathers, Brothers, Sisters—who have labored along the years together salute these our brave brothers of the past. You of St. Patrick's Parish—Father DeGroote and his people—bid them welcome to this noble church which, in a sense, is set down here to their memory. And all the people of this city who have been spiritually fostered and instructed by priests of Holy Cross, share in the welcome of the priests and people of this parish.

Each man that does a good thing does it for his day and days that follow. This is true of Father Badin; this is true of Father Sorin. This is also true of Father DeGroote. He has multiplied and enriched what he found here. Not only he and you of today will enjoy this church beautified to the glory of God, but future pastors and future members of St. Patrick's will enjoy it also.

Whatever is done is done for God. Men and women are but instruments in the accomplishment of the divine plan. In the work of Allouez, Badin, and Sorin, in the work of this splendid church—God is everything, man nothing.

"Non nobis, Domine, non nobis, sed Nomine tuo da gloriam."

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A Gothic Gem

MARY F. NIXON ROULET

It is about sixty years since the inception of St. Patrick's church, at South Bend, Indiana, and those who gaze today upon the completed structure find it difficult to believe that scarcely more than a half century ago were laid the foundations of this Gothic gem. The embryonic St. Patrick's, which was built of brick by the toil of a handful of working men, working at the church, often, far into the night (after their day's work was completed) under the guidance of their heroic pastor, Father Carroll, seated only three hundred and fifty people.

Today, embowered in trees, a handsome stone structure raises its Gothic towers against heaven's blue, fitting monument to the zeal and heroism of the fervid souls who labored toward the fulfillment of this dream in stone, and one feels that upon the portal of the church should be carved:

> "I was built in the sweat of the brows of men who loved God, and who brought here their best that they might do honor to Him with all the beauty and treasure that lay in their hands."

Entering the dim portals of St. Patrick's, beneath the seal of the "C. S. C." one pauses in wonder at the beauty of the interior.

Have we been transported to some Old World shrine cradling the prayers of the Ages? Memory flames in visions of St. Ghedule in beautiful Brussels, to the Cathedral of Beauvais, beloved of fair France, to the church of San Juan de Los Reyes, of Toledo in sunny Spain, beside the tawny Tagus banks—churches of the perfect Gothic type, for such is St. Patrick's, with the aspiring spirit of the Free Goth in every line of its beautiful architecture.

There is an old world beauty within the quiet aisles, a reverent spirit, a hush of prayer and sanctity, and when the church is ablaze with lights and decked with flowers, the fragrance of the myriad blossoms mingling with the scent of incense on the air, it is as if one gazed upon some old world religious festival, from the days when religion meant something to the people, when "Our Gentlye Ladye Marye" was every knight's ideal, and when

> "Art was still religion
> With a simple, reverent heart."

A great writer upon the art of architecture tells us that "In the entire field of architectural history there is no style which is the equal of the Gothic. Egyptian buildings may impress the beholder with their size and color, Grecian temples with the perfection of their proportions and the pure beauty of their sculptures, Roman monuments with their lavish decoration and tre-

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mendous daring of their builders, but in none of them is there a fraction of the emotional power which lies in the Gothic cathedral. Gothic architecture is the very embodiment in stone and glass of all that is noblest in human faith—the concrete expression of the hopes and fears of Christianity."

Born in France, Gothic architecture has the rare combination of grace, lightness and deep religious feeling, so indicative of the French nature.

The time has passed when things Gothic spelled "Barbarian" to the world, and the term Gothic as applied to architecture become synonomous with symmetry as idealized in the ribbed vault, the flying buttress, the mullion or "tracery" of the windows —the sailent points of the Gothic style, although the pointed arch has grown to be considered always as indicative of the Gothic touch.

Writing of a Gothic cathedral, Lowell says,

> "The Gercian gluts me with its perfectness,
> Unanswerable as Euclid, self-contained,
> The one thing finished in this hasty world—
> But ah! the Gothic, this that never ends,
> Still climbing, luring fancy still to climb,
> Graceful, grotesque, with ever new surprise
> Of hazardous caprices, sure to please,
> Heavy as nightmare, airy-light as fern,
> Imagination's very self in stone!"

This, indeed, is what the Gothic style is in reality, men's dreams, thoughts, imaginings, perpetuated in stone, their very prayers ensconed in marble pure as the mountain snows.

The new tendency of the Gothic architecture is, therefore, to lead the mind upward, and in St. Patrick's church one feels this instinctively, for, from the dark wainscoating, in its tones of soft terra cotta, the walls seem almost to float heavenward, melting into the arches of the roof, interlacing like forest boughs of leafy woodland glade. Romanticists tell us that Gothic architecture originated in a "desire to reproduce the natural naves of the forest, and the columns of a Gothic structure follow the lines of the loft trees which stretched their brances up and toward each other until they join," and the arches of St. Patrick's interior, like forest aisles, seem instinct with life and emotion.

The pointed arches blend into the groined ceiling of the purest Gothic style, walls and ceiling in soft hues of creamy tan, bordered in touches of gray-green, rose, blue, and gold delicate as the fragile blooms of some old mediaeval garden, the entire color scheme blending in artistic consonance.

Everywhere is perfect taste displayed, a sort of joyous harmony commingled with the reverent calm of the quiet aisles, and

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even the little cherube peering down from the interstices of the window arches seem to smile down upon the worshippers at the Stations of the Cross below, and yet there is in their sweet and childish eyes a faint wonderment, as if they asked of the souls beneath:

"Are ye fair
Eternally, who enter in this house?"

Not the least remarkable of the accessories of the church are the "Stations," set in frame of Gothic style, blending in tone with the walls and keeping in concord the eternal harmonies of the interior. The sculptured frames are like miniature cathedrals, with pinnacled tops, the central one terminating in a cross, offset with ornamentations of flowers and fruits. The stations are in very high relief, each scene from the Passion depicted with rare art by artists of the Daprato Statuary Company, and they are not only artistic representations of the great scenes depicted, but they are full of religious significance and replete with devotion.

Studying individual Stations, one is struck with the individuality of the types displayed. Careful study has portrayed these figures, so different and so perfectly in keeping, as for instance, in the Third Station where "Jesus Falls for the First Time," we see the prostrate figure of the Lord of men, crushed beneath the weight of His Cross, the delicate face bruised and bleeding under His Crown of Thorns. In strong contrast are the figures of the Roman Centurian, virile, handsome, pittiless, the two Jews, one, evidently a Rabbi, a touch of pity upon his fine old face, the other, hard and unbelieving, and the henchman of the law, brutal and degraded, merely executing the centurian's stern commands regardless of the suffering inflicted. All the figures represented are characteristic of the age and the type, and each shows the artist's genius and originality, as well as his careful attention to details.

Suspended from the ceiling of the church as magnificent candelabra of gleaming gold and shining crystal in perfect harmony with the interior, wrought skillfully in Gothic style, and executed with the touch of a Benvenuto Cellini, that mediaeval master cistellatura, whose work today is still treasured in Italian cathedrals and churches. These works of art as well as all the beautiful marble work and the remodeling of St. Patrick's church are the products of the ateliers of Daprato Statuary Company, those true lovers of Christian art in whose studios work seems ever to be done *con more.*

In all the perfection of detail and artistic beauty of this modern church interior, the practical has by no means been for-

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gotten. The dark craven oak of the pews, commodious and comfortable, is in keeping with the rubber-tiled floor covering, soft hued as the walls, modest looking and very soft to the tread, the latest thing in sanitation, as elegant and far more comfortable and suited to our climate, than the marble tiles of ancient days.

The pulpit of the church is of rare Carrara marble, in chaste design and from it one pictures a Saint Bernard or Saint Anthony, preaching in silver-tongued eloquence, sermons of wondrous power, inspired by so perfect a setting, and heard to the farthest corner of the edifice, since the scoustics are so perfect that the slightest whisper may be herd all over the building. The design is as pure Gothic as pervades the rest of the building, simple and artistic, with a three columnar base rising from a plain standard to delicately chiselled pillars, which broaden to support the pulpit. This has mullioned panels in Gothic arches, surmounted by a hand of carved acanthus leaves and scrolls, deeply cut and very charming in contrast to the plain marble band, with polished surface, surmounting the top. The sounding-board above is carved with Dove, rays of light irradiating from it, symbolizing the Holy Spirit and His illuminating power.

Interesting and beautiful as are the many accessories of this interior, perfect in style as are its Gothic arches and mullioned windows and frescoed ceilings, St. Patrick's is a perfect example of Catholic architecture, since in it everything culminates in and all is subservient to the altar.

The color scheme of the church is most harmonious in its tones of cream and white and faintest rose like the blush of dawn, yea, past it all the eye instinctively seeks the sanctuary, glowing in "sunlit windows storied light," beyond long rows of carven pews, dark and impressive, past the gleaming gold of the sanctuary rails, with its wondrous workmanship, to the recess where, in purest Carrara and creamy onyx, the High Altar—The Holy of Holies—rears its Gothic pinnacles heavenward.

Recessed against a background of rose, upon which are panels surmounted with paintings of the Doctors of the Church: St. Thomas Aquinas, St. Ambrose, St. Augustine, St. Jerome, St. Gregory and St. Alphonsus Liguori. The sanctuary is lighted by six lancet windows, where in splendid hues of rose and gold, emerald and crimson and sapphire, loft and grand.

"Dedicated shapes of saints and kings
Look down benightly grave and seem to say,
'Ye come and go incessant; we remain
Safe in the hallowed quiet of the past;
Be reverent, ye who flit and are forgot,
Of faith so nobly realized as this'."

Beneath the glow of the stained windows, the altars of St. Patrick's seem the perfection of beauty allied to worship, each

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delicate detail appealing to the artistic sense and calculated to raise men's thought's heavenward.

The side altars are deeply recessed and cleverly designed so as to show the remarkable mural paintings on the walls above.

These paintings are done by the well-known artist, Mr. Bernard Mellerio, and are in softly harmonious hues blending well with the color scheme of the interior. Above the Blessed Virgin's altar is a painting of St. Dominic kneeling before Our Lady of the Rosary, the picture exquisitely painted and portraying the scene with taste and devotion.

Above the altar of St. Joseph the scene is the sweet and simple one where the Boy Christ walks His adoring parents. Each picture is painted with a loving touch of an Angelico or a Sassoferrato, the tender smile of Our Lady, the gentle pride of St. Joseph, the gracious, thoughtful Boy, Our Lord, all bringing to the onlooker in a dear reality, the humble home of the carpenter who dignified labor in all purity and holiness, midst the lilies of Nazareth. Against the painting the statute of St. Joseph rises in marble purity, one of the most representations ever chiselled of the Foster-Father of Our Lord.

With his sheaf of snowy lilies in one hand, his carpenter's rule in the other, his sandalled feet toil-worn and weary, his broad brow worn and furrowed with care, the "dear Guardian of Mary" stands as a model of all Fatherhood, wise and kindly, simple and strong.

The statue of Our Lady of Grace at the other side altar rises from its shrine of snow-peaked marble, a simple and natural figure modestly robed in graceful draperies. Crushing the serpent beneath her foot Our Lady stands with hands outstretched in welcome, with eyes downcast and soft hair parted above a broad and innocent brow.

"Wide despread,
Madonna-wise on either side her head,"

a half-smile, touching and sweet, upon her mobile lips.

A third remarkable statue of St. Patrick's is that of the Sacred Head of Jesus which stands upon a marble pedestal, and is a rare gem of art, indicative of the genius of the sculptor. One hand of the Sacred figure is outstretched, as if to show the world the welcoming attitude of the Heart to which the other hand points. The figure is one of virile manhood, the face a marvellous conception of God and man, thoughtful, wise and strong, yet loving and tender, pleading yet reproachful as if the divine lips were saying, "Oh man, who gazest at Me—this poor Heart broke for you—Come you not to Me to comfort Me with your love?"

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A writer has said that the "first principles of church decoration is that the artistic treatment of a church interior must depend not upon the taste or wealth of a congregation, but upon the nature of the visible methods of worship," and the altars of a Catholic church being the main factor in the worship, should, of necessity, be the most carefully considered of any of the decorative portions of the church.

Elegant and in keeping are the side altars with their æsthetic statues and delicate carvings, it is in the main altar that the principal interest lies. The altar, which was given in memory of Mrs. Mary C. Gehring, is no empirical effort of a would-be imitator of the Mediæval Gothic, but the finished work of a genious lover of his art, thoroughly embued with the possibilities of his subject and putting into every stroke of his chisel, a loving thought, an earnest care.

Made in the Ateliers of the Daprato Statuary Company, by one of their most talented artists, the design of pure Gothic, in marble and onyx, is wrought out in finished style the minutest detail. The imprint of the Holy Trinity is here seem symbolically, for there are three divisions to the altar, three steps lead to the lower panel, three shelves mark the central portion, three arches are panelled above and below and there are three pinnacles to crown the topmost elevation.

At the base of the altar a deeply carved *basso relievo* portrays the touching scene of The Last Supper, at the dramatic moment when Judas Iscariot has tipped over the salt cellar—(In olden days no one could injure a person with whom he had eaten salt) —as Our Lord answered the searching question of the Beloved Disciple, "Lord, which one of us shall betray Thee?" The face and figure of Christ are remarkably chiselled and the varying emotions displayed on the faces of the disciples show the penetration and discernment of the artist as well as his ability.

At either side of the central carving are onyx pillars, between them graceful and elegant carvings of wheat and grapes, symbolizing the bread and wine which typify the Body and Blood of Our Lord, commemorating the sacrifice of Calvary, renewed daily upon the pure marble of the altar.

The middle portion of the altar is plain in design as if to emphasize the Golden Door in the center, behind whose gleaming panels lies the hidden Divinity of the altar; the tabernacle is exquisitely carved and the door, with its shimmering golden chalice in *repousse* work, surrounded by delicately twined trefoil, is a triumph in goldsmith's art, upon which a follower of Cellini would have spent a decade.

At either side of the tabernacle stands two beautiful angel

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figures in snowy, floating draperies, one of the "angel of Praise," the other "The Angel of Benediction," each portraying in delicate touches the different *metiers* of the "ministers of Grace."

Above all these artistic touches of deep religious significance the altar rises into three pinnacles like the frostwork spires of Old French cathedrals, each tiny spire terminating in a snowy *fleur-de-lis,* the carvings vigorous yet charmingly graceful and delicate, and seeming to spring heavenward almost as if instinct with life, the central one culminating in a beautiful marble cross at the apex, a fitting emblem to draw men's eyes and thoughts heavenward.

Mr. Cram, in his wonderful book, the "Gothic Quest," says that "Art is the symbolic expression of otherwise inexpressible ideas," and if this is true, the makers of St. Patrick's with all its artistic completeness and perfections, evince true religious art, in its highest sense in "Beauty-serene, supreme and final," from portal to High Altar Cross lifting men's souls above the sordid things of earth and granting them a foretaste of the final vision of the All-Beautiful.

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Contributions

List of those who contributed to the beautifying of the Church:

MAIN ALTAR—In Memory of Mrs. Mary C. Gehring, donated by John J. Gehring and Bernadette Gehring.

ALTAR OF THE BLESSED VIRGIN—In Memory of Patrick O'Brien, donated by Mrs. Matilda O'Brien and Family.

ALTAR OF ST. JOSEPH—In Memory of the Coquillard Family, donated by Members of the Coquillard Family.

STATUE OF THE SACRED HEART—In Memory of the Nobile Family, donated by the Nobile Family.

A JEWELED-GOLD TABERNACLE KEY—In Memory of George E. and Mary V. Clarke, donated by Miss Agatha Clarke.

Frank Toepp, Miles O'Brien, John J. O'Brien, John B. Weber, I. W. Lower, Adie Wills, Edmund Wills, Frank Major, Mrs. Maud Coquillard, Mrs. Martha S. Chepoton.

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The following rendered very generous personal service:

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